

THE

LATTER-DAY SAINTS'

PEREGRINATION.

MILLENNIAL STAR.

VOLUME XII.

TRUTH—THE LIGHT OF THE STAR—IT SHINES FOR ALL.

LIVERPOOL:

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MDCCCL.

PREFACE.

The STAR is intended to be the repository of Light and Truth, to illuminate the mind of man, and to guide his footsteps in the pathway of the just. The nations for a long time have slumbered in midnight darkness, but a most glorious light has again shone from the heavens ; it shines, but it shines in darkness, and the darkness comprehendeth it not. The STAR is designed to reflect the rays of celestial light upon those whose vision is not entirely obscured by the thick fogs of error and false doctrine ; it is intended as a bright luminary to indicate the near approach of the morning of the seventh thousand years, wherein the Sun of Righteousness shall shine in the greatness of his splendor ; it is intended to light up the moral and intellectual horizon, and prepare a people to endure the glory and power of the King of kings, and Lord of lords, as he comes in flaming fire, accompanied by all the powers of heaven.

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in a very pleasant grove which we called "Fairfield." In the afternoon we made an observation of the Pole Star, 40 deg. 44 min. 7 sec. About one mile to the south, we found the grass very good. Here we stopped several days, a portion of the camp being about one mile north at a place which they named Pleasant Point. We continued our journey about eight miles, and encamped over night. It was a very pleasant place, and we were very comfortable. Some of our camp were very sick, but the most of them were cured in one day, and some in another.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 1.

JANUARY 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

April 11th. During the night, the mud froze hard. To any but Saints, our circumstances would have been very discouraging, for it seemed to be with the greatest difficulty that we could preserve our animals from actual starvation, and we were obliged to send off several days' journey to the Missouri settlements on the south, to procure grain. Many of the people were nearly destitute of food, and many women and children suffered much from exposure to the inclemency of the weather, and from the lack of the necessities of life, such as they were in former times accustomed to enjoy. But in the midst of all these temporal afflictions, the Saints were comforted in anticipation of better days; they looked forward to the time when these light afflictions should cease, and when they should have the privilege of sitting under their own vine and fig trees, with none to molest them or make them afraid. They were willing to endure hardships and privations, for the sake of escaping the unrelenting persecutions of Gentile Christians, from whom they had received for many years nothing but cruelty and the most heart-rending oppression. Their desire was to establish themselves in some lonely valley of the mountains,—in some sequestered spot, where they and their children could worship God, and obey his voice, and prepare themselves for the glory which is to be revealed at the revelation of Jesus Christ. With these glorious anticipations, cheerfulness and joy seemed to animate every countenance, and sufferings were endured without murmuring. The twelve, and other of the authorities, met in council, and determined to leave the settlements still further on our left, and launch forth upon the broad prairies on the north-west, which were for hundreds of miles entirely uninhabited.

April 13th. The weather is yet cold, the thermometer standing at six o'clock in the morning at 3 deg. below the freezing point. Our wagons which were sent after corn, returned, and after feeding our half-famished cattle and horses, we resumed our journey. Our teams were so weak, and the roads so bad, we were unable to proceed only about six miles.

April 14th. We moved forward about one mile, and encamped. Some scanty feed began to make its appearance in the wettest portions of the prairie, but the nights are still too cold for the grass.

April 16th. Yesterday and to-day, we progressed a few miles further, and arrived

in a very pleasant grove which we called Paradise. Latitude as determined from an observation of the Pole Star, 40 deg. 44 min. 7 sec. About one mile to the south, we found the grass very good. Here we stopped several days, a portion of the camp being about one mile north, at a place which they named Pleasant Point.

April 22nd. We continued our journey about eight miles, and encamped over night. Rattle-snakes were quite plenty, numbers were seen in various places about our camp; some of our animals were bitten and badly poisoned, but the most of them were cured, some in one way, and some in another.

April 24th. Yesterday, we travelled about eight miles, to-day, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable, at present, to pursue their journey further, and also for the benefit of the poor who were yet behind.

April 27th. This morning the horn sounded for all the men to assemble themselves together to be organized for labour. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cutting logs, for the building of log houses; several were appointed to build a bridge, a number more for the digging of wells, some to make the wood for our ploughs; several more to watch our flocks and keep them from straying; while others were sent several days' journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, &c., and finally, the whole camp were to be occupied about something. During this council for organization, we were well drenched in rain.

April 29th. This evening, the sky becoming clear for a short time, I obtained an observation of the Pole Star, and found our latitude to be 40 deg. 52 min.

April 30th. According to the information which we have received, several hundred wagons, with the families of the Saints, are now on their way from Nauvoo, being strung along the road for more than one hundred miles from that city.

May 10th. A large amount of labour has been done since arriving in this grove; indeed the whole camp are very industrious. Many houses have been built, wells dug, extensive farms fenced, and the whole place assumes the appearance of having been occupied for years, and clearly shows what can be accomplished by union, industry, and perseverance.

May 11th. A portion of our camp again resumed our journey, travelled about six miles, and stopped for the night. We tarried here the next day.

May 13th. We have travelled nearly all day in the open prairie, and, not finding timber, we were obliged to encamp without fires for cooking. We were visited by a heavy thunder-storm, which lasted all night.

May 14th. The prairies being much broken, and the small streams very high, we were obliged to deviate a little from our course. At noon, we stopped to let our cattle graze, during which time, we made a bridge across a small stream, and then proceeded upon the journey some two or three miles, and pitched our tents for the night. This evening, I took an observation of the Pole Star, and also a meridian observation of Spica, a star of the first magnitude, from which I determined the latitude to be 41 deg. 5 min. 46 sec.

May 15th. This morning, while building a bridge across a small stream, a messenger overtook us from the main camp, which was some twelve or fifteen miles in the rear, desiring us to bear a little more to the south.

May 16th. This morning, at four o'clock, I started out on foot and alone, to hunt, and also to look at the country; I travelled about ten miles to the south, and found myself upon the main branch of Grand river. No game or wild animal of any description to be seen, having been thinned out by a tribe of Indians, called Pottowattomies, whose trails and old camping grounds were to be seen in every direction. I returned again to camp, getting back about half-past twelve o'clock, having travelled on foot upwards of twenty miles before breakfast. P. P. Pratt had in the mean time, been some four miles to the west, and found a very beautiful grove on the east bank of Grand river, on high ground, and we resolved forthwith to proceed to the same with our camp. We arrived a little after sun set, and turning our horses and cattle out to graze, we proceeded to fence in small door yards in front of our tents, to prevent the cattle from soiling the same, as the ground was still muddy.

May 17th. We determined to wait here for the main body of the camp, which were but a few miles in the rear. I succeeded in catching a few fish with the hook, from Grand river, which was quite a rarity to us wanderers in a wild country, especially as we had now for several months been deprived of the luxuries of life.

May 18th. To-day, P. P. Pratt and myself went back a few miles on horse-back, to see if we could not discover the main camp. After going some eight or ten miles east, we saw them travelling some three or four miles to the north of us, having either lost our trail or looking out for a better one. They were at such a distance from the course to our camp, that we concluded to return the nearest route to our tents, and upon our arrival, we immediately despatched a messenger with a fresh horse to the north, to inform the main camp where we were. This evening, the most of them arrived, and encamped by our side.

May 19th. The twelve, with some others, went out several miles into the regions round about, to view the country. We found the same very broken and hilly, although well adapted to farming. We concluded to form another settlement here, for the benefit of the poor, and such as were unable, for the want of teams, to proceed further. Accordingly, the camp commenced building houses, ploughing, planting, and fencing in farms, an immense quantity of labour was performed in a very few days. And the place in a short time began to assume the appearance of an old settlement. The ground being more hilly and elevated than the prairies over which we had passed, we concluded to call the place Mount Pisgah. Towards the latter part of May, the most of the twelve, with large companies, proceeded on in a westerly direction. I remained at Pisgah until the seventh of June. During my stay, many large companies arrived from Nauvoo, the most of whom passed on, a few stopping at the settlement.

June 7th. We left Pisgah, and after about ten days, we succeeded in overtaking the main camp, not far from the north-east bank of the Missouri river, near COUNCIL BLUFFS. Thus we had been upwards of four months in passing from Nauvoo to this place, at a season of the year the most difficult for travelling, on account of the deep mud and rains. During this journey, many have suffered extremely with exposure and the want of necessary food. Some whose constitutions being feeble, were unable to endure, and sank down and died under their accumulated sufferings; but their blood will be required at the hands of the nation who have looked on coldly, and seen them driven out without stretching out a friendly arm for their protection. The greater portion of the country over which we have passed, is without inhabitants, consequently, we have had our own roads and bridges to make. We were now on the lands owned by the Pottowattomie Indians, whom we found very friendly. We were visited by the great chief of the tribe; he was an educated man and spoke English fluently. He said we were welcome among them, and kindly offered us the use of timber that grew upon their lands for fuel, or any other needful purpose; the whole tribe seemed very honourable, and treated us with the greatest of friendship. A branch of the "American Fur Company" was located here, under the superintendence of Mr. Sarpee, a wealthy merchant. By invitation, a large number of gentlemen and ladies from our camp, together with the band of music, visited the residence of the Indian agent, and gave a concert to many hundreds of the tribe: all seemed to enjoy themselves, and were full of life and gaiety. From this point we were obliged to send down to Missouri, between one and two hundred miles, to procure provisions, to make a necessary fit-out for the great western expedition. While waiting for provisions, we built a very good ferry boat, for crossing the Missouri river. Many commenced the latter part of June to cross the Missouri. On the west side of the river, we found the bluffs rise very abruptly, and it required a great deal of labour to construct a passable road, but by diligence and perseverance, we soon overcame these obstacles. But another obstacle soon made its appearance which seemed to completely hedge up our way from going any further this season; it was a call from the general government of the United States, upon the poor, persecuted, exiled Saints, to send 500 men into the service of the army against Mexico. The United States had the barefaced injustice and inhumanity to require of the Saints to go and fight their battles in their invasion of Mexico, after having suffered us to be driven from state to state unlawfully and

unconstitutionally, with a loss of hundreds of thousands of dollars worth of property; and after the martyrdom and cold blooded butchery of scores of our men, women, and innocent children. Yes, after having seen us year after year deprived of the inheritance of our own lands for which we had paid them our money, and after suffering some 30,000 men, women, and children, to be driven from their own firesides, to wander houseless and unprotected upon the wild uninhabited prairies of the west—they call upon that same people to leave their wives and children in an Indian country, without food, without house, without friends, and without, to all human appearance, the least prospect of surviving the coming winter. Here, then, under these aggravating circumstances, what kind of a spirit do we find manifested by the Saints. We find a willingness on their part, to obey the call of that government who had treated them so cruelly. We find them enlisting, and immediately torn from their weeping families, when hunger, starvation, and death, seemed to be staring them full in the face. But why, it may be asked, did the Saints volunteer under such heart-rending circumstances? It was, because it was intimated in case of refusal, that the United States would treat us as enemies, and send an army, and cut us off in our journeyings; it was that we might show our loyalty to the laws and constitution of our country which we had ever held dear to our hearts, notwithstanding we had been exiled from all the privileges of American citizenship. It was that we might prove to all the world that we were willing to render good for evil. But humanity blushes while we still further relate the injustice of our nation. For, at the very time when 500 of our men were marching for Mexico, in the United States service, the same United States were suffering an organized army of several thousand strong, to march into the city of Nauvoo, and drive the aged fathers and mothers of these soldiers who were too poor to remove with the main body of the Saints. Yes, to put some of them to death, and force the last remaining remnant to wander over the plains of the west, where many of them perished without house or friends. This is but a faint sketch of the injustice and cruelties inflicted upon an unoffending people—a people who have ever held sacred the laws of their country, and who, rather than violate them, would ever be willing to sacrifice their lives. (To be continued.)

MODERN CHRISTIANITY.

A DIALOGUE, BETWEEN A BAPTIST AND AN INFIDEL.

BY J. HYDE.

A Baptist who was intently perusing a newspaper, and who appeared deeply concerned at the havoc made by the cholera in its career of desolation, remarked to a gentleman sitting near him—"The progress of the cholera is alarming—is it not?"

Infidel.—It is truly so.

B.—It ought, I think, to awaken among pious people the most lively concern for perishing souls.

I.—I presume, sir, you are a christian?

B.—I am, sir, of the denomination called Baptists. It becomes me, as I said, to be concerned for souls. May I hope that in such fearful times you are duly impressed with the obligations of religion?

I.—I confess at once I am not; and although it may be painful to you to hear, I have to say that I am entirely infidel as to the religion exhibited to the world by the numerous sects.

B.—Oh! sir, I am truly distressed for your soul. I should like to hear your objections to our glorious christianity, culminating as it is in its meridian light. Perhaps I can remove the basis upon which you build your objections.

I.—Being so freely and kindly invited, I will do so without further preface. You were speaking of the fearful cholera. I think there is a foolish writer in your Bible named James, who had some concern for bodies as well as souls, and if I recollect right, he says something about sick people sending for elders to anoint with oil?

B.—Yes; St. James, one of the holy apostles of our Lord, does say, "if any are

sick let them send for the elders of the church, and let them pray, anointing them with oil, and the prayer of faith shall heal the sick." A glorious epistle is that of James, sir.

I.—Does your minister teach, or do his followers practice this foolish command?

B.—Oh, no, sir. That ordinance of healing and anointing with oil is done away!

I.—By what authority?

B.—I confess, sir, I cannot tell.

I.—I will inform you thereon. Your minister, with all other ministers and pious people, are too wise and infidel, like me, to follow such a foolish teacher as "holy St." James. As your ministers reject one part of the epistle, I reject the whole; thus we are both infidel in kind. I do not practice because I do not believe. You say you believe, but do not practice! Of us two you are the worst infidel, if there is bad and worse in the case!

B.—Sir, I am obliged to confess that your conclusion is startling and resistless. I wish I could overturn it, but, alas! I am unable. I tremble at being an infidel. Proceed, however, with your objections.

I.—I think you stated you were a Baptist?

B.—Yes, sir.

I.—I have a difficulty in regard to baptism upon which I would like to hear your explanation.

B.—You shall have it very freely. I hope, however, it may be more satisfactory than the last.

I.—An old foolish fisherman, Peter, I think he was called, told some silly people to be baptized for remission of sins, and thousands, I think, were fools enough to go and do as he told them!

B.—Just so. Oh! it was a glorious sight!

I.—Does your minister teach people to be baptized for remission of sins?

B.—No, sir.

I.—Have you been baptized for remission?

B.—No, sir. It is done away!

I.—Exactly so. You are all too wise and infidel to obey such a foolish ignorant man as Peter. I conclude as before: here we are infidels again, and you the worst! Bravo, infidelity. All the parsons, preachers, and pious people infidels, rejecting James and Peter.

B.—Sir, you make me feel alarmed for my religion; however, I will, if you please, hear all your objections.

I.—Jesus Christ, I think, somewhere says to his apostles, &c., Go forth without purse and scrip, the servant shall be like his Lord; and Paul says to Timothy, having food and raiment, be content. Infidel as I am, I admire such disinterestedness; but, sir, does your eloquent minister obey these directions?

B.—Alas! no, sir. We have to give him a large salary, or he would leave us and take the first "CALL" that was more golden than ours.

I.—I thought so. Ministers are not such fools as to follow the example or obey the teachings of Jesus or Paul. I conclude as before, and note the progress of infidelity. Not only are James and Peter rejected, but also Jesus and Paul!

B.—The justness of your conclusions confound me. How blind I have been, and yet I talked of living in a gospel blaze. Sir, proceed with your objections, although I am hopeless as to removing them.

I.—I think Jesus said, the gospel was to be preached in all the world, to every creature, and signs shall follow them that believe; they shall cast out devils, and lay hands on the sick, and heal them. Sir, you have known many believers, have you ever seen or heard of "these signs" following any of them?

B.—No, sir; I never have.

I.—I am forced to conclude, therefore, that either Jesus has broken his promise, or that all your believers are not true believers.

B.—Oh! sir, let Jesus be true, and all such believers liars.

I.—Very well, I accept your conclusion; but in what a pretty predicament does it place the christian world with all its prayers and piety—all its missionary crossing of sea and land, to make proselytes! they are the true infidels! Ha, ha, ha!!!

B.—Sir, I am almost speechless; your arguments shatter all my pious hopes and pretensions. I feel poor, and blind, and naked. Perchance God will by some means restore the ancient gospel for the consolation of those in a condition like mine.

I.—It is far from my wish to distress or pain your mind, but if I cannot have the real gospel, I will not allow myself to be imposed upon by a mere sham, spurious, counterfeit gospel. Infidel as I am, I have often admired the church, whose unity, order, laws, officers, and blessings, I read described in the Testament; but as for the rickety, divided thing called christianity, seen in these days, I loath, I despise it from my very soul. I might be disposed to entertain the real gospel—a counterfeit, never. Shall I state my further objections?

B.—Yes, sir, freely; though their truth thrills my mind with pain!

I.—Jesus says, I think, somewhere that he would send a “spirit to guide his people into all truth, and show them things to come.” Have you ever known any one so guided and so shown things to come?

B.—No; all modern divines are guided by the writings and sermons of hoary and time-honoured fathers—the commentaries of learned doctors, and the doctrinal decisions of synods, assemblies, catechisms, articles, creeds, &c.

I.—So the Spirit-guide is like other unnecessary things, done away! Have you ever known any one that was “shewn things to come” by the spirit Jesus promised?

B.—No, sir. Prophets are done away!

I.—Thus Jesus promised something not now needed! Bravo, modern divinity—infidelity I mean! You are therefore without the spirit-guide, without the spirit “shewer of things to come.” What spirit have you got in his stead?

B.—I confess I cannot tell. The spirit of Jesus kept the church one; other spirits of some strange kind have torn it into strifes, schisms, and divisions innumerable! As you say, we are infidels with all our pretence to piety.

I.—An honest conclusion, and as clear as dialectics can deduce it. Shall I proceed with my objections?

B.—What! have you further objections? if so, proceed with them.

I.—Paul, I think, talks about four foundation principles in some of his writings, viz., “repentance, faith, baptism, and laying on of hands.” This order of Paul was not wise enough for modern doctors, and therefore they mend it into *sprinkling*, faith, repentance—no laying on of hands for the Holy Ghost—and your sect, out of these four principles rejects baptism for the remission of sin, and laying on of hands for the Holy Ghost. Thus out of Paul’s four principles, modern wise doctors reject two. Is this so?

B.—It is as you say. I quite forgot till now of Peter and John laying on hands and giving the spirit to the believing baptized Samaritans. Paul laying on hands to give the spirit to the twelve Ephesian baptized believers. The elders laying on hands—the bestowing a gift to Timothy, and, I wonder ———

I.—Wonder at what? Do you think that college-taught doctors would follow the teachings of a wild enthusiast, like Paul—ignorant fishermen like Peter and John! No; baptism for remission, and laying on of hands for the spirit, indeed. Such ancient rubbish may be taught by fishermen-apostles, but by wise and pious modern divines—never!

B.—Oh, sir, your remarks are true as they are pungent and caustic. I rack my brain to invent replies to them, but all my efforts are abortive. Proceed, however, with your objections.

I.—I understand that in the primitive church the followers of Jesus were called by the Spirit and Apostles, “Saints.” Was this so?

B.—It was. Oh, happy days! But this name is done away.

I.—Do you really fancy that modern pious people would be called Saints now? Never! They prefer to be Calvinites, Wesleyites, Popeites, Churchites, Baxterites, Peterites, Paulites, any ites rather than Saints. They admit that Paul condemned these “names of blasphemy,” and said, who is Paul or Apollos? They might be nothing, but Calvin, Wesley, &c., are persons of paramount importance. Infidel, again, you see. Ha, ha, ha.

B.—I confess this is so; but I never saw this matter so plainly before. We may,

I find, learn from an infidel. Proceed, however, with your objections, if any further remain.

I.—In the apostolic church, I think elders were made overseers by the Holy Ghost. Is this so?

B.—Yes; would it were so again.

I.—Vain man. Do you think modern pious people would leave the Holy Ghost to choose weak and foolish things of fishermen again? Never; they have itching ears, and will heap up teachers that can tickle well—the better the tickler the better the pay; and you know that to support these ticklers, merchandise is made of the bodies and souls of men; aye, and of the chapels, too! Paul suspected that modern pietists would not have elders of the Holy Ghost's choosing. No, indeed; and to climax this ticklish subject, large colleges and institutions are built, and learned teachers supported to furnish a supply of first-rate ticklers!!! Ha, ha, ha, Paul. Infidelity prevails against you.

B.—Sir, you fill me with the keenest grief. Surely I have been blind and led by the blind. My piety, I perceive, to have been light and evanescent as vanity. Any further objections?

I.—Saints used to have visions, tongues, dreams, prophecy, healings, &c.; modern divines, I am told, reject all these silly whimsies. Is it so?

B.—Yes they do; infidels that they are.

I.—Why, my friend, I have almost converted you to infidelity; of course modern piety would reject such childish things as visions, &c.; they might be necessary for infants, but not needed by full grown modern pious people and divines. The whole mass is infidel!

B.—It is a marvel to me how I could have overlooked that, which, while you remark, appears so transparent and plain; but truth is potent, even though it comes from the mouth of an infidel. Proceed if you please.

I.—Paul says, I think, covet earnestly spiritual gifts of tongues, prophecy, healings, &c. I think your divines forbid to speak in tongues, and say prophecy is not needed—they are done away. Is this the case?

B.—It is so, although Paul said "we were to know in part and prophecy in part, until the perfect should come," &c.

I.—So modern divines reject prophecy in whole and part, because *perfection* has come, even the most *perfect confusion*! I should like to see a body made up of all the jarring "bodies" of modern sectarians. Methinks it would be an image kicking all manner of ways, and would soon kick itself to pieces again. Ha, ha, ha. Bravo infidelity.

B.—It is with poignant grief I admit the correctness of your rigorous and burning predicates; but, after all, I have one consolation, and it arises from this consideration, that your animadversions, scathing as they are, leave the church of early Saints untouched. Oh, that the ancient church, with its glorious spirit, apostles, unity, laws, and blessings for body and soul were restored.

I.—I feel almost inclined to add, Amen. Do you think it ever will be?

B.—I hardly venture to hope.

I.—I am not surprised at your want of even hope. Shall I tell you why?

B.—Yes, if you please.

I.—Then prepare your mind for remarks more startling than you have heard yet. To all the infidelity previously stated, modern pious divines have capped a climax; they do not even worship the God of Abraham.

B.—Sir, you perfectly astound me! Not worship the God of Abraham! Why, if you can show this you will prove us to be not only infidels but idolaters!

I.—Then listen. The several leading sects, I think, say that "the God they worship has neither body, parts, or passions." Am I correct?

B.—Perfectly so, according to the first article of the Church of England, to which the sects subscribe fully.

I.—Old Moses, who it is said was very intimate with God, says, I think, in Gen. xviii., that God appeared to Abraham, and that old Abraham provided water to wash *his feet*—feet without a body? Also that Abraham and Sarah provided a feast, and Jehovah and the two angels with him *did eat*—eat without a body?

B.—Sir, Jehovah only appeared in figure.

I.—Oh! indeed; then it was only a figurative Abraham, a figurative calf and cakes, and a figurative Sarah—the whole book of Genesis is only a figure, and a fable; Adam is only a figure, and the fall a fable! Infidelity triumphant!

B.—Oh! no, no; it must have been a real Jehovah—real feet—and real eating; real old Abraham and Sarah; a real Adam; and to our sorrow a real fall.

I.—Then my conclusion is resistless, that modern sects do not worship the Jehovah of Abraham, who has feet and could eat and drink. Old Moses and Abraham might be such fools, but modern divines never will; they are too wise and more infidel than I, for I think I could love a God so kind, so condescending as thus to walk, to talk, to eat and drink with his friends Abraham and Moses.

B.—I am almost struck dumb with astonishment; but is it not said that God is a Spirit. Has a spirit, a body?

I.—Are you a spirit?

B.—Yes; and have a body, too. Oh! now I seem to understand glorious old Moses, when he says man was made in the *image* of God—body and spirit!

I.—Moses also states that he had talked with God face to face (face without a body?) but that he wanted to see the face of God in his unshaded glory.—God says no man could see the face of God (in its glory) and live; but he added I will put thee in this cleft in the rock, and as my glory passes by, I will cover thee (thine eyes) with my hand, and when I pass by thou shalt see my *back parts*. Modern pious people and divines say their God has no parts, thus they worship—nothing! They are atheists—too wise and learned are they to worship the God of Moses!

B.—Sir, my senses seem as if steeped in stupefaction; you utterly bewilder me.

I.—Jesus, I think, says his Father has a voice and shape. Paul says, man is not to worship with his head covered, because he was made in the shape of God. God the Father has a person, and Jesus was the express image of it. The God of Jesus and Paul might have a shape and person, but modern divines are too pious and atheistic to worship such a God!

B.—Your premises, are drawn, I must confess, from the plain words of scripture. I see no way of escape from this scathing conclusion.

I.—The God that modern pious people and divines worship they say has no passions. Is love a passion? then God so loved the world, &c. Is jealousy a passion? then Moses says Jehovah is a jealous God. Is wrath a passion? then God swears in his wrath that the rebel Israelites should not enter Canaan. Am I correct in my quotations?

B.—Perfectly so. Sir, you have in this astounding conversation brought strange things to my ears. I never heard a man quote scripture more correctly, and draw deductions more natural and clear. You must have studied the scriptures closely.

I.—If there is any clearness in my arguments drawn from the scripture, the credit is entirely due, not to my ingenuity or ability, but to the conversation of an intelligent friend, who has been for some time joined to a strange people, called Latter-day Saints, whose doctrines I have been stating to you. Have you ever heard of them?

B.—Oh! I have heard of a man receiving golden plates from an angel, on which the gospel was graven, but it is too marvellous for me.

I.—Too marvellous! not half so marvellous as God's writing with his finger on plates of stone, and giving them to Moses.

B.—Well; so it is much more marvellous. I did not think of the plates of stone.

I.—Can you inform me what became of those stone plates?

B.—I suppose, after copies of the law had been multiplied, God took the stone plates to heaven, or caused them to be hid up that they might be preserved.

I.—And so the Latter-day Saints say about the golden Plates—a striking coincidence!

B.—Can you inform me where I can learn further of these Latter-day Saints?

I.—I am sorry I cannot, but my intelligent friend will, I know, feel great pleasure in doing so. I will take an opportunity to introduce you to him.

B.—Many thanks to you. How strange our meeting, and still more strange that you, an Infidel, should have so completely demolished all my pious pretensions. I long for the time to come when I shall hear from your friend of these strange Latter-day Saints.

I.—Then it would appear you shall not have long to wait, for here he comes. Allow me to introduce you, Mr. Latter-day Saint, to my friend of the Baptist persuasion, who is anxious to know something of the rise and doctrines of the church of Latter-day Saints.

L. D. S.—I shall feel great pleasure in taking your friend to where he shall receive the fullest information as to the rise and doctrines of the church of L. D. S. Our maxims are “Prove all things” “Search the Scriptures.” Sir (*turning to the Baptist,*) you inquire the rise of the Church of Latter-day Saints! It owes its origin, like all true churches, to revelation from God, whose august principles are those held by patriarchs, prophets, and apostles—ancient as eternity, immutable as God; principles worthy of Jehovah, consolatory to man, and conformable to scripture and reason.

B.—I feel already prepossessed in your favor. The conversation I have just held with your Infidel friend has compelled me to acknowledge that modern christianity, with its multiplied divisions, sects and doctrines, is altogether unlike the primitive church described in the New Testament. In fact, he has obliged me to admit, that modern christianity is atheistic, infidelity disguised—a church without ancient gifts, like a body without members, mutilated and disfigured! I must abandon the unnatural caricature, but whither shall I fly; I feel the Bible is true, the seal of the eternal is upon it. I have heard without satisfaction all the sects. Oh, that I knew where I could hear of the God of Abraham and the ancient Gospel of Peter and Paul preached, and see the ancient ordinances administered in their simplicity and power!

L. D. S.—And can you no where on earth find, as you say, the God of Abraham worshipped, the ancient gospel preached, and ancient ordinances administered? Then it is high time that God in his mercy should reveal himself and restore the ancient gospel with its powers, gifts, and blessings.

B.—Yes, it would be indeed merciful and kind. I have often thought how it could be done, If some preacher of talent and influence were to preach the ancient gospel, and administer its ordinances, it would be only raising another sect. All would be in vain, unless some man received authority, commission, and revelation from God to preach and administer like Paul. Oh, that such a man were raised up?

L. D. S.—I have to inform you that just such a man was Joseph Smith, and just such authority, commission, and power did he receive, and just such a gospel as Peter and Paul preached did he preach, and just such ordinances did he administer, and just such signs follow, and just such persecutions and slander, as pursued early Saints, have pursued the church of Latter-day Saints. Joseph, the prophet of the Lord like other prophets finished his course and kept the faith. Modern preachers cried impostor, delusion, and like dogs of hell panted for and shed his blood! To you, as an honest enquirer, I say as Phillip said to Nathaniel, come and see, faith cometh by hearing; the spirit says come; the bride says come, hear, and obey, and your crushed spirit, your disquieted and distressed heart shall know a peace deep and enduring as the throne of God.

B.—Thank you for your invitation. I will come and hear, for saith Solomon he that judgeth a thing before he heareth it is not wise. Farewell.

WITHOUT MONEY, AND WITHOUT PRICE.

In my travels among the Saints I have heard the above text often made use of; some through ignorance, and others, because they have small contracted nut-shell souls. The Saints generally are, though poor, a benevolent, kind, and open-hearted people, and considering their limited means, it is almost astonishing to see what they can accomplish. But scattered among them are a few drones, who, while others are putting their hand to the work, go buzzing about, and will not be content themselves, neither will they allow others to be, if they can help it; and when an elder makes his wants known in the shape of a coat, pair of shoes, or travelling expenses; or if the president of a conference requires means to take him to the valley, the grumbler buttons up his pocket, opens his eyes as if quite surprised, and exclaims—the apostles preached without money, and without price. I thought when I came into

this church, I would have nothing to pay.—I really think that some people get baptized under the impression that they will save seat-rent and the price of class tickets; and you will hear them speak what a deal they did to the elders that have gone, and in the branch they were formerly connected with. They will talk about laying down their life, facing death in its most horrid forms, and many other things which are not asked of them. And when they find out the awful mystery that the rent of the Hall has to be paid, that the elder and his family live like any other people, instead of by faith alone, and require clothes, food, a place to cover their heads, and money to pay steam-boat and railway expenses: and speak about giving a tenth to build a temple to the Lord of Hosts; where, then, is this mighty champion that made such a noise, he sneaks out of the way, he begins to find fault, stops away from the meetings, his mind becomes darkened, till finally, the god of this world blinds his eyes—he becomes an apostate, and loses his soul.

Jesus, when sending forth his servants to preach the gospel, tells them neither to provide purse nor scrip, nor two coats, &c., and to preach the gospel without money and without price. But did he mean that their clothes would never wear out, and that they were for ever to be without money? No such thing. He wanted to prove his servants faith, and also if the world would receive them by obeying their words, feeding, clothing, and supplying them with money, if needful and the people able to do it, and by this means prove if they would receive or reject himself, hence he said, “He who receiveth you, receiveth me; and he who rejecteth you, rejecteth me.” If he had established a missionary fund, given them money to pay their lodgings in the next town, and to build a chapel, let out the seats at so much a month or quarter, and a settled salary for preaching, he could not have proved either of them. But let us see how the apostles preached without money and without price. They assembled at Jerusalem according to the Saviour’s command, preached the gospel, and the first day baptized 3,000 souls, who sold their possessions and lands, and parted them to all men. We read in the fourth chapter of Acts that although (they made no charge for preaching) they lacked for nothing; how then did they live? They who had possessions or lands, sold them, and brought the money and laid it at the apostles’ feet; and one poor man and his wife having sold theirs, and kept back part of the money, were struck dead for lying about it. I do not suppose that this was to be a lasting rule; no doubt circumstances required it.

The gospel is again sent forth to be preached without money and without price, providing neither purse nor scrip. It is not how he may get a living that troubles the Latter-day Elder. He seeks first to build up the kingdom of God, in doing which he leaves country, home, friends, and all; travels thousands of miles by sea and land; many times without a home, shelter, or food, besides anxiety of mind by day and night, for the salvation of the Saints and prosperity of the kingdom of God. Who then can give an estimate of the value of such labours. If we were to sell our property, lands, every thing, and lay the money at the feet of the apostles of these days; if we were to clothe them in gold and diamonds from head to foot, would it restore beloved partners, children, brethren, sisters, who, while mobocracy ruled, through privations and persecution laid down in a primitive grave? Would it be a price for the heavenly intelligence and eternal riches which have been imparted to us by those men, who in the midst of bloodshed and death, beset by apostates and devils in human shape, have nobly stood firm as the mighty champions of Zion? Verily no, nothing short of a crown and kingdom which fade not away, can be a fit reward; they are worthy, and they shall have it. Let none be afraid then lest they do too much, as they sow, so shall they reap. Do not give yourselves concern about the elders saving money. I never knew one to do so. If he gets but bread and water, and knows the people can give him no better, he will not grumble. If he has more than he has use for, he will be first in stretching forth his hand to the needy, or use it in some way connected with the kingdom of God.

I never will deceive people by telling them I want nothing. I will first preach the gospel, and will add to that, that I am without a home, food, clothes, money, that they may have the privilege of providing the same, and yet preach the gospel without money and without price. Let the Saints rejoice in having the privilege of administering to the wants of Christ’s servants, that they may be among them to whom it shall be said, “Come ye blessed of my Father, inherit the kingdom pre-

pared for you. When I had no home, ye took me in: When hungry, gave me food: Thirsty, gave me drink: Naked, clothed me: Sick and in prison, ye visited me."

W. C. DUNBAR.

 THE FRENCH MISSION.

Aberdare, December 21st, 1849.

Dear Brother,—October 7th—I had the pleasure of preaching the gospel to a small congregation, in the number of which were two exalted ladies from Paris—one being the companion of a princess. They desired me to send all the tracts and books, which they intended to purchase. One of the ladies had a son, who believed that God had no church upon the earth, as the Catholics and Protestants had not the priesthood, &c. On replying to one of the various questions put to me, one said, "how strange! that is what my son says."

10th.—Great day at St. Malo, being race day, the thousands present enjoying the sport of seeing the poor breathless horses driven by spur and whip over hurdles, &c.; the multitude being Catholic and Protestant professors of christianity, and it is difficult to say which hates the other most.

11th.—Visited a learned Catholic priest according to invitation. I reasoned with him for some hours, after which he said, "I believe the Bible to be true, because the church gave it me as such, otherwise I should think no more of it than Punch."

12th.—In visiting several families I was informed that a certain gentleman belonging to the missionary society had visited the neighbourhood some time ago, and presented a Catholic family with tracts and a Bible, which were received with great politeness, but before the donor had reached the outskirts of the premises, the tracts and Bible made a fire under the boiler, to the great amusement of the family. The lady who gave me this information saw the family do what I have related, she being present at the time. She questioned them on their conduct, and received for a reply that it was the general plan the Catholics adopted—the Bible and Protestant tracts being forbidden to the laity. The Protestants joined with the Catholics in burning our tracts.

13th.—At a visit to Madame Carteret, met a learned Hebrew scholar, and a rich lady who greatly admired the Voice of Warning, which she bought together with your interesting tracts from 1 to 6. I heard this lady read "M'Ghie's Drama" with so great an effect, that I could scarcely refrain from tears, finding many circumstances narrated there, corresponding with those in connexion with myself. I had frequently the pleasure of being their guest, and on parting, the lady with her companion presented my daughters with several articles as a token of respect, although the great folks of the neighbourhood despised them for granting me leave to enter their hospitable dwelling.

20th.—A learned Catholic of the name of Brown, on the verge of entering into holy orders, and a gentleman named Hansel, a classical scholar and a clergyman of the Church of England, both testified to me "that they could not find any passage in the Book of Mormon contradicting any truth in the Bible."—The opening of a place for preaching the gospel at St. Servan, and the baptising of brother Peddle, caused the persecution to become so warm, that after having remained there near two months, and having ordained our brother to the priesthood, I presented him with a number of the French tracts, and thought it prudent to leave for a short time for Dinan, a town twenty miles off. About this time, Miss Anna Browse introduced me as a Mormon missionary to a countess from Paris, who had just paid her a visit. She listened to the principles of salvation set before her, with apparent interest. The Sunday I baptized Miss Anna Browse, being very cold, all her friends said, "that it would cost her life," but her answer was, "if I lose my life in serving God by obeying his counsel in being baptized for the remission of my sins, I cannot lose it in a better cause." At ten a.m. she entered the water with great courage, in the romantic bay near Chateau du Briond, before the town of St. Malo. The parties who witnessed the baptism, lifted their

hands and said "*Mon Dieu*;" but instead of the death, her neighbours spoke of, she was revived by the spirit of the Almighty, and the disease that had preyed upon her constitution for years, and baffled the power of the physician, was completely eradicated. The pallid cheek from that moment showed the healthy bloom of youth, so much so that all congratulated her, and the report circulated that a ducking in the sea on such a cold morning was a sure cure, but our sister is determined to give God the glory.

22nd.—The following paragraph in the *Standard of Freedom* newspaper drew my attention. When one of the members of the Wesleyan connexion at Nottingham replied to a question put to him by the preacher, "What do you give to the preacher's fund?" as his reason for giving nothing said, "That he considered the preachers ought to take care of their money, and not spend it in riding in first class carriages, and drinking wine, and dining at splendid hotels." If you allow me to give you an account of my stewardship in this way, you will find that I take good care of my money: good reason why; it is not so easily got, being hitherto part of the little my wife gains in business, which, to save a clerk's salary, she attends to herself, occasionally until the midnight hour. The thousands of miles I have travelled with the scanty sum, caused me to be thankful for a third class carriage, and hope that the various railway companies will set up a fourth class carriage to assist the poor Mormon missionaries of Jesus of Nazareth to reach foreign shores. Wine on the continent is to be bought for seven sous per bottle, so I spent three-pence half-penny for wine the first three months I was in France; but thanks be to our kind Master, I had good bread and butter for breakfast, dinner, and supper, and as desert, I generally added an apple or two after dinner, and for the last six months have not felt a moment's sickness.

23rd.—Brother Peddle kindly carried my bag, books, and tracts to the steam packet, leaving for Dinan at seven p.m., distant from St. Malo, twenty miles, up a fine river. In going up to the town from the steamer, in company with an English clergyman of the Established Church, he made the remark, that if I could not get lodgings, it being then late, I should have to return to the packet. I replied that I had been refused permission to remain on deck. The gentleman made no further remark. All the caffés being shut, and the person to whom I had a letter of recommendation having left the place, I had to bend my way to the square, where, at the base of a monument erected in honour of a celebrated person who conquered the English on that spot five hundred years ago, according to the French account, I spent the dark, cold night of the 23rd of October, with my daughter in my arms. Had the gentleman-clergyman taken us as his guests, "forgetting not to entertain strangers," we could not have spent the night more happy.

24th.—And two following days, visited sixteen families with tracts and books, and I did not forget the English clergyman, who received the tracts with politeness, and promised to read them.

27th.—Attended the services at the church of the said gentleman, who took for his text Luke xiv, 23; "And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in that my house may be filled." I felt happy, for surely I have been through all the highways, streets, and lanes of the town, and over some hedges, for many miles into the country, compelling all by tracts and testimony to come in, that the Master's house may be filled.

November 7th.—Wrote a letter to the Protestant minister, at Havre, desiring him to correspond with sister Anna Browse. Not understanding the English language she will be able to answer all his enquiries in the French language.

11th.—Sunday morning; in passing one of the Roman Catholic churches, at Dinan, the great folding doors being thrown open, I saw the place crowded with devoted Catholics, as busy as bees at their religious services, called mass, viz., the offering up of the consecrated bread and wine, which are supposed to be changed into the body and blood of Christ, as an expiatory sacrifice for the quick and the dead. Outside, before the said church, in the square, a great multitude, as busy as bees, selling and buying cabbage and other vegetables. The voices of those outside and those inside mingling together—a fine token of the industrious habits of the French, in connexion with the *living* and the *spirits of the dead*. The following day, in the same church, a company of soldiers met to say mass and get the blessing of the

priest to prosper their military warfare in connexion with the powder and bullet, the sword and bayonet, and also to get their souls saved. The drummers took the lead at the head of the grand procession; the brass band followed, then the priests in their different orders, with white robes, walking two together, guarded by a soldier on each side. They entered the great edifice, drums beating; the priests and officers entered the choir before the altar, the musicians in a circle outside, playing their charming music during the mass. The effect in the great massive temple was truly thrilling. They had many trumpets, and instead of the psaltry they had many drums. The size of the lofty edifice that had its pinnacle towering as it were in the clouds, may be guessed by the number of drawings and paintings. I reckoned about thirty, some ten feet long.

16th.—I had the pleasure of visiting the Roman Catholic Seminary, containing eleven tutors, and one hundred and thirty students. The discussion with one of the learned priests, for some hours, on the evenings of the 16th & 17th inst., was truly interesting. The first hour of the second night's discussion was spent in answering questions put to me by M. Lemú, one of the tutors, a gentleman of great courtesy (the general character of the Catholic priests). He bore the plain truths and hard sayings of my sermons with patience, and acted towards me with the greatest politeness, shaking me by the hand at parting, receiving our tracts with thanks, which I believe will be well digested by the learned linguists of the college.

A description of the vast college, an account of the priests' chamber, with the nature of the conversation would be interesting, but it would fill a STAR, so I shall postpone it until we meet in our sure dwellings and quiet resting place in Zion's happy land, when from my journal I shall run over the record, of a *Latter-day Saint's visit to a Catholic college*.

17th.—Visited the jail, a large ponderous tower, built five hundred years ago. Not many prisoners: I spent some time with an Irish gentleman, imprisoned for debt. The law of France authorises the creditor to take the body of a debtor without any previous notice; so that this gentleman was put in jail although his coach and horses, as he testified, were sufficient to pay his whole debt in the place. I sent him some Mormon tracts the following day, for he had been circulating false reports from the prison about our principles.

18th.—Sunday. I visited the Catholic church erected in honor of St. Malo, it being the day set apart in veneration to his memory. The grand ceremony was performed before the thousands present, in the great church, having about twelve altars, lighted with candles nearly six feet long. I reckoned before that of the *soirour* upwards of one hundred, dazling their lights on the cross, &c.

19th.—Visited Dinan Museum, containing a fine collection of many curiosities in the different departments of art, science, and nature. I also paid Mr. Thompson the fourth visit, according to invitation, a gentleman professing himself to be a disciple of Swedenborg. During the conversation an English clergyman entered. I had to contend with both for some hours, and considering the plain truths set before them without respect of persons, their politeness in parting was truly laudable. Mr. Thompson believed Swedenborg, that a certain part of the Word of God was hidden in the earth on plates, and that it should come forth. He particularly desired me to send him a copy of the Book of Mormon.

21st.—Left Dinan for St. Malo, on my return home to visit my family in Wales. Found brother Dunbar, family, and Saints at Jersey, doing well; also brother Stenhouse, and the host of Saints at Southampton.

25th.—Spent a happy day at Bristol, with brother G. Halliday; I had to preach for him, at 6 p.m., to a multitude of the Bristolians, who appeared to enjoy the service.

27th.—Reached home, "sweet home," where I had the pleasure of enjoying the smiles of my family.

Labours.—The distribution of tracts, Spencer's Letters, Voice of Warning, &c. Testifying and preaching from house to house, when an opportunity would be granted—discussing the truth of our principles in connexion with the nature of the kingdom of God, with Protestant clergymen and Catholic priests, and also the laity, comprise the principal part of my labours for the last three months on the continent of France, which I know will not be in vain in the Lord.

Success.—I have not as yet reaped a rich harvest, but the few that have entered

the kingdom by being "born of water and of the Spirit" have received glorious testimonies of the power of the truth as it is in Jesus. The Master has also said, "the little one shall become a thousand," &c.

Prospects.—The plowshare of truth has pierced the heart—the seed of truth was sown—a few grains immediately sprang up, the fruit appears strong and healthy, *proving* that the climate-soil, (may I say instrument) and seed will soon cause a Mormon market to be established in France, *in the very teeth of the gates of hell.*

Amongst those whom I have baptized since I have been home, is an intelligent Baptist minister, upwards of 60 years old. He appears already to be a new man, commencing a new life in a new world. To God be all the praise.

With great respect, yours truly,

WILLIAM HOWELLS.

LETTER TO THE EDITOR.

New Orleans, November 8th, 1849.

Brother Pratt,—Dear Sir, in a former letter I sent you the number that died on the ship *Berlin*, and I would have given you the particulars then, but I had not received them. As there were some Saints died who had no relations on board, I wanted to ascertain what disposal had been made of their property, so that their friends could have it. I have called on those that had their property, and they have placed it at my disposal; I therefore send you their names, and await your counsel how to dispose of it.

William Fielder, died September 25th, aged 21; from Sheerness.

Charles Timmings, died September 26th, aged 22; from West Broomwich.

John Buckley, died September 29th, aged 28; from Derbyshire.

The above three are all of whose property I can ascertain anything about. I would here observe that a great quantity of their goods were thrown overboard. The following are the names of the rest of the Saints that died and their children:

Ellen Stoddart, died September 13th, aged 27.

Eliza Hopkins, died September 16th, aged 23, and two children.

William Smith, died September 17th, aged 50; from Derby.

William Brindley, died September 18th, aged 46; from London.

Patience Smith, died September 18th, aged 2 years.

John Mason, died September 22nd, aged 63; from Staffordshire.

William Harrison Birch, died September 22nd, aged 2 years.

Agnes Smith, died September 23rd, aged 10 months.

Martha Stoddart, died September 23rd, aged 9 months.

Mary Anne Wilson, died September 23rd, aged 18 months.

Ellen Fife, died September 24th, aged 5 years.

William Farnsworth, died September 24th, aged 18 months.

Thomas Warburton, died September 25th, aged 53; from Crewe.

John Fletcher, died September 26th, aged 26; from Chesterfield.

Sarah Anne West, died September 27th, aged 2 years.

Ann Farnsworth, died September 27th, aged 42; from Leeds.

James Dawson, died September 29th, aged 28; from Oldham.

James Corr, died September 30th, aged 9 months.

F. J. Bradshaw, died October 4th, aged 6 years.

Mary Bradshaw, died October 5th, aged 8 years.

Ann Whale, died October 6th, aged 12 months.

Agnes Bradshaw, aged 5 years.

Richard Lester, died September 28th, aged 25; from Leister.—Total 28.

The Saints in New Orleans have been organized, and we have formed a branch here for the winter. We have good meetings and have baptized several, and many are enquiring into our belief. The Saints generally who have remained in New Orleans, have procured work.

Praying God to bless you, I remain yours, respectfully,

THOMAS MC KENZIE.

REPORTS OF CONFERENCES.

REPORTS OF CONFERENCES.

CONFERENCES.	WHEN REPORTED.	Number of Branches.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Since last Conference.						Total No. of Members.	PRESIDENT.	SECRETARY.
								Excomd.	Dead.	Removed by Letter.	Received by Letter.	Emigrated	Baptized.			
*Edinburgh	Sept. 22, 1849.	23	1	44	52	66	22	68	6	41	30	29	110	49	William Gibson	Geo. P. Waugh
Macclesfield	Dec. 9, "	5		23	15	8	6	15	1	2	1	2	51		J. Clements	I. Galley
Isle of Man	" 9, "	3		10	6	5	4	13	6	1	20	11	10	4	Loren Babbit	Joseph Lawson
Staffordshire	" 16, "	12		38	33	14	12	6	20	2	2	9	29	5	J. D. Ross	William Lloyd
Derbyshire	" 16, "	11		41	25	20	10	8	0	5	23	16	21	4	Lewis Robbins	T. B. Ward
Worcestershire	" 16, "	10		20	24	7	9	11	2	8	9	25	54	2	John Lyon	Samuel Williams
Bedfordshire	" 16, "	15		43	42	16	12	4	2	10	13	16	60		J. H. Planigan	Robert Hodgert
Cheltenham	" 18, "	19		42	34	25	19	4							J. W. Cummings	J. Stay
Leicester	" 18, "	4		14	15	5	6	7	2	2					Lewis Robbins	Sydney Mee
Herefordshire	" 20, "	19		29	29	21	12								C. H. Wheelock	
Norwich	" 20, "	10		32	32	18	10								Thomas Smith	
Liverpool	" 22, "	12		55	65	27	21								Milo Andrus	J. S. Cantwell
Newcastle-on-Tyne ..	" 22, "	15		43	39	16	13								William Speakman	
Glasgow	" 23, "	25		84	67	91	37	20	1	1	1	8	25	50	Harrison Burgess	Walter Thomson
Lincolnshire	" 23, "	10	1	18	25	17	4	4	1	11	6		20	15	William L. Cutler	J. E. Taylor
Clitheroe	" 9, "	10		22	34	19	7								William Moss	William Wolstenholme
Wales, 12 Conferences	" 23, "	100		426	239	221	119								James Phillips	John Davis
Bradford	" 23, "	15		36	66	21	10								James Marsden	
Galloway Union	" 23, "	1		3	1										John Kelly	
Hull	" 23, "	5		21	17	11	6	8	0	8	3	0	38	6	James M'Naughten	Charles Barnes
London	" 23, "	40	1	88	113	64	41	81	32	230	202	62	767	14	John Banks	Fred. Piercy
Sheffield	" 23, "	26		53	99	64	34	38	9	30	29	54	158	10	C. Dunn	Walter Savage
Warwickshire	" 23, "	14	1	47	54	24	15	16	1	30	17	23	105		Alfred Cordon	John Toone
*Birmingham	July 1, "	20		81	88	50	36	16		43	34		160		Jeter Clinton	John Brook
*Manchester	Aug. 5, "	28		97	187	75	44	50	17	48	26	14	192		R. Cook	Joseph Stockton
South Conference	Dec. 23, "	19		32	67	35	37	31	19	35	24		198		John Halliday	Henry Fulstone
Preston	" 23, "	8		40	28	18	2								G. D. Watt	
Total		479	4	1482	1496	958	548	390	97	525	420	253	2055	159		
Saints emigrated, since Aug. 14, 1848.		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	nearly.	
Gen. Confer. Report...	Aug. 14, 1848.	350	0	929	1185	608	341							27912		
Increase in 16 months..		129		553	311	350	207							17902		
														10010		

* No late returns from the following conferences:—Edinburgh, Manchester, Birmingham, and Ireland, but their probable increase since the dates of the reports given in the table above, will be from 10 to 15 hundred. The Star has been delayed several days waiting for them. These conferences should appoint clerks or officers who will be more punctual.

THE NEW YEAR.

Hail to the NEW YEAR, which has dawn'd on our earth,—
Hail to the morning which has given it birth,—
Hail all ye righteous, in all lands, far and near,—
Welcome the blessings of a happy new year.

The old year is past, and the new year is come;
It's first page is opened,—the history's begun.
Let him that is wise, both reflect and beware,
Lest each page condemn him throughout the new year.

Where is there a man like Daniel or Isaiah,
Who can by the spirit in plainness declare,
The judgments to come—the events that are near
Which will surely take place the present new year?

Where is there a man, who believes in God's word,
That does not behold the approach of the sword?
Tidings from all lands cause the nations to fear,
The ominous signs of another new year.

Ye Latter-day Saints to Zion flee away,
For there shall be safety for all who will pray;
For this is God's promise through Joseph the seer.
Flee, then, ye righteous, in the present new year.

The angel of peace over Zion shall reign,
O'er mountain and hill, o'er valley and plain;—
And kings shall bow down, and all nations revere
The glory of Zion in every new year.

EDITOR.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 22ND OF DECEMBER.

Henry Smith	6 10 0	Brought forward.....	£42 10 6
Liverpool Tract Society.....	0 6 0	John Lyon	2 0 0
James Armitstead.....	6 0 0	Alfred Cordon	5 0 0
James Walker	10 0 0	Thomas Clark	2 0 0
William Cartwright.....	1 10 0	Charles King	0 8 6
George P. Waugh	2 0 0	John Parkinson.....	3 16 0
William West	14 0 0	James Marsden	10 0 0
James S. Cantwell	2 4 6		
Carried forward	£42 10 6		£65 15 0

ADDRESS.—J. Clements, at Mr. Thompson's No. 8, South Saint Mongo Street, Glasgow, Scotland.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

EXTRACTS FROM O. PRATT'S PRIVATE JOURNAL.
During the winter the Omahas stole many of our horses, and about a hundred head of cattle, the latter of which they killed for food. We had made arrangements to cross the river, but they seem to be a treacherous and dishonest people, and they were not to be trusted. The Sioux made war upon them during the winter, and killed many of them. The Sioux made war upon them during the winter, and killed many of them. The Sioux made war upon them during the winter, and killed many of them.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 2.

JANUARY 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

Taking into consideration the helpless condition of several hundred families, the small amount of provisions which we had on hand, and the lateness of the season, it was concluded to be unsafe, during the present year, to launch forth into the wild uninhabitable region of the mountains in search of a resting place. Necessity obliged us to postpone this great undertaking until the next spring.

Several thousand of the Saints had crossed, with their wagons and teams, the Missouri river, and even one small company of one or two hundred, had advanced some two hundred miles westward, among the Pawnee Indians; while large numbers were still encamped on the Pottawattomie lands. Under these painful circumstances, we were compelled to take up winter quarters in an Indian country, the main portion of our camp being on the lands owned by the Omaha Indians.

Every exertion was now made to prepare for the coming winter. A beautiful tract of land on the west bank of the Missouri was selected, which was handsomely laid out into square blocks, and streets running at right angles. Here, during the remaining portion of the summer and autumn, we erected about one thousand houses, principally built of logs cut from the adjacent groves. This city, being something less than a mile square, we called "WINTER QUARTERS." Several hundred tons of prairie hay were cut and stacked, for the preservation of our large and extensive droves of horses, mules, cattle, and sheep. By our persevering industry, we soon found ourselves comfortably located for the winter. We were under the necessity, however, of sending down to the Missouri settlements, between one and two hundred miles, to exchange wagons and other property, for provisions to sustain several thousand people.

Our exposure to hardships and privations caused sickness and death to prevail; many hundreds were laid in the silent grave, to rest from their sufferings and toil, and to receive a glorious resurrection when the poor and the meek shall inherit the earth.

During the winter, I returned to Pisgah and Garden Grove. Found the Saints in those two settlements doing very well, although they also had suffered much by sickness and death. After encouraging them, and imparting such instructions relative to their emigration, &c., as circumstances required, I returned to "Winter Quarters."

During the winter, the Omahas stole many of our horses, and about a hundred head of cattle, the latter of which they killed for food. We had made many presents to these Indians, but they seem to be a treacherous degraded tribe, compared with many others. The Sioux made war upon them during the winter, and killed nearly a hundred, not many miles from our camp.

Early in April, 1847, several of the Twelve, with a company of pioneers, numbering in all, 143 souls, left "Winter Quarters" for the Great Salt Lake Basin, intending to explore the country, and find a place the most suitable for forming a settlement. That portion of the camp who intended following the present season, were requested to wait for eight or ten weeks, until the weather should become warmer, and the grass should have time to grow.

During our stay in "Winter Quarters," we had sent to England, and procured the following instruments preparatory to our exploring expedition, viz:—two sextants, one circle of reflection, two artificial horizons, two barometers, several thermometers, telescopes, &c.

Many thousands who were not in circumstances to follow us the present season, were requested to use every exertion in putting in spring crops to sustain themselves, and the emigration which was expected from our eastern churches. After arranging things as comfortably as possible, we left our families and proceeded west, carrying grain in our wagons to feed our animals until grass should grow.

Our course was up the north bank of Platte river, along which we travelled slowly; finding the roads very good, the country being level, and the soil somewhat dry and sandy. I took observations daily, for the latitude and longitude, and also barometric and thermometric observations.

Having crossed the Elk Horn by a raft, constructed for the purpose, and having forded the Loup Fork, not, however, without some danger, in consequence of the quick sands, we reached Grand Island in the Platte river, about the first of May.

May 3rd. We are now near the head of Grand Island. Our teams being rather weak for the want of sufficient food, we concluded to rest a day. A company of our hunters were sent out in search of buffalo, antelope, &c. Another company were despatched to examine the country in advance; others, were employed in setting wagon tire, and in various duties of the camp. The mercury in the barometer stood higher this morning than for several days previous. I occupied this day in calculating the longitude of Beaver Creek ford from a lunar distance taken several days before. Our hunters returned, having obtained only two buffalo calves and one antelope. The Platte river (or Nebraska) is very roily or muddy, like the waters of the Missouri.

May 4th.—This morning there is a heavy dew, with frost in some places. At half-past five the thermometer stood at 33 deg. A little after six the people were called together, the rules and regulations of the camp were read, and some instructions given relative to the safety of ourselves and teams from Indian aggressions. At 11 the camp started, and after travelling about three miles, I took an observation for the latitude, but a high south wind agitated the quicksilver in the artificial horizon to that degree, that my observation was imperfect. The latitude was found to be 40 deg. 44 min. 53 sec. While taking the observation, I being a short distance in advance of the camp, a Frenchman came from the opposite bank of the river, having seen us in the distance. He forded the river to learn who we were. He informed us that he was from Fort Laramie, having travelled the distance in sixteen days. He said there was good grass and a good road on the opposite side of the river, and that immense herds of buffalo were feeding and roaming over the hills and prairies on both sides of the river. His company consisted of nine persons and three wagons. They intended crossing the Missouri river at or near Westport. Some fifty or sixty letters were written to our families at Winter Quarters. He stopped with the camp one hour, when he again re-forded the Platte; three of our men accompanied him to the opposite side of the river, which is here about three quarters of a mile broad. Our camp then started and travelled about three miles, and halted where there was some grass which had escaped the fire that had passed over it but a day or two before.

The Indians for a number of days have been burning the old grass, and the fire when once commenced extends its ravages for scores of miles on all sides where it

can find dry grass and other combustibles. The prairies and hills in all directions present a blackened surface, with only here and there small spots of green grass mingled with dry.

Our three messengers returned from their interview with the company on the other side of the river. The principal man among them was Mr. Papau. In the meantime we saw several objects in advance of us, which our glasses would not satisfactorily decide whether they were horses or wild animals. Three or four men with horses were sent forward to ascertain what they were; they found them to be a small flock of antelope. Antelope for a few days have been quite plenty, and buffalo almost constantly in sight. We again marched on, the wagons going in single file, travelled about three miles, and encamped about sun-down on the bank of a small, clear, gravelled-bottom stream of water.

(To be continued.)

THE CONSTITUTION OF THE NEW STATE OF DESERET.

From the New York Herald.

Whereas, a large number of citizens of the United States, before and since the treaty of peace with the Republic of Mexico, emigrated to and settled in that portion of the territory of the United States, lying west of the Rocky Mountains, and in the great interior basin of Upper California; and

Whereas, by reason of said treaty, all civil organization originating from the republic of Mexico became abrogated; and

Whereas, the Congress of the United States has failed to provide a form of civil government for the territory so acquired, or any portion thereof; and

Whereas, Civil government and laws are necessary, for the security, peace, and prosperity of society; and

Whereas, It is a fundamental principle in all republican governments, that all political power is inherent in the people: and governments instituted for their protection, security, and benefit, should emanate from the same—

Therefore, your committee beg leave to recommend the adoption of the following constitution, until the congress of the United States shall otherwise provide for the government of the territory hereinafter named and described.

We, the people, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependence on Him for a continuation of those blessings, do ordain and establish a free and independent government, by the name of the State of Deseret; including all the territory of the United States within the following boundaries, to wit: commencing at the 33rd degree of North latitude, where it crosses the 108th degree of longitude, West of Greenwich; thence running South and West to the Northern boundary of Mexico; thence West to, and down the main channel of the Gila river, on the Northern line of Mexico, and on the Northern boundary of Lower California to the Pacific Ocean; thence along the coast North-westerly to 118 deg. 30 min. of West longitude; thence North to where said line intersects the dividing ridge of the Sierra Nevada mountains; thence North along the summit of the Sierra Nevada mountains to the dividing range of mountains that separates the waters flowing into the Columbia river, from the waters running into the Great Basin; thence Easterly, along the dividing range of mountains that separates said waters flowing into the Columbia river on the North, from the waters flowing into the Great Basin on the South, to the summit of the Wind river chain of mountains; thence South-east and South, by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico, from the waters flowing into the Gulf of California; to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States, in 1848.

ARTICLE I.—The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—Legislative, Executive, and Judiciary.

ARTICLE II.—*Of the Legislative.*—Sec. 1. The legislative authority of this State, shall be vested in a General Assembly, consisting of a Senate and House of Representatives; both to be elected by the people.

Sec. 2. The session of the General Assembly shall be annual; and the first session be held on the first Monday of July next; and, thereafter, on the first Monday of December, unless the Governor of the State shall convene the assembly, in the interim, by proclamation.

Sec. 3. The members of the House of Representatives shall be chosen biennially, by the qualified electors of their respective districts, on the first Monday in August; whose term of office shall continue two years from the day of the general election.

Sec. 4. No person shall be a member of the House of Representatives, who has not attained the age of twenty-five years; the same to be a free white male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and a resident of the district or county thirty days next preceding his election; and have, at his election, an actual residence in the district he may be chosen to represent.

Sec. 5. Senators shall be chosen for the term of four years, at the same time and place of Representatives; they shall be thirty years of age, and possess the qualifications of Representatives, as to residence and citizenship.

Sec. 6. The number of Senators shall not be less than one-third, nor more than one-half of the Representatives; and at the first session of the General Assembly, after this constitution takes effect, the Senate shall be divided by lot, as equal as may be, into two classes; the seats of the Senators of the first class shall be vacated at the expiration of two years, so that one-half of the Senate shall be elected biennially.

Sec. 7. Each house shall choose its own officers, and judge of the qualification, election, and return of its own members, and contested elections shall be determined in such manner as shall hereafter be determined by law.

Sec. 8. A majority in each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members in such manner and under such penalty as each house may provide.

Sec. 9. Each house shall have all powers necessary for a branch of the General Assembly of a free and independent government.

Sec. 10. Each member of the Assembly shall be privileged from civil arrest during any session, and going too and returning from the same.

Sec. 11. Neither house shall, without the consent of the other, adjourn for more than three days; nor to any other place than that in which they may be sitting.

Sec. 12. The Assembly shall, at its first session, provide for an enumeration of the white inhabitants, and an apportionment for the Senators and Representatives.

Sec. 13. Each member of the Assembly shall take an oath or affirmation to support the constitution of the United States, and of this State; and members shall, and are hereby empowered to, administer said oath or affirmation to each other.

Sec. 14. The veto power of the Governor shall be allowed by the Assembly, except on bills, which, when reconsidered, shall be again passed by a majority of two-thirds of those present; and any bill vetoed by the Governor shall be returned within ten days, (Sundays excepted,) with his objections; otherwise it shall become a law, unless the Assembly, by adjournment, prevent its return.

Sec. 15. Every law passed by the Assembly shall take effect from and after due publication by authority.

Sec. 16. The voters of this State may elect, at the first election, not exceeding seventeen Senators and thirty-five Representatives.

ARTICLE III.—*Of the Executive.*—Sec. 1. The executive power shall be vested in a Governor, who shall hold his office for four years. A Lieutenant Governor shall be elected at the same time, and for the same term, who shall be the President of the Senate.

Sec. 2. No person shall be eligible to the office of Governor or Lieutenant Governor, who has not been a citizen of the United States, and a resident of this State, two years next preceding his election, and attained the age of thirty-five years at the time of his election.

Sec. 3. The Governor shall be commander-in-chief of the militia, navy, and all the armies of this State.

Sec. 4. He shall transact all executive business with the officers of government, civil and military; and may require information in writing from the officers of the executive department, upon any subject relating to the duties of their respective offices.

Sec. 5. He shall see that the laws are faithfully executed.

Sec. 6. When any office shall, from any cause, become vacant, and no mode is prescribed by the constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy, by granting a commission, which shall expire when such vacancy shall be filled by due course of law.

Sec. 7. He shall also have power to convene the General Assembly by proclamation, when, in his opinion, the interests of the State require it.

Sec. 8. He shall communicate by message to the General Assembly, at every session, the condition of the State, and recommend such matters as he shall deem expedient.

Sec. 9. In case of disagreement in the General Assembly, with regard to the time of adjournment, the Governor shall have power to dissolve the session by proclamation.

Sec. 10. No person shall, while holding any lucrative office under the United States, or this State, execute the office of Governor, except as shall be prescribed by law.

Sec. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after convictions, except in cases of impeachments.

Sec. 12. The Governor shall receive for his services such compensation as shall hereafter be provided by law.

Sec. 13. There shall be a seal of this State, which shall be kept by the Governor, and used by him officially; and shall be called the Great Seal of the State of Deseret.

Sec. 14. All grants and commissions shall be in the name and by the authority of the people of the State of Deseret; sealed with the Great Seal of this State, signed by the Governor, and countersigned by the Secretary of State.

Sec. 15. A Secretary of State, Auditor of Public Accounts, and Treasurer, shall be elected by the qualified electors, who shall continue in office for the term of four years. The Secretary of State shall keep a fair register of all the official acts of the Governor, and shall, when required, lay the same, together with all papers, minutes and vouchers, relative thereto, before either branch of the General Assembly, and shall perform such other duties as shall be assigned him by law.

Sec. 16. In case of the impeachment of the Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease, or the vacancy be filled.

ARTICLE IV.—*Of the Judiciary.*—Sec. 1. The judicial power shall be vested in a Supreme Court, and such inferior courts as the General Assembly shall from time to time establish.

Sec. 2. The Supreme Court shall consist of a Chief Justice, and two associates, either two of whom shall be a quorum to hold courts.

Sec. 3. The Judges of the Supreme Court shall be elected by joint vote of both houses of the General Assembly, and shall hold their courts at such time and place as the General Assembly shall direct; and hold their office for the term of four years, and until their successors are elected and qualified. The Judges of the Supreme Court shall be conservators of the peace throughout the State, and shall exercise such other jurisdictions and appellate powers as shall be prescribed by law.

Sec. 4. The style of all process shall be the State of Deseret; and all prosecutions shall be in the name and by the authority of the State.

ARTICLE V.—*Of Elections.*—Sec. 1. The Governor, Lieutenant Governor, Auditor of Accounts, Treasurer, and Secretary of State, shall be elected by the qualified electors as provided for members of the General Assembly, and at the time and place appointed for holding the same.

Sec. 2. The returns of every election for Governor, Lieutenant Governor,

Auditor, Treasurer, and Secretary of State, shall be sealed up, and transmitted forthwith to the seat of government, directed to the Speaker of the House of Representatives, who shall, during the first week of the session, open and publish them in the presence of both houses of the General Assembly; and the persons receiving a majority of all the legal votes cast for their respective offices, shall be declared duly elected.

Sec. 3. The Governor, Lieutenant Governor, Auditor, Treasurer, and Secretary of State, shall, before entering upon the duties of their respective offices, take an oath or affirmation, to support the Constitution of the United States, and of this State; which oath, or affirmation, shall be administered by the Speaker of the House of Representatives.

Sec. 4. The first election for members of the General Assembly, and other officers under this Constitution, shall be held on the first Monday of May next, at the usual places of holding public meetings in the different districts and settlements; at which time and place the qualified voters shall vote for or against the adoption of this Constitution; and if a majority of all the legal votes shall be in favour of its adoption, the same shall take effect from and after said election.

Sec. 5. At the time and place of holding the elections, the qualified electors shall organize the polls by appointing two judges, who shall be authorized to qualify each other, and appoint two suitable persons as clerks; and said judges shall, at the close of said election, seal up the number of votes so cast, and forthwith transmit them to the President of this convention.

Sec. 6. The returns of the first election herein provided for, shall be made to the Chairman of this convention, who, together with the two Secretaries, shall proceed immediately to open said returns, and count the votes; upon ascertaining the persons receiving a majority of votes, they shall forthwith notify them of their election.

Sec. 7. The General Assembly shall, at its first session, provide by law a general system of election for officers, under this constitution, and such other officers as may be hereafter created by law.

Sec. 8. The manner of voting shall be by ballot.

Sec. 9. The General Assembly shall meet at Great Salt Lake City, which place shall be the seat of government until otherwise provided by law.

Sec. 10. All white male residents of this State, over the age of twenty-one years, shall have the privilege of voting at the first election, and at the adoption of this constitution; provided, that no person in the military, naval, or marine service of the United States, shall be considered a resident of this State, by being stationed in any garrison, barrack, military, or naval place, or station within this State, unless otherwise provided for by law.

ARTICLE VI.—*Of Militia.*—Sec. 1. The militia of this State shall be composed of all able bodied white male citizens, between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt, by the laws of the United States, or of this State, and shall be armed, equipped and trained, as the General Assembly may provide by law.

Sec. 2. All commissioned officers of the militia (staff officers excepted) shall be elected by the persons liable to perform military duty in their respective divisions; and all commissioned officers shall be commissioned by the Governor.

ARTICLE VII.—*Amendments of the Constitution.*—Sec. 1. If at any time the General Assembly shall deem it necessary, and for the best interest of the State, that this constitution should be revised, altered, or amended, the Assembly shall cause such revisions, alterations, or amendments, to be published in the same manner as shall be provided for the publication of the statutes; and appoint a day not less than thirty days thereafter, for the electors of the commonwealth to assemble in their several precincts, and vote for, or against, said revisions, alterations, or amendments; and if a majority of said electors shall vote in favor of said revisions, alterations, or amendments, the same shall thereafter become parts and parcels of this constitution; otherwise, this constitution shall remain unaltered.

ARTICLE VIII.—*Declaration of Rights.*—Sec. 1. In republican governments, all men should be born equally free and independent, and possess certain natural, essential, and inalienable rights, among which are those of enjoying and defending

their life and liberty; acquiring, possessing, and protecting property; and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people; and all free governments are founded in their authority, and instituted for their benefit; therefore, they have an inalienable and indefeasible right to institute government, and to alter, reform, and totally change the same, when their safety, happiness, and the public good shall require it.

Sec. 3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof, or disturb any person in his religious worship or sentiments; provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons demeaning themselves peaceably, as good members of the State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another, shall ever be established by law; nor shall any religious test be ever required for any office of trust under this State.

Sec. 4. Any citizen of this State, who may hereafter be engaged, either directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the constitution and laws of this State.

Sec. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right, and no law shall be passed to abridge the liberty of speech or of the press.

Sec. 6. The people shall be secure in their persons, houses, papers and possessions, from unreasonable searches, and seizures.

Sec. 7. The right of trial by jury shall remain inviolate: and all criminals shall be heard by self, or counsel at their own election.

Sec. 8. All penalties and punishments shall be in proportion to the offence; and all offences, before conviction, shall be bailable, except capital offences, where the proof is evident, or the presumption great.

Sec. 9. The writ of *habeas corpus* shall not be suspended unless in case of rebellion, or invasion, or the public safety shall require it.

Sec. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

Sec. 11. The General Assembly shall pass no bill of attainder, or *ex post facto* laws, or law impairing the obligation of contracts, to hinder the execution of justice.

Sec. 12. The laws shall not be suspended, but by the legislative or executive authority.

Sec. 13. The right of petition, by the people, shall be preserved inviolate.

Sec. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

Sec. 15. Private property shall not be taken for public use, without just compensation.

Sec. 16. No standing army shall be kept up in time of peace, and the military shall at all times, and in all places, be in strict subordination to the civil power.

Sec. 17. The enumeration of certain rights, shall not be construed to impair, nor deny others, retained by the people.

Great Salt Lake City, Great Basin, North America, March 8, 1849.

MEMORIAL.

To the Honorable Senate and House of Representatives, in Congress assembled:—

Your memorialists, members of the General Assembly of the State of Deseret, would respectfully lay before your honorable body the wishes and interests of our constituents, together with the reasons and design of our early organization as a civil government, to which the consideration of your honorable body is most earnestly solicited.

Whereas, the history of all ages proves that civil governments, combining in their administration the protection of person, property, character, and religion—encouraging the science of agriculture, manufactures, and literature, are productive of the highest, happiest, and purest state of society; and,

Whereas, all political power is inherent in the people, and governments to be permanent and satisfactory, should emanate from the same; and,

Whereas, The inhabitants of all newly settled countries and territories, who have become acquainted with their climate, cultivated their soil, tested their mineral productions, and investigated their commercial advantages, are the best judges of the kinds of government and laws necessary for their growth and prosperity; and,

Whereas, Congress have failed to provide, by law, a form of civil government for this or any other portion of territory ceded to the United States by the republic of Mexico, in the late treaty of peace; and,

Whereas, Since the expiration of the Mexican civil authority, however weak and imbecile, anarchy to an alarming extent has prevailed—the revolver and bowie knife have been the highest law of the land—the strong have prevailed against the weak—while person, property, character, and religion have been unaided, and virtue unprotected; and,

Whereas, From the discovery of the valuable gold mines west of the Sierra Nevada mountains, many thousands of able bodied men are emigrating to that section, armed with all the implements and munitions of war; and,

Whereas, Strong fears have been, and still are entertained from the failure of Congress to provide legal civil authorities, that political aspirants may subject the government of the United States to the sacrifice of much blood and treasure in extending jurisdiction over that valuable country; and,

Whereas, the inhabitants of the State of Deseret, in view of their own security, and for the preservation of the constitutional right of the United States to hold jurisdiction there, have organized a provisional State government under which the civil policy of the nation is duly maintained; and,

Whereas, there are so many natural barriers to prevent communication with any other State, or Territory belonging to the United States, during a great portion of the year, such as snow-capped mountains, sandy deserts, sedge plains, salærated lakes and swamps, over which it is very difficult to effect a passage; and,

Whereas, It is important in meting out the boundaries of the States and Territories, so to establish them that the heads of departments may be able to communicate with all branches of their government with the least possible delay; and,

Whereas, There are comparatively no navigable rivers, lakes, or other natural channels of commerce; and, whereas, no valuable mines of gold, silver, iron, copper, or lead, have as yet been discovered within the boundaries of this State, commerce must necessarily be limited to few branches of trade and manufactures; and whereas, the laws of all States and Territories should be adapted to their geographical location, protecting and regulating those branches of trade only, which the country is capable of sustaining: thereby relieving the government from the expense of those complicated and voluminous statutes which a more commercial State requires; and whereas, there is now a sufficient number of individuals residing within the State of Deseret to support a State government, thereby relieving the general government from the expense of a territorial government in that section; and in evidence of which, the inhabitants have already erected a legislative hall, equal to most, and surpassed by few in the older States—

Your memorialists, therefore, ask your honorable body to favorably consider their interests; and, if consistent with the constitution and usages of the federal government, that the constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with other States, or such other form of civil government as your wisdom and magnanimity may award to the people of Deseret. And, upon the adoption of any form of government here, that their delegates be received, and their interests properly and faithfully represented, in the Congress of the United States. And your memorialists, as in duty bound will ever pray.

On motion, it was voted that the report be accepted, and the committee discharged from further duties.

Parley P. Pratt offered the following resolutions:—

Resolved. 1st. The Senate concurring therein, that two thousand copies of this memorial, together with the constitution, and an abstract of all records, journals, and other documents pertaining to the organization of this State, be printed.

Resolved. 2nd. That the President of the United States, the Senate, and the House of Representatives, each be furnished with a copy thereof.

The resolutions were seconded and passed.

House adjourned until Monday, at 10 a. m.

Provisional State of Deseret; ss.

I hereby certify that the foregoing constitution, memorial, synopsis of journal, &c., are a true copy of public documents on file in my office.

Given under my hand, at my office, in the Great Salt Lake City, this 18th day of July, A. D. 1849.

WILLARD RICHARDS, *Secretary of State.*

The Latter-day Saints' Millennial Star.

JANUARY 15, 1850.

THE ship "ARGO" sailed from Liverpool for New Orleans on the 10th inst., carrying 402 souls, consisting of the Saints and their families, under the presidency of Elder Jeter Clinton. Several of the songs of Zion were sung as the ship passed out of the dock. Gladness seemed to beam from every countenance. May he who controls the elements guide them in safety to the land of refuge and peace, and establish them upon the mountains of Zion with everlasting joy upon their heads.

EMIGRATION.—Our next ship, the "JOSIAH BRADLEE," will sail on the fifth of February; she will carry 248 passengers; her complement is already made up. We shall have another ship sailing about the last of February. When passengers have received their letter of notification, and have returned to us an answer, signifying their intention to sail at the time specified in our letter, and shall afterwards decline going, they will most certainly LOSE THEIR DEPOSITS; for upon the strength of their promise of sailing, we pay over their deposits to the ship agents, after which they cannot receive them back.

BOOK AGENTS.—We understand that some of our book agents are still giving credit for the publications which they dispose of. This is wrong, and contrary to our former counsel. The credit system should be done away with. We hope that the book agents will not take any more of the STARS or other publications than what they can dispose of in their own conferences.

There was a rule established by the former Editor, that STARS and books not disposed of might be returned to this office, but we find this a bad policy, for many books get soiled and worn before their return, which greatly injures the sale of them. We therefore say to the conferences, take as many books and STARS through your agents as you please, but do not return them again to our office; you will be responsible to our office in money for all that your agents shall order.

The conferences are now nearly eight hundred pounds sterling behind with our office. Every exertion should be immediately made to liquidate these debts. It will be remembered that within the last seventeen months we have made a bill with the printer and bookbinder of some two or three thousand pounds sterling. If the conferences would have us punctual in settling our bills, they must be punctual in settling theirs. Punctuality is the life of business, and begets confidence between man and man, and between man and his Maker.

APPOINTMENTS.—Elder Lorin Babbitt, late from America, will take the presidency of the Lincolnshire conference. Elder W. L. Cutler will labour for the time being in the Birmingham conference, under the direction of J. H. Flanigan. The Saints in these conferences should receive these brethren and give heed to their counsels in the Lord, and sustain them by the prayer of faith and by their means.

It will be seen by reference to the minutes of our *Special General Conference*, convened in Liverpool on the 5th inst., that Elder Levi Richards is appointed to go to Wales, and give counsel and instruction to the presidency of the Welsh conferences, and to all others among whom his lot may be cast. Elder Richards has his wife with him in this country, and the Welsh conferences are particularly requested to administer of their means for the support of Brother Richards and his family while he shall remain among them. May the Lord bless his labours abundantly in that Principality, and strengthen and confirm every faithful Saint.

The special conference held on the 5th inst., was called together with scarcely one day's previous notice; the presiding Elders who attended were at the time in Liverpool, to take a short farewell of the Saints who sailed on the "Argo."

LETTERS remaining at our office which arrived too late for the passengers on the ship "Argo," viz., for Mr. Henry Lunt, one—Mr. Brown, one.

SPECIAL GENERAL CONFERENCE.

Liverpool, Saturday, January 5th, 1850.

Present: Orson Pratt, of the Quorum of the Twelve.

High Priests: Dr. L. Richards, and John Banks.

Elders: C. H. Wheelock; Harrison Burgess; Jeter Clinton; James W. Cummings; William L. Cutler; Milo Andrus; John Halliday; James H. Flanigan; Richard Cook; James Marsden; Lewis Robbins; Thomas Margetts; Gland Rodger; James D. Ross; George Halliday.

Moved by James D. Ross, that we ratify the annexation of the Macclesfield Conference to the Staffordshire, as made by Elder Pratt, in *STAR*, No. 22, Vol. 11, and that the two united, be known as the Staffordshire Conference.—Carried unanimously.

Moved by Levi Richards, that the Herefordshire Conference embrace all the present Newport Conference, and the branches upon the borders of Radnorshire, adjoining Herefordshire.—Carried unanimously.

Moved by James W. Cummings, that Levi Richards be appointed to determine which branches in the counties of Monmouth and Radnor shall be attached to the Herefordshire Conference, and which shall be left to the Welsh jurisdiction.—Carried unanimously.

Moved, by John Banks, that Levi Richards be appointed the representative of the Church of Jesus Christ of Latter-day Saints, in the Principality of Wales, subject to the counsel of Elder Pratt; with power to instruct and give counsel to the presidency of the said Church in Wales, and wherever he may travel, according to the authority conferred and instructions given to him previously, by the first presidency of this Church.—Carried unanimously.

Moved, by Harrison Burgess, that all the presidents of Conferences, hand to Elder Pratt twice a year, correct representations of the number of officers and members within their several jurisdictions, and that they arrive in Liverpool fourteen days prior to the 1st of January and 1st of July. The presidents to hold conference meetings quarterly as hitherto, or as they deem best.—Carried unanimously.

Moved, by John Banks, that the branches of Luton, Eddlesbro, Flamstead,

Hemel Hemstead, and Studham, be detached from the London Conference, and annexed to the Bedfordshire.—Carried unanimously.

Moved, by John Banks, that Southampton be detached from the London Conference, and become a Conference of itself, to be known as the Southampton Conference, under the presidency of Elder T. B. H. Stenhouse.—Carried unanimously.

Moved, by John Banks, that the branches of St. Heliers, Gorey, First Tower, and Haverdepau, in the Island of Jersey, be detached from the London Conference, and form a Conference of themselves, to be known as the Channel Islands Conference, under the presidency of Elder W. C. Dunbar.—Carried unanimously.

Moved, by James W. Cummings, that we signify our entire approval of the course taken by Elder Pratt since taking charge of the affairs of the Church in this country, and that we do continue to sustain him by our faith and prayer.—Carried unanimously.

Moved, by Elder Pratt, that we signify our entire approval of the procedure and conduct of the first presidency of the Church in all the world, viz: B. Yong, H. C. Kimball, and Willard Richards, and also the Quorum of the Twelve Apostles. Carried unanimously.

ORSON PRATT, President.

JAMES LINFORTH, Clerk.

BIRMINGHAM CONFERENCE, held at Livery Street Chapel, on Wednesday, Dec. 26th, 1849—Elder Clinton, President—Elder J. Brook, Clerk. Total, 1880; Elders, 84; Priests, 87; Teachers, 51; Deacons 38; Baptized, 336; Cut off, 33; Dead, 11; Removed, 48; Received 32; Emigrated, 34.

LETTER TO THE EDITOR.

On board Steam Boat Nominee, Ohio River, 50 miles below Louisville,
Nov. 29th, 1849.

Dear Brother Pratt,—I snatch a few moments of leisure to write to you, and inform you that brother G. P. Dykes and myself are thus far on our way to "Old England," in good health, and with a fair prospect of being in Liverpool by the 15th or 20th of January, through the blessing of the Lord. The boat shakes very much, and I have some difficulty in tracing out words, so that you will be enabled to decipher them. We spent one week in St. Louis. Brother Felt and the Saints under his presidency, treated us with great kindness, and have given us means sufficient to bear our expenses to New York. I must say that I am very highly pleased with the strict organization that brother Felt has established in all things pertaining to the St. Louis branch, and the wise arrangements he has made for the reception of the emigrating Saints, by which means they are preserved from those *wolves in sheeps clothing*, apostates; and every information is given relative to obtaining profitable employment, healthy locations for residence, &c. And I can confidently say to all the emigrating Saints, who are *compelled* to stop in St. Louis for want of means to proceed further, that if they will hearken to the counsel of brother Felt and his counselors, it will be well with them. Brother Felt will also be of great benefit to those who wish to make purchases in St. Louis, preparatory to crossing the plains, in a saving of from ten to twenty per cent of their money. The branch in St. Louis numbers about 3,000 Saints, of all ages, *hot, warm, and cold*, with a far less proportion of the *COLD* than I anticipated. I made arrangements with brother Felt relative to obtaining subscribers for the STAR, who will pay their subscriptions in advance, together, with the transatlantic postage, which will probably give a circulation in St. Louis to that valuable publication, of from 50 to 100 copies. I will also endeavour to make the same arrangements in Cincinnati, Philadelphia, and New York.

I intend visiting Washington City, in the hope that I may be enabled to bring you some joyful news relative to the State of Deseret. Enclosed, you will find an extract from the *New York Post*, which will be interesting to the Saints, as a further proof of the *Book of Mormon*. I left my family in good health. Brother

Hyde was in good health and spirits. He has sent you 50 copies each of Nos. 1 to 20 inclusive, of the *Guardian*, for sale, and will continue to send from 25 to 50 copies of each following number, as they come out. The public feeling, relative to us as a people, has taken a great change of late. The persecutions we have received—our patient endurance—indefatigable industry, and above all, our kind reception in the valley of the Salt Lake of the destitute and starving gold diggers, although many of them were mobocrats, has made a draught upon the sympathies of the people of this nation that they cannot resist. As a proof of this change of feeling in the west, I was invited to preach in the cabin of the steamer as I came down the Missouri, which I did three times. I gave them a history of the rise and progress of the Church; the persecutions we have endured; together with an outline of our faith. I saw many tears dashed from eyes that were humid, as I recounted to them the sufferings of our wives and tender little ones, and of their falling by the way side, as martyrs to the truth. How different the scene from that which would have taken place four years ago, instead of tears, there would have been *howls* of rage; and instead of kind and gentle treatment, I would have been in danger of losing my *scalp*. It will, no doubt, be gratifying to the Scottish Saints, to hear that Elder Samuel Muliner (one of the pioneers of the gospel to Scotland) is on his way by this time, for the British Isles, to assist in pruning the vineyard. I was also informed, just before leaving, that Elder Martindale was appointed to accompany brother Muliner. Those three brethren, viz: Elders Dykes, Muliner, and Martindale, will probably be all that will be sent from the Bluffs. Elder A. W. Babbitt informed me that he understood, (when he left the valley) that several elders would accompany the church teams in from that place, on their way to England. Remember me to all my brethren who may leave England (on their return home) before I arrive. I pray the Lord to bless them. Tell brothers Cordon and Robbins that their families are well. I parted from sister R——, last Sabbath. Give my love to sister Pratt and family, and may heaven bless you, my beloved brother, is the earnest prayer of your fellow labourer in the kingdom of God. Amen.

ELI B. KELSEY.

INTERESTING FROM SALT LAKE.

ENCAMPMENT OF INDIAN TRIBES—NEW ROUTE TO CALIFORNIA—MOVEMENT OF THE EMIGRANTS, &C., &C.,

From the St. Louis Republican, Dec. 4.

Mr. Thomas Forsyth, a well known mountain man, arrived in this city day before yesterday. He left the Salt Lake about the last of September, and Fort Bridger, one hundred and ten miles this side, about the 1st of October; crossed over the Plains to the head waters of the Arkansas, and came in by Bent's Fort and the Santa Fe trail.

At a stream emptying into the Arkansas, below Bent's Fort, he found the Cheyenne, Arapaho, and Kiowa Indians encamped, awaiting the arrival of Major Fitzpatrick, the Indian agent. Below the Big Timber, and but a short distance from the Indian encampment, he met Major Fitzpatrick and his party, with Mr. Ward and others. Further down the Arkansas, he met Capt. Vrain's train, on their way to Santa Fe. At Cow Creek he met a train for Santa Fe, name not recollected, which had lost a large portion of their stock.

Throughout the distance, Mr. F. had pleasant weather. When he left the Salt Lake settlement, the most of the emigrants, including all the early trains, had gone forward to California. Of this number was Gen. Wilson, as Indian agent, and his party. A number of emigrants, however, expected to pass the winter at Salt Lake City and Fort Bridger. Mr. F. informs us that the Mormons have discovered a route occupying only some twenty or thirty days to cross the desert and Sierra Nevada, on which there is abundance of wood and water at every stage, and easy of crossing. Parties of Mormons had made the whole distance from the Sacramento

to the Salt Lake, with packed mules in fifteen days. Major Stansberry, of the U. S. Topographical Corps, with his party, had arrived in the Great Basin. It was understood that, under orders of the United States government, he would make a survey of the Lost Lake and the various streams traversing the Great Basin. His mission was not favorably regarded by the settlers.

The Mormons raised fine crops this past season—an abundance of wheat and other grains, potatoes, turnips, &c., more than they could consume; but the influx of emigrants was furnishing a ready market for all their surplus, at high prices. Money was plenty in the Basin—and to this may be added the fact, that the Mormons have established a mint of their own, at which a large amount of the California gold dust has been coined. They have issued coin of various denominations, to the amount of 20 dollar pieces.

WHO IS THE LIAR?

In order to prove my statements made at Northampton in December 1849, and to clear myself, I have taken the following list of lies from Mr. Bowes's Book.

1st. *Lie*.—That P. P. Pratt had a shipping agent at New Orleans, when Brotherton's sailed.—Page 4.

1st. *Refutation*.—Mr. P. P. Pratt never had an agent at New Orleans.

2nd *Lie*.—That the English President is always an American.—Page 5.

2nd *Refutation*.—Thomas Ward, who was President for several years, was an Englishman, and never was in America.

3rd *Lie*.—That it is written in the "Book of Doctrine and Covenants," that Peter, James, and John, did not die, but are now living upon the earth.—Page 37.

3rd *Refutation*.—The "Book of Doctrine and Covenants" states no such thing.

4th *Lie*.—Smith's Angel only discovered the plates, and did not preach at all.—Page 57.

4th *Refutation*.—Mr. Bowes states in his book, page 5, that the Angel came.

5th *Lie*.—That Smith's Angel whispered in the dark.

5th *Refutation*.—In a cloud of light. Joseph Smith says it was a clear day.

6th *Lie*.—Smith's Angel only addressed Smith.

6th *Refutation*.—The Angel spoke to Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris.

7th *Lie*.—No one heard Smith's Angel but himself.

7th *Refutation*.—This is entirely false.

8th *Lie*.—Smith's Angel only revealed the plates.

8th *Refutation*.—The Angel laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and told them who sent him, and that they were to baptize each other.

9th *Lie*.—States that James Bayliss and Miss Holder were Latter-day Saints.—Page 61.

9th *Refutation*.—James Bayliss was expelled the Latter-day Saints' church some years ago. Miss Holder never was a Mormon.

10th *Lie*.—That Elder Wheelock has three wives.

10th *Refutation*.—Elder Wheelock and friends denounce this slanderous charge to be the *blackest of falsehoods*, and its propagator, John Bowes, to be of the same stamp. Elder Wheelock with his wife, is now in England. I can give the address.

11th *Lie*.—Nobody can find a real miracle performed by any Mormon.—Page 45.

11th *Refutation*.—Thousands who have been healed, can, and do, bear testimony to the fact that miracles are performed in this church.

12th *Lie*.—Joseph Smith taught a system of polygamy.

12th *Refutation*.—The Revelations given through Joseph Smith, state the following:—"If any commit adultery, they shall be dealt with according to the law of God." Page 127.—"He that looketh upon a woman to lust after her; or, if any commit adultery in their hearts, they shall not have the Spirit." Page 150.—"Thou shalt love thy wife, and shalt cleave unto her, and none else." Page 124.

—"We believe that one man should have one wife." Doctrine and Covenants, page 331.

13th *Lie*.—That Joseph Smith tried to seduce Martha Brotherton.

13th *Refutation*.—Mr. Bowes knows that Martha Brotherton's sister sent a letter, stating that Martha was a liar; William Clayton did the same. Both are published in the *Millennial Star*, Vol. 3, pages 73, 74.

14th *Lie*.—That Mark xvi., 15, 18, does not assert that the signs were to follow believers in all ages.

14th *Refutation*.—Jesus said "that as long as the gospel was preached and obeyed, the signs should follow the believer." James v. 13—Commanded, "If any were sick, to send for the elders;" who were to anoint them with oil in the name of the Lord.

15th *Lie*.—No office-bearer in the New Testament Church was possessed of a Devil.

15th *Refutation*.—Judas was an office-bearer, and was promised a throne; yet he was possessed of a Devil. Again, Mark records that the Devil took possession of a child, who had broken no law.

16th *Lie*.—But the Mormons have worked no real miracle. Page 49.

16th *Refutation*.—Contradicts himself, as in the same page he quotes some testimonies of healing.—The blind have been restored to sight by the Mormons. My child was healed under the hand of P. P. Pratt.

17th *Lie*.—That Mormonism panders to slavery.—Page 40.

17th *Refutation*.—It is false. Mr. B. only quoted part of the sentence. We believe that all men are born equal. Slave-holders, with few exceptions, will not allow persons to preach to the Slaves. Let J. Bowes try it, and if he is sent to preach, why does he not go to them?

18th *Lie*.—Mormon's law, or belief, that a man may know God and not be saved.—Page 56.

18th *Refutation*.—We believe with Jesus, that it is life eternal to know God." Can John Bowes tell us of any man knowing God, who did not obey the laws of God?

19th *Lie*.—Book of Mormon speaks of Mariners' Compass.

19th *Refutation*.—Book of Mormon does not speak of the Mariners' Compass; but of a Compass prepared at that time by the Lord.

20th *Lie*.—In his tract he states, that Mr. Smith offered no modifications, or alterations to his terms of discussion, at his last lecture.

20th *Refutation*.—Mr. Smith offered to bring living witnesses to disprove Mr. Bowes's false statements, and was then, and his now, willing to meet Mr. Bowes on the principles of Mormonism—the Bible to be the rule of evidence; which Mr. Bowes dare not do, being afraid of the truth.

Second.—Mr. Bowes is a False Teacher.

Mr. Bowes's Doctrines and Teachings.—1st.—That Apostles and Prophets are not needed.—Page 51, Part 5.

Scriptural Doctrines.—1st.—Paul taught, that Apostles and Prophets were for the perfecting of the Saints; for the work of the ministry; for the edifying of the body of Christ, till all were come to the unity of the faith. Are men come to the unity of the faith? How many different faiths are there?

2nd. *B. D.*—Denies the gift of healing.—Page 44.

2nd. *S. D.*—Contradicts Jesus, Mark xvi. 18; and James v. 13; Paul, 1st Cor. xii. 28; xiv. 1.

3rd. *B. D.*—Denies baptism for the remission of sins.—Page 52.

3rd. *S. D.*—Contradicts Jesus, John iii. 5.; Matthew xxviii. 19; Mark xvi. 16; (Peter) Acts ii. 37—41; Acts x. 48.

4th. *B. D.*—Teaches a man to disbelieve Jesus Christ.—Page 52.

4th. *S. D.*—See Mark xvi. 18; James v. 13.

5th. *B. D.*—Says that believers are made sons of God, whether baptized or not. Page 54.

5th. *S. D.*—See John xii. If J. B. is true, the Devils are sons of God. See the following: James ii. 19; Acts xix. 13—15; Luke iv. 33—34; Acts xvi. 18.

6th. *B. D.*—Mr. Bowes teaches, that no more miracles are needed, or are to be expected.—Page 50.

6th. *S. D.*—Contradicts Joel, xi. 28; Isaiah xi. 11—16, xxxv. 1—5; Jeremiah xvi. 14—16; Ezekiel xv. 33—38; Rev. xi. These texts prove that many miracles will be performed in these last days.

John Bowes, being acquainted with our books, has made garbled extracts, and withheld the truth by wilful misrepresentations.

John Bowes states in his book (page 31) that terms are used long before the time of Jesus. Now had John Bowes been an honest man, he would have stated that Nephi was relating a vision. And let me ask, does it not occur in the New Testament, that Jesus was the Lamb slain from before the foundation of the world? Yet he was not crucified until about 4,000 years after the creation of the world.

Mr. Bowes gives a quotation from the "Book of Doctrine and Covenants," (page of his book 37); by comparing it, the reader will see that he has changed some words, and left out the middle of the sentence.

In the fortieth page of his book, when speaking of slaves, he leaves off in the middle of the sentence, leaving out the reason, namely, "not to jeopardize the lives of men."—Doctrine and Covenants, page 334.

These are a few examples from among the many which may be taken from John Bowes's lying book. We consider the testimony of the tens of thousands of LIVING witnesses, who knew Joseph Smith to be a good man, and a prophet of the Most High God, and who sealed his testimony with his blood, to be a sufficient refutation of the slanders and lies which John Bowes has wilfully published in his book; which book of lies is strongly recommended to the public, by the Rev. JOSEPH BROWN, and Mr. JOHN DYER, a schoolmaster!!!!

The public are informed, that most of John Bowes's objections are replied to in a book entitled, "Mormonism Triumphant," price 4d., which may be had, with other publications on Mormonism, at our meeting-room, Castle street. The lovers of truth, after reading and hearing both sides of the question, will treat John Bowes and his book with the contempt he so justly deserves. "He that speaketh lies shall perish."

THOMAS SMITH.

Elder of the Church of Jesus Christ of Latter-day Saints, Northampton.

EXTRAORDINARY DISCOVERY IN CALIFORNIA.

The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849.

"There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day; it is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it."

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times.—*N. Y. Post.*

LAKE SUPERIOR COPPER MINES.

There is much curiosity felt by all visitors to this mine on account of the stupendous workings of a race of people now extinct. Their diggings can be traced

6th. *B. D.*—Mr. Bowes teaches, that no more miracles are needed, or are to be expected.—Page 50.

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THOMAS SMITH.

Elder of the Church of Jesus Christ of Latter-day Saints, Northampton.

EXTRAORDINARY DISCOVERY IN CALIFORNIA.

The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849.

"There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day; it is evidently the work of ancient times—210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labor. From present indications it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it."

This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations, and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain two hundred and ten feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times.—*N. Y. Post.*

LAKE SUPERIOR COPPER MINES.

There is much curiosity felt by all visitors to this mine on account of the stupendous workings of a race of people now extinct. Their diggings can be traced

on the three principal ridges, where veins are well developed from one to two miles in extent. Their tools, and evidence of some skill in mining, remain.—Their age cannot be determined from existing evidences, yet sufficient to indicate great age.—Some excavations are thirty feet deep. The wash of time has filled them to leave a slight depression. Trees of gigantic size have grown up in them and decayed. Evidences that these depressions are not natural, are, that on opening, stone hammers are found—masses of copper, removed—copper tools also, similar in size and shape to those described by Humbolt in his travels in Mexico, and the historical accounts of Egypt. It is known that the ancient Egyptians were acquainted with the art of tempering copper. Their tools, from their shape and supposed object, give equal evidence of that art; why not then a reasonable conclusion that the race and age were the same with the pyramids of Egypt, the ruins of Mexico, and the ancient mining works on Lake Superior.—*Lake Superior News.*

BIRTH.

Mrs. Orson Pratt, of 15, Wilton Street, Liverpool, gave birth to a fine daughter on the evening of the 21st December, 1849.

Its name is Marantha Althera;
Its features are comely and fair:
Thy parents are happy to see thee,
With thy head of beautiful hair.

Long life to Marantha Althera,
May thy days with virtue be crown'd;
May love in thy practice and theory,
Triumphantly reign and abound.

EDITOR.

LIST OF MONIES RECEIVED FROM THE 24TH OF DECEMBER, 1849, TO THE 14TH JANUARY, 1850.

John Parry.....	0 13 8	Brought forward.....	£116 0 2
George P. Waugh	12 15 0	James Marsden.....	6 0 0
James Lockitt	7 0 0	William L. Cutler	12 5 8
John Kelly	2 0 0	William Mc. Keachie	21 0 0
William West	9 0 0	James S. Cantwell	1 10 0
Crandell Dunn	35 13 0	William Cartwright.....	2 15 0
Henry Beecroft.....	8 0 0	John Godsall.....	5 0 0
George Halliday	10 0 0	Thomas Clark	2 0 0
James Walker	15 0 0	Alfred Cordon	5 0 0
John Davis.....	15 18 6		
Carried forward	£116 0 2		£171 10 10

ENGRAVED LIKENESS of ORSON PRATT—Price 1s. retail; 9s. per dozen; £3 10s. per hundred. India proofs, 2s. retail; 16s. per dozen.

ADDRESSES.—J. H. Flanigan, No. 1, Great Charles Street, Birmingham.—Elder Glaud Rodger, 5, Moor Place, London Road, Liverpool.—Crandell Dunn, Victoria Place, Foot of Carnegie Street, Edinburgh.—Elder William Gibson, 28, Juniper Street, York Street, Hulme, Manchester.

The Saints are hereby cautioned against the impositions of a man named James Griffiths, he having been excommunicated at Liverpool on the 25th of August last for drunkenness. He carries with him a certificate purporting to be signed at this branch, but we inform the Saints that it is a forgery.

Liverpool Branch.

ROBERT WILEY,
JAMES S. CANTWELL.

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LIVERPOOL:

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EXTRACTS FROM A PRIVATE JOURNAL

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 3.

FEBRUARY 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

May 5th. This morning, about 7 o'clock, the barometer stood at 27.632 inch, attached thermometer 58 deg. 5 min., detached thermometer 57 deg. 9 min., with a fresh breeze from the south, which continued to increase. About 8 o'clock we started, following the general course of the Platte, which runs from a north-westerly direction. A little before 12, we found a small spot of grass, which had escaped the devouring element, also some water. We stopped and let our teams feed, having travelled about eight miles. In the afternoon travelled about six miles, during which time some of the hunters killed one buffalo cow, five calves, and captured a good sized calf alive, which we intended to keep. A high south wind blew during the day. About 4 p.m., we came to the column of fire which crossed our path, running from the river to the north, as far as the eye could extend. We concluded that it would be the safest to camp upon the burnt prairie. We found some small patches of grass that had escaped the fire, upon which our animals grazed until dark, being watched by a portion of the camp.

May 6th. About 4 o'clock this morning, it rained a few drops, sufficient to lay, in some small degree, the dust and ashes of the prairie. The camp started early, and travelled about two miles, and found ourselves once more on the west side of the newly burnt prairie; we stopped for breakfast, and to let our teams feed. At half-past 7 o'clock, the barometer stood at 27.242 inch, attached thermometer 68 deg., detached thermometer 67 deg. 5 min. A brisk gale from the north-west. Sky clear. We travelled about eight miles this forenoon. I took a meridian observation of the sun by sextant, from which I determined the latitude to be 40 deg. 48 min. 42 sec. In the afternoon moved on about nine miles, and encamped for the night. During the whole day, immense herds of buffalo were in sight, on both sides of the river. Many hundreds feeding within a quarter of a mile of our road, did not seem to be alarmed at our approach. During the time of our halts, we had to watch our teams, to keep them from mingling with the buffalo. I think I may safely say, that I have seen 10,000 buffalo during the day. Some few antelope which came near our wagons, we killed for food; their meat being very excellent, but we did not allow ourselves to kill any game, only as we wanted for food. One buffalo cow we found near our road, which seemed to be sick or weak through old age, although able to stand, yet she did not feel disposed to run; we gathered

C

around her, while some caught her by the horns, but she was too weak and feeble to do any harm. We left her quietly to live or to die. During the afternoon, President Young lost his spy glass; several went back in search, but it could not be found. Young buffalo calves frequently came in the way, and we had to carry them to a distance from the camp to prevent them from following us, and being in our way.

May 7th. This morning took a meridian altitude of the moon, from which the latitude was deduced, and found to be 40 deg. 51 min. 18 sec. From a lunar distance of moon from sun, determined the longitude to be 100 deg. 5 min. 45 sec., differing only 2 sec. of a degree, or 10 rods from the longitude as determined by Captain Freemont, taken on the opposite side of the river; also took an observation of the sun's altitude for the time. At 5h. 30m. a.m., the barometer stood at 27.334 inch, attached thermometer 44 deg. 7 min., detached thermometer 41 deg. A high north wind renders the weather cold and uncomfortable. Indeed, our camp is now about on the meridian of greatest cold; for if the *isothermal lines*, or the lines of the *same annual mean temperature* of the northern hemisphere be traced from the eastern parts of Asia, they will generally be found to bend northwards, arriving at their greatest extremity in a northern direction in the western parts of Europe. Here they take a gradual sweep towards the south, arriving at their greatest southern extremity in the central parts of North America, in about 100 degs. west longitude; hence, those places in the northern hemisphere, through which the lines of *equal annual temperature* pass, have about 14 deg. or 15 deg. difference of latitude. In the west of Europe, those places situated 1,000 miles north of the places on this meridian, will have about the *same annual mean temperature*; while those countries in the eastern parts of the old continent, which are situated on the meridian of greatest cold on that continent, are still some 400 or 500 miles north of the countries bordering and ranging on the meridian of greatest cold on the New continent; therefore it may with propriety be said, that the camp is now on, and passing over, the coldest meridian of the northern hemisphere. About 11 o'clock, the camp moved on, many of the teams were weak for the want of food, the grass having been eat off by the buffalo; about 2,000 are now feeding a short distance from the road, almost every blade of grass being eat off close to the ground. We travelled about six miles, and encamped. The glass which was lost yesterday was found by a person sent back to search. The whole camp were called out and exercised in military tactics. Towards evening, some four or five persons went up the river a short distance, to view the country and search out a road; for since we left Loup Fork ford, we have had to make our own road. The company returned from exploring the road, having encountered no dangerous animals, with the exception of a pole cat, which they shot.

May 8th. At 5 o'clock this morning the barometer stood at 27.417 inch, attached thermometer at 37 deg., detached thermometer at 33 deg. N.N.W. wind. Weather fair. We travelled six miles this forenoon. I then took a meridian altitude of the sun for the latitude, which was found to be 40 deg. 58 min. 14 sec. In the afternoon travelled about five miles, and encamped for the night. Many of our animals are nearly famished for want of food, for every green thing is eat off by the buffalo; we have seen something near 100,000 since morning. During eight or ten days past, we have noticed large patches of the ground covered with efflorescences of salt. The place of our encampment is some two or three miles above the lower end of Brady's Island, or where the bluffs for the first time make up to the river's side. These bluffs are sand hills, almost destitute of vegetation. On the top of some of these sand hills, in the driest places, grew a vegetable, the top of which very much resembled a pine apple; one being dug, the root was about one and a half inch in diameter, and two feet in length. It was called by some of the company, a Spanish soap weed. The roots being pounded up, they make a very good suds, and are used in Mexico for washing raiment, &c. The hills or bluffs on the opposite side of the river have increased in elevation, and present a more broken and picturesque appearance. At this season of the year, the buffalo are the most of them poor for the want of sufficient food; we have killed no more of them than what the present necessities of the camp require. The bones and carcasses of the buffalo have been more or less abundant since we left the Loup Fork, and among

them is frequently found human bones, probably those of Indians; several human skulls have been discovered, which were whole and entire. Some scattering timber upon the islands, principally willow and cotton wood.

May 9th. This morning, at 7 o'clock. The barometer stood at 27.026 inch, attached thermometer 57 deg., detached thermometer 56 deg. The sky clear. A brisk wind from the south. We moved on about 4 miles, and encamped during the day (it being Sunday) upon a small island. Opposite the camp, there were a few cotton wood trees, the tops of which we cut off to feed our hungered teams, leaving the main body of the trees to grow for the benefit of others who might perchance pass this route. In many instances, upon this journey, our camp have, for the want of a better substitute, made their fires of the dry excrement of the buffalo, which burns something like dry turf. A meridian observation of the sun places us in latitude 41 deg. 0 min. 47 sec. In the afternoon, the camp were called together for public worship. They were addressed by several of the twelve. The wind has changed to the north, and blows high, rendering it cold and uncomfortable. The sky is principally overcast with clouds.

May 10th. This morning is cold, the barometer standing at 27.247 inch, attached thermometer 36 deg., detached thermometer 33 deg., with a moderate wind from the west; the sky thinly overspread with clouds. Large fires and overcoats are comfortable. Wind soon changed to the east. Before we left this morning, we wrote a letter addressed to the officers of our next camp, which will follow our track in about six or eight weeks. The letter was carefully secured from the weather, by sawing about five or six inches into a board, parallel to its surface. The board was about six inches wide, and eighteen inches long. The letter was deposited in the track made by the saw, and three cleets were respectively nailed upon the top and two sides, and after writing upon the board necessary directions, it was nailed to the end of a pole, four or five inches in diameter, and about fifteen feet in length, this pole was firmly set about five feet in the ground, near our road.

(To be Continued.)

FAITH.

BY WILLIAM GIBSON, H. P.

Paul says, Heb. xi. 1, that faith is the evidence of things not seen. Faith, then, is believing the testimony of some one concerning something which we have not seen; for if we have seen a thing, we need no other person's testimony concerning its existence, but we *know* it for ourselves, and are thereby qualified to bear testimony of it to others.

Faith of itself can never qualify a man to bear testimony to the truth of any thing; he may say he *believes* it, but unless he speak of that which he *knows*, or testify to that which he hath *seen* or heard, no man could be condemned for not believing him. See John iii. 11—32.

There is another thing required before any man can be condemned for not receiving the testimony of another, and that is the person testifying must not only have a *knowledge* of the truth of that to which he bears testimony, but he must be *sent* to bear it. Thus Paul reasons in Rom. x. 14—"How can they call on him in whom they have not believed? How can they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be *sent*?"

This is so reasonable that no wise man will attempt to deny it. Take an example from things around us:—A gentleman wants a certain piece of work done, and employs a number of servants to accomplish it; if some one who had not a knowledge of the master's will, should come and say to the servants, *I think, I suppose, or I believe* the master wants you to do so and so, could the master in justice con-

demn them for not giving heed to his suppositions? Or, if some old document were found, which contained instructions to some former servants, and because the master was an unchangeable being, that is, would not turn from the thing he had determined to do, men should come and say to the servants *now* employed, here are the commandments of your master to former servants, and as he does not change from his purposes, it must apply to you; and, says one, I *believe* from this, that he means you should do so and so; oh, no, says another, I *suppose* he means just the contrary; and I, says a third, *think* you are both wrong, although we will not be so uncharitable as to say we are sure that either of us are really wrong, but this we will say, that if these fellows do not believe some of us, the master will be sure to punish them. If he did, would he be acting justly in doing so? Certainly not.

But suppose the master did reveal his mind to some one, but did not *send* him to tell the servants; if the man should go without being *sent*, and begin to command the servants what to do, they could not be condemned for not obeying him, seeing the master did not *send* him, and he therefore had no authority to command them to do anything. Upon the same reasoning Paul must be right, when he says, "How can they preach, except they be *sent*?"

But if the master should call a man, make *known* his mind to him, and *send* him to communicate the same to the servants, he would not come, saying, I *think* the master wants you to do this, or I *suppose* the master wants you to do that, or I must go and see what the old document says; but he would come, saying, *thus saith the master*, do so and so; and if they did not do as that man commanded them, then they would be under condemnation, for in receiving him they would have received him that *sent* him. John xiii. 20.

Let us suppose that Noah had come to the people in his day and said, I *think* the Lord wants me to build an ark, and I *believe* if you do not repent that you will be destroyed by a flood of water; but I will not be so uncharitable as to say that I am positive that I am right, and all who differ from me must be wrong, especially as the whole world are against me. Could the people in that case have been justly condemned for not believing him? They could not.

But God *revealed* to Noah his mind and will concerning that generation, and *sent* him to declare unto them the things which he had *seen* and *heard*; therefore he *knew* that he was right, though all the world were against him. He did not need to consult the prophecy of Enoch, nor to come saying, this is my opinion, but he came saying, *thus saith the Lord*; and thus men were condemned for not obeying him; for in rejecting him, they rejected Him that *sent* him.

But Noah's testimony could not save or condemn any but those to whom he was *sent*—it could neither save nor condemn the inhabitants of Sodom, but Lot's testimony could, for God revealed his mind to Lot and *sent* him to them. So the testimony of Moses could not condemn the Jews in the days of Christ, unless they laid it down to themselves as a rule or law to walk by, and thus made it a matter of conscience; because, for about 400 years, God had not revealed his mind to any man, nor *sent* any one to declare it. Thus, when Jesus came, men were divided in their opinions regarding the old document, viz., the law of Moses; and their faith towards God was taught by the precepts of men—the Pharisee saying, I *think* Moses meant this—the Sadducee saying, no, I *believe* he meant the contrary, whilst the Herodian differed from both. Therefore Jesus says, if *I* had not come, ye had not had sin, but *now* ye have no cloak for your sin.

Although God sent not his Son into the world to condemn the world, yet their rejection of him proved their condemnation; for this was the condemnation of that generation, that *light had come* to them, but they loved darkness rather than light, because their deeds were evil; for when they were all divided in their *opinions* regarding what God required of them, God *revealed* his will to the Son, and *sent* him to testify to that which he had *seen* and *heard* of the FATHER. John iii. 11, 32—35; also vii. 26—30. Neither did he come of himself, but God *sent* him (John viii. 42), for how could he preach except he were *sent*? The apostles were *sent* by Jesus Christ, for he says, as my Father *sent* me even so *send* I you; and they were not sent to give opinions to the world, but to testify to that which they had *seen* and *heard*. Acts iv. 19, 20. One of them was so very uncharitable as to say, we *know* that we are of God, and all the world lieth in wickedness. 1 John v. 19.

After the days of the apostles, men began to make merchandize of the gospel, as foretold by Peter in his second epistle, second chapter, and thus lost that spirit of inspiration which Jesus promised to give to his people to teach them the mind of the Father, to bring all things to their remembrance, and shew them things to come, and having nothing left but a few letters written by those to whom God revealed his mind in former days, and a few commandments which they *believe* were given by God through Christ and the apostles, they have fallen out about the meaning of the one and the essentiality of the other.

Thus the Episcopalian says, I *think* God wants men to do this. Oh, no, says the Presbyterian, I *suppose* he means just the contrary; and I, says the Methodist, *believe* that you are both wrong; but none of us are so very uncharitable as to say that we are *positive* that we are right, and that those who differ from us *must* be wrong; but upon this we are all agreed, that though it makes no difference which of us men *believe*, yet if they do not believe either the one or the other, they *MUST* go to hell.

What absurdity for men, to whom God never gave any revelation of his will—whom he never *sent*—who are divided among themselves about the meaning of what he formerly revealed—and who dare not say they are *sure* they are right, and that *ALL* who differ from them *MUST* be wrong, to tell men that they will go to hell if they do not believe them! Such stuff as this shews one thing clearly, and that is, that in the popular religious doctrines of the present day, plain common sense hath no place.

(To be continued.)

A GLANCE AT THE WORLD.

Our native planet has completed another revolution. The days, hours, and moments of another year have fled to mingle with those before the flood. Events of varied and deep importance have transpired, and stamped their impress upon the historic page of 1849. Numbers who entered upon the fleeting moments of the year past, filled with life and buoyant with hope and bright expectation, now sleep in death, whilst thousands of eager intelligences from the spirit-world have taken up their abode in the flesh, and commenced their earthly education. During the last twelve months, the destroyer has laid many low. Numbers who would not have God to reign over them, nor accept his salvation, have fallen victims to the overflowing sickness. The Saints have hardly escaped. The Lord has begun to thrash the nations. His consuming judgments are abroad in the earth. He strikes terror to the hearts of kings. The high and mighty have fallen. The proud are confounded. The poor and humble rejoice in the Holy One of Israel.

One idea presents itself above all others. By the unerring force of the law of gravitation, precisely as one scale of the balance rises the other proportionably falls. Just so is it in respect of the two principles or powers that are striving for mastery in the world. The light of the living principle of divine revelation is piercing the dark places, and making war with all unrighteousness; and measurably as it is established and prevails on the earth, does the darkness, disunion, and confusion of the abettors of "no revelation" become manifest. The union, success, and prosperity of the Saints guage the rottenness and instability of all systems which are the offsprings of the wisdom of men.

Hundreds of honest hearts, anxiously waiting for the consolation of Israel, have wandered from sect to sect, and from party to party in search of truth, but have been unable to find it. All human institutions are alike destitute of divine authority. All exhibit unmistakable symptoms of general debility. In all are found the seeds of decay and elements of corruption; none being taught of God. One man's opinion, or system, is as good as another's. None reach within the veil. Their duration and influence are bounded by natural life and death. All act for this life, none for eternity. Their priesthood is of man, and perishes with him. Their authority vanishes at the grave, consequently it will never be recognized beyond it.

Man invests man with a little brief authority and station here, but all measures and proceedings are executed in view and fear of death. The most powerful preachers are those who can preach death the most effectually and awfully—who can array and represent the king of terrors in robes of dreadful majesty. To convert men, they “shake them over hell,” which is the second death.

Well might one of old say, “Life and immortality are brought to light by the gospel.” A servant of God, a priest of the royal order of Melchisedec, does not preach death. With him death is swallowed up in victory. “I am come that they might have life, and that they might have it more abundantly.” Such a priesthood exists not for a day, but is the “power of endless life.” The great difference between true and false priesthoods appears to be in point of duration. The true and rightful priesthood is “without beginning of days or end of life,” consequently, its only message is life, life, eternal life. It acts for eternity. Its power extends “beyond this visible diurnal sphere.” Its authority is acknowledged and received in the councils of Heaven. “Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.” Such a power knows no death, and therefore makes no provision for any. Death is the non-acceptance of eternal life, the absence of the vital principle. A false priesthood does not and dare not assert its immortality, because it has none; and it cannot promisingly hold forth eternal life to its votaries, for it is mutable itself. All its acts, laws, and ordinances die at its death, and are known no more for ever. Repentance to such a priesthood is a repentance to be repented of. Proselytes to such a system, are twofold more the children of hell than they were before.

Turn which way we will, all uninspired systems are very unsatisfactory. Catholicism cramps and trammels the mind of man beyond endurance. Multitudes are disgusted with episcopacy, in consequence of the pride, greediness, and overbearing of the clergy, and the obvious anomalies of its constitution and working. The remaining numberless sects shine little brighter. The Scottish poet drew his bow at a good venture:—

“’Tis gow’d makes sogers feicht the fiercer,
Without it, preaching would be scarcer.”

Methodistic sanctity, with all the assistance of black coats, white cravats, gracious heaven-ward looks, and countenances screwed to the extreme point of hypocrisy, veils not the “black corruption of a putrid heart.” A fierce, hot, and bitter contention has been carried on of late amongst the followers of John Wesley. An agitation involving one or all parties in guilt. The case appears to be like this:—Some of considerable talent and standing in that society, having entertained divers misgivings in respect of the infallibility of its governing officers or conference, imagining not that they loved the flock less, but the fleece more, take upon them to criticise the proceedings of that venerable body. The conference gets into a “pretty considerable fix,” from which it endeavours to extricate itself by disfellowshipping the obnoxious parties. The agitators meet with much sympathy from the common people, who contribute, but spend not, whilst conference has a difficult task to convince a mistrustful public, that it has not confounded ecclesiastical jurisprudence with individual liberty.

Honest hearts are not altogether content to sit down by the cant and hypocrisy of priesthood. When they are bitten by one sect, they fly to another, “out of the frying pan into the fire” often. We hear them exclaim, “I was brought up a Methodist, my parents were Methodists, and I had hoped to bring my children up to that persuasion; but how can I recommend a religion to them, whose councils display such scenes of confusion as characterized the last Wesleyan conference.” “I had always thought conference was a body of godly men, assembled in the fear of the Lord, to make decisions in righteousness, but we may judge of their spirit by their shouting ‘old clothes,’ ‘mackerel,’ &c., to one another, when some attempted to address the assembly.” We are not surprised to see in the public journals like the following, “We are informed on good authority, that many Wesleyan ministers, dissatisfied with their system of church government, and not the least so with the recent proceedings, are meditating a resignation of their charges, and a course of study preparatory to offering themselves for ordination in the established church.”

Then again, there are many seceding from the church, impelled more or less by their views of the many cases that have preceeded them.

Wisdom crieth in the streets—When will the people give ear—when will they learn that conferences, synods, assemblies, bible, missionary, and peace societies, are vain things for safety or unity. For behold, they bluster up, say something must be done, get up a monster peace meeting, or one in connexion with the Evangelical Alliance, and then vauntingly cry, “Look at our unity; we are all one, though divided amongst ourselves in so many different sects, each one going to heaven his own particular way, and singing his own particular song; yet we can meet together, Episcopalians, Methodists, Presbyterian, Swedenborgians, Unitarians, Baptists, Ranters, and heaven knows what else; give one another the right hand of fellowship, and centre all our sympathies, talents, and energies in one common focus for the Redeemer’s cause, the glory of God, or the salvation of immortal souls.”

Presently, let the love drawn out cool a little, the great swelling words resolve themselves; then look at the lions in their undress, and we hear of one parson damning unsprinkled little infants; another *conscientiously* refusing to marry* unsprinkled adults; a third denying *christian* burial to unsprinkled old and young. And this is unity! Rather comical,

“Just like prizefighters in a fair,
Who first shake hands before they box,
Then give each other plaguy knocks,
With all the love and kindness of a brother.”

Many people are beginning to believe in a day of power. Hoary-headed sectarians, grown grey in the unprofitable traditions of their forefathers, now fish up tit bits from favourite commentators, in support of the idea that it is possible for man to be the agent of supernatural power. Says one, “I know one of our preachers who lay at death’s door, but recovered therefrom by the faithful prayers of his congregation.” Says another, “There is a man in our church who has healed several, by laying on his hands in the name of the Lord.” Mesmerism, too, is revealing intelligence from the unseen worlds. Some contend that mesmerism is simply a natural agent. I am more inclined to think it a spiritual power, for a natural agent can receive no spiritual intelligence. Mesmerism, considered as a spiritual power, is of doubtful tendency, it declares not its authority, neither makes known its origin. Can it be of God? Judging from analogy it is not. All heavenly supernatural agency that has appeared from the foundation of the world, has always unhesitatingly avowed its divine commission. Mesmerism has not done this. Its advocates deny its pretensions to so high a mission. And yet it converses with the dead, and reveals things that have been and are to be.

Those who love righteousness have abundant cause for thankfulness to the father of lights, for the restoration of the Melchisedec priesthood, with its keys, powers, and authorities, by which men may detect false spirits, powers, and influences, though they should assume the garb of angels of light. The powers of darkness appear to be preparing their forces for a decisive contest. May all Israel, as children of the day, know and escape the wiles of the arch deceiver, so that the glorious appearing of the Lord Jesus Christ may be to their joy and rejoicing, and not to their dismay and consternation.

HARVEY L. BIRCH.

January 1, 1850.

* A case of this species occurred the other week in the diocese of Worcester. The holy man at first demurred to marrying the parties at all, but upon legal advice being resorted to, he consented to them being married in the body of the church, conditionally, but on no account were they to be married at the altar. He thinking “the altar an unfit place for a dissenter to approach.”—See *Worcester Journal*.

The Saints are peculiarly liable to annoyances of this kind. If the meeting rooms in Birmingham, London, Manchester, Edinburgh, and such like central towns were licensed for marrying, would not the Saints generally, gladly avail themselves of the privilege, and thus considerably decline mortifying the *tender consciences* of rev. gentlemen, by subjecting them to such fitful qualms.

H. B.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1850.

HIGHLY IMPORTANT TO THE SAINTS IN GREAT BRITAIN.—The Saints in Great Britain having greatly increased their numbers during the last two or three years, it is of the highest importance that every laudable exertion should be used to continue so great and good a work. One of the most effectual means to accomplish this, is to give a more general and extended circulation to our publications, especially the STAR. There are twenty-seven thousand Saints in this country, and only *one-fifth* part of them take the STAR. About twenty-two thousand Saints, with their families, are destitute of this periodical, and are consequently growing up in ignorance of the history of the church. The important doctrines, principles, precepts, and facts connected with the rise and progress of this kingdom, are unknown to this great mass of the Saints. But what is the reason that every Saint in the British dominions does not take the STAR? It is because they are too poor to pay two-and-a-half pence every half month: this is a good reason, and we do not blame the poor, but feel anxious to better their condition. The poor need instruction as well as the rich.

If the twenty-seven thousand Saints in this country will take TWENTY THOUSAND STARS, they shall have them through their book agents for ONE PENNY EACH.

Let each conference take four times the number of STARS they now take. This can easily be accomplished in the following manner:—let each subscriber who *now* takes *one* STAR for *two-and-a-half pence*, take *three* STARS for *three pence*; and let one-third more of new subscribers be obtained from among the poor, and in this way the Conferences may put in circulation four times the number of STARS *now* circulated—may reduce their price to one penny—may make them accessible to thousands of poor who otherwise would be unable to procure them—may secure to themselves and their children these choice volumes which will, in years to come, be more precious to them than fine gold; and, by this more extended means of information, may bring thousands into the kingdom of Christ who otherwise might perish in ignorance. Who, then, will not rejoice at the privilege of getting *three* STARS *instead of one* by paying *only one half-penny* more?

The Presiding Elders of Conferences are hereby requested to see that the sub-book agents of all the branches throughout their respective conferences, take a list of the names of all subscribers, together with the number of STARS which each subscriber will take at one penny each; let the sub-agents transmit this list through the post, or otherwise, to the general agent of the conference, and the general agent should immediately forward the sum total of the whole conference to us. We particularly request that every subscriber who now takes the STAR shall take three STARS instead of one, otherwise we shall not be able to reduce the price to one penny. If there are any who can take *four*, or *five*, or *six* STARS instead of three, it will greatly help, and they will in nowise lose their reward; for the time will come when the back volumes of the STAR will sell for eight or ten times their present value. Also if there are any of the new subscribers of the poor who can take *two* STARS instead of *one*; this will also assist in accomplishing this very necessary undertaking.

We wish the reports upon this subject from all the conferences to be forwarded to us as soon as possible. Let no Elder or officer cease their exertions until they have

accomplished this desirable object. If these instructions are carried out, the wholesale price will be as follows:—

To the General Agents, 7s. per 100.

To the Sub-Agents, 7s. 4d. per 100.

Retail, in all cases, ONE PENNY.

The general book agents of all the conferences shall let the sub-agents in the branches have all other publications at a price that will give the sub-agents *one-third* part of the profits; that is, the sub-agents shall have Books of Mormon at 2s. 10d. each—the Books of Covenants at 2s. 4d. each—the Hymn Books at 1s. 5d. each, and all other books and pamphlets in the same proportion. And in no case should the agents retail any of our publications above the retail price established at our office.

BEWARE OF FORGED LICENCES AND CERTIFICATES.—The great variety of the forms of licences and certificates among the Saints of Great Britain, has been a fruitful source of imposition. Many impostors have forged licences and certificates, and have travelled from branch to branch, and from conference to conference on the strength of the same, living on the hard-earned labours of the Saints, and imposing themselves upon them as members of our church.

To remedy in some measure this evil, and introduce greater regularity and order in regard to these matters, we have been induced to adopt one particular form for both licences and certificates. This *form* we wish to become universal among the Saints in this country. Let all old forms be immediately abolished, and done away with, and let the blanks for all licences and certificates for the supply of the present officers, and for all who shall hereafter be ordained, be procured from our office, through the book agents of the respective conferences. All other forms will be considered illegal and invalid from and after the first day of March, 1850.

If strangers pass through the branches with written forms, or with printed forms which have not the words “Printed by R. James, Liverpool,” in fine type at the bottom, or which may lack in any other characteristic,—beware of them—they are impostors.

All licences should be signed by the President and Secretary of the Conference in which the person receiving the licence resides.

All certificates should be signed by the President and Secretary of the branch in which the person receiving the certificate resides. All persons emigrating to America should take with them these certificates, duly signed as herein specified. And any person neglecting this counsel will not be received as members of our church in that country.

That the officers may be properly instructed in relation to filling up the blanks, we here insert the forms of both licences and certificates, with the blanks filled up by words printed in italics.

Form of Licence to be Used in the British Isles.

LICENCE.

We hereby certify that (*A. B.*) has been ordained a (*n*) (*Elder, Priest, Teacher, or Deacon, as the case may be*) in the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints of the (*Manchester*) Conference, under the hands of (*C. D., Elder or Priest, as the case may be*) with the sanction of said Branch, on the (*Eleventh*) day of (*March*) 1843.

Given under our hands at (*Manchester*) this (*fourth*) day of (*January*) 1850.

(*E. F.*) PRESIDENT.

(*G. H.*) SECRETARY.

Form of Certificate to be Used in the British Isles.

CERTIFICATE.

We hereby certify that (A. B.) is a (n) (*Elder, Priest, Teacher, Deacon, or Member, as the case may be*) of the (*Bolton*) Branch of the Church of Jesus Christ of Latter-day Saints, of the (*Manchester*) Conference, in good standing; and, as such, we recommend (*him or her, as the case may be*) to any Branch with which (*he or she*) may desire to unite.

Date _____ 185

(C. D.) PRESIDENT.

(G. H.) SECRETARY.

This certificate is not intended to be shown to the private members of a branch; but it should be presented to, and retained by, the presiding officer of the branch of which you desire to become a member.

[Printed by R. James, Liverpool.]

ORDINATIONS.—“Lay hands suddenly on no man,” says the Apostle Paul, and so say we. The neglect of the above *caution*, by those holding responsible stations in the Church in the British Isles, has been the source of much *evil*, to avoid which, we have determined to give some general directions relative to ordinations in the future.

Let no man be ordained to any office in the priesthood, without the knowledge and consent of the President of the conference, as well as that of the branch to which the individual belongs. And it is of the utmost importance that the Presidents of branches should use great *caution* in recommending persons for ordination at conference, or elsewhere, otherwise they will (to a certain extent) be responsible for the evils that may arise from their carelessness and inconsideration. If a man be slothful in the discharge of the duties devolving upon him as a member, he should in nowise be called to an office. If he be guilty of drinking ardent spirits, instead of being ordained to the priesthood, he should be admonished; and if he should in any case, carry it to drunkenness, he should be strictly dealt with; and if he repent not, he should be excommunicated. Be careful to call men of “good report”—men whose ruling desire is to bring their passions and appetites in perfect subjection to their will, and their will in perfect subjection to the laws and commandments of God. One such will do infinitely more good than a score of a contrary character. It should be a necessary qualification for ordination, that the individuals should be well acquainted with the *laws and commandments of God*, as given through our *martyred prophet*, as well as those given through the *prophets* of the ancient church, that they may be well instructed in points of doctrine, and in the principles of government. They should be men who *rule* their houses in righteousness, bringing up their children in the way they *should* go, by *themselves* walking in the way they desire their children to walk in.

As a *general* rule, it will be far better to ordain men to the *lesser* priesthood first, and let them *win* their way to the *higher* by faithfulness; and in no case raise a man in authority, unless he has proven himself *worthy*, as far as circumstances will permit, by faithfully fulfilling all the duties of the office previously held. The faithful man is worthy of every encouragement; and, on the contrary, the unfaithful man shall not stand.—See *Doctrine and Covenants*, section iii. paragraph 44. “Wherefore now let every man learn his duty, and act in the office to which he is appointed, in all diligence. “He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be accounted worthy to stand. Even so. Amen.”

The Presidents of conferences are requested to see that these directions are attended to in their respective fields of labour, and inasmuch as they are called to the office of *chief shepherds*, they should be careful to set an example in every good

work, and to see that the *assistant* shepherds go and do likewise; and that the *keepers* of the flocks are men whose example and precepts will be calculated to exert a beneficial influence in society.

There is nothing in the above that is intended to prohibit the travelling elders from calling men to office, and ordaining them (with the consent of the President of the conference) in cases where they have raised up a branch. See *Doctrine and Covenants*, section ii., paragraph 16. "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining where there is no branch of the church that a vote may be called."

ARRIVAL.—Elder Eli B. Kelsy, formerly president of the Glasgow conference, together with Elder G. P. Dykes, arrived in Liverpool from Council Bluffs, on Saturday, the 19th inst. We hail with pleasure the arrival of these two brethren to strengthen our hands in building up the church in this country.

APPOINTMENT.—Elder G. P. Dykes is appointed to labour in the Bradford conference, under the direction of Elder James Marsden. We hope this conference will prosper exceedingly under the teachings of two such good and able men as Elders Marsden and Dykes.

LETTERS TO THE EDITOR.

New Orleans, December 24th, 1849.

Brother Pratt,—Dear sir, the ship *Zetland* arrived this day with the Saints, all in good health and spirits, pleased with their president and captain. They all seem desirous of going on to St. Louis, although they have but very little means, and I have had to find food and passage to St. Louis for many of them. Business is very dull in New Orleans at present, and thousands are walking about idle. The weather is very warm and sickly, therefore I thought it better to send all I could up to St. Louis.

The last accounts from the Bluffs and the Valley are very cheering. The Saints in the Valley have succeeded beyond all the expectations of our enemies. Please to remember me in your prayers, and believe me, your brother in Christ.

THOMAS MC. KENZIE.

LATE NEWS FROM THE SALT LAKE.

We give the following extracts from a letter, written to us from Missouri, by two brethren direct from the Salt Lake.

St. Joseph's, Missouri, Dec. 19th, 1849.

President Orson Pratt,—We take pleasure in informing you that we arrived in the States on the 10th inst., in company with four of the Twelve, viz.: Elders John Taylor, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, with High Priests and Elders destined to missions in the various European Countries * * * * * We stopped a few days at Kaneshville, and enjoyed the society of Brother Hyde much; he spoke of the success of your labours in Great Britain, which rejoiced our hearts much. The delegation to England are counselled to lose no time in accomplishing their journey. After freezing and thawing for two months, we do not feel in much of a mood to write, and we would not deprive you of the privilege of hearing news fresh from the lips of the brethren. Suffice to say, we left Great Salt

Lake City, October 18th, where the people are enjoying an amount of prosperity unequalled since the days of the Nephites: crops have come in well, and much seed was being cast into the ground, and we doubt not that there will be plenty another season for all the Saints who can gather.

Very Respectfully,

HEYWOOD and WOOLEY.

THE ANTIQUITIES OF AMERICA, WITH AN INQUIRY INTO THE ORIGIN OF THE AMERICAN INDIANS.

BY PROFESSOR WATERMAN, OF BOSTON, UNITED STATES.

A lecture on the above subject was delivered a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U. S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform.

Professor Waterman commenced by stating, that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. When they stood within the walls of an old castle or abbey of peculiar interest, there was pleasure in contemplating that such and such men occupied it at one time, or that such and such acts were performed within their walls; and when such scenes were first pointed out, they struck upon the mind with a force that nothing else could produce. But there was a difference when standing within ruins of which nothing was known—places probably of some memorable events, the history of which had been lost. The scene then became one of mystery, and in the ruins and remains that would come before their attention to night, that difference of feeling would be appreciated. While this country was rich in architectural remains, the transatlantic country was not less so: from Hudson's Bay to the isthmus of Panama, there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country; and would be found, if a line were taken from the isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1000 years. Squier and Davis in their researches in the valley of the Mississippi discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which contained traces of a once great and civilized nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of

the intercourse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions, some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character and manifesting such a high degree of intelligence. When the American continent was discovered there were found two different classes of inhabitants; the first were those known as the red men of the forest or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling, in many respects, the most refined of the old world. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2000 or 3000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the old world, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races; then to Asia alone could they look for the origin of the American. The physical conformation, the wandering character, the fierce indomitable disposition, the resemblance of language, and similarity of customs, conspired to point out the Mongolian Tartars—descendants of the Scythians—as those who sustained the relation of cousin-german to the red men of the forest. The Scythians were very expert in the use of the bow, which, with a few exceptions, was confined to them, other nations using the lance, sling, and javelin. The Gothic nations of Europe were proverbial for their contempt of death; the greatest ingenuity in inflicting torture failed to extort from them the least complaint; on the contrary, they ridiculed amidst their agonies, the abortiveness of the attempt. The poet Lucan ascribes the same trait of character to all the Scythian race. The same was emphatically true with regard to the American Indians. Another fact was that while the Scythians remained unmixed with other nations they could not be made to feel the force of the Roman steel; all efforts to change their national character were ineffectual—of them Rome could never make citizens. The same was likewise true of the Indian—all the efforts to civilize, or even Christianize him, had failed to make more of him at best than a Christian Indian. Prescott said, “There is something peculiarly sensitive in his nature; he shrinks instinctively from the touch of a foreign hand; even when this foreign influence comes in the form of civilization—he seems to shrink and pine away beneath it.” From the nomadic character of the Indian it was evident that the cities and fortifications, whose remains had been noticed, could not have been erected by them. The idea of a fixed habitation and permanent means of defence was altogether at war with every element of his character: this natural roving disposition could not be confined by solid walls and granite structures. Where, then, should they look for the builder of those monuments? It might appear presumptuous to speculate where everything was so utterly involved in darkness. But the mind of man was active, and where it had not facts as materials for thought, would form fancies and feed upon nothingness. When the Spaniards first landed they found a people refined and civilized, occupying a very small part of the continent, and possessing their historians and annals: those annals dated back from the time of the removal of the nation from the northern part of the Gulf of California in 1160, and contained their subsequent history to the time of the Conquest. It seemed that the whole vale of Mexico, which was then called Anahuac, had been inhabited by various tribes and nations, some of whom were refined and civilized, and others who were barbarians, having no fixed residence or paying obedience to any sovereign. Among the former were the Toltecs, a nation, which in point of intellectual attainment

might well be compared with many of modern times. Of their advancement in science some idea might be formed from the fact, that more than 100 years before the christian era, they had discovered a difference of six hours between the civil and solar year, which led to the introduction of intercalary days; indicating an extent of astronomical knowledge which the ancient Egyptians never obtained; and Prescott also informed us that at an earlier period they had calculated with great accuracy the times and circumstances of eclipses of the sun and moon. "This," said Prescott, "shows a nicer adjustment of civil and solar time than was presented by any European calendar, since more than five centuries must elapse before the loss of an entire day." It must be borne in mind that the Astacs, or Mexicans, succeeded the Toltecs in the possession of the soil of Mexico, and that the former, most probably, derived their knowledge from the latter. Some of their religious doctrines were as sublime as those inculcated by the enlightened codes of ancient philosophy. They recognised a Supreme Being, Lord of the Universe, and addressed him in their prayers as "The God by whom we live," &c. The Toltecan nation traced their ancestors to the northern parts of America, to a country called by them Huehuetlapallan, the situation of which was unknown. Their entrance into the vale of Mexico, according to Prescott, was most probably in the 7th century, when after a period of four centuries, being greatly reduced by famine, pestilence, and unsuccessful war, they emigrated to the region of Central America, and the traveller now speculated on the majestic ruins of Mitlan and Palenque as possibly the work of that extraordinary people. It was a circumstance deserving special attention, that not only the Toltecan, but all the southern tribes, traced their ancestry to the same northern regions; and there was the strongest reason for the confirmation of the idea of a migration from the north in the various tumuli and remains already briefly described. If these tumuli were followed, they would be found so far north as to render the hypothesis probable that the people by whom they were constructed, came from Asia, having crossed the ocean at Bhering's straits. The lecturer then presented a brief outline from the best and most philosophic writers on the origin of the sciences and people of Asia, to account for the great similarity which, in many points, existed between them and the people of America. "China," said Tytler, "exhibits traces of a perfection in the sciences to which the present Chinese and their ancestors, for many ages, were signally inferior. They are possessed of astronomical instruments which they cannot use, and the use of which they have no desire to be taught." Such being the fact it was very probable they derived their astronomical knowledge from another source. But no nation was known with whom they had intercourse, capable of imparting that knowledge to them. The Brahmins held some of the sublime truths of revealed religion, but connected with them were some of the grossest superstitions that had ever enslaved the human mind. Among the sciences of the ancient nations were found many striking coincidences. The Egyptians, Chaldeans, East Indians, Persians, and Chinese, all placed their temples fronting exactly west. They all divided their time into cycles of 60 years, but as the number was entirely arbitrary, it was not a little strange that they should all happen to employ the same. Bailey had proved in his work on astronomy, that all the long measures of the ancients had one common origin, and had shown that the circumference of the earth, as given by Ptolemy at 180,000 stadia, by Passidonius at 240,000, by Cleomedes at 300,000, by Aristotle at 400,000, and by a Persian author at eight thousand parasangs, was precisely the same measurement. From these facts and many others, the lecturer concluded that all those nations must have had a common origin, and that some enlightened nation existed whose history was now entirely unknown, from whom these nations obtained their common knowledge. Such a conjecture having been made, the next thing was to assign a residence, which he fixed in Siberia, lat. 49 or 50. Some of the reasons which led him to select this was the risings of the stars, collected by Ptolemy, which must have been made in a region of country where the longest days consisted of 16 hours, and which corresponded with latitude 50. The circumference of the earth given by Aristotle and others, corresponded with the same latitude. The most ancient records of the Hindoos, intimated that the first kingdoms in the neighbourhood of the Ganges were founded by persons who came from the North. Mr. Pallas, in the 5th volume of his Travels in Siberia, gave an

account of very interesting discoveries near Kraznoiark, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered with mining implements, like pick-axes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow heads, daggers, and ornaments in gold and silver, embossed with figures of elks, stags, reindeers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. Here they had the origin of all modern learning traced by different authors; first to India, and then to the north of Asia. If the probability of this theory was admitted, the greatest difficulties in ascertaining the origin of the earliest inhabitants of America were surmounted. The country of the Scythians was immediately south of that occupied by Bailey's hypothetical nation, from which it was separated by the Altai range of mountains. If, therefore, the desire of conquest should lead these fierce warriors to attack that nation, as they did the Chinese some centuries before the Christian era, there would be no possibility of the attacked, if defeated, escaping south without passing through the enemy's country. Their only resource would be to submit to their conqueror, or remove farther north or west. Here, then, might be the cause of the extermination of the original people. Having been disorganised by the Scythians or Tartars, they were scattered over the face of the earth; some travelling into Asia, carried their religion and knowledge with them, which, in process of time became incorporated with the people among whom they settled. Others, in the form of colonies, wandered still farther north and finally crossed over to the American continent. Being pursued by their inveterate enemy they were compelled to erect fortifications for their defence, the remains of which still existed, and constituted the antiquities referred to. The rigour of the climate, and the innate disposition of man to improve his condition, probably led them on, at different periods, until a part of this great and numerous family were found in the delightful vale of Mexico. It now remained to point out a few of the striking coincidences which had been ascertained to exist between those tribes and the people of the old world. In the mines and tombs of Kraznoiark had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us: and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and Southern nations, possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed in common a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected.

THE MORMON FARMER'S SONG.

TUNE—"A Life on the Ocean Wave."

A life on my own free soil,
 A home on the Salt Lake sod,
 I'll never at labour recoil,
 But thankfully worship my God;
 For Babylon has not a charm,
 With its turmoil and noise and strife,
 Oh, give me a flourishing farm,
 With a kind and endearing wife.

LIST OF MONIES RECEIVED.

CHORUS.

A life on my own free soil,
A home in a farmer's cot,
Among Mormons I'll labour and toil,
And ask for no happier lot.

Oh! when shall I reach that land
Where peace and plenty abound,
Whilst the air is so pleasant and bland,—
Healthful waters are springing around;
From the yoke of the tyrant set free,
His "*rattle-box bell*" quite forgot;
A home in the Valley give me,
And kings may well envy my lot.
A life, &c.

There industry meets her reward,
Contentment is found in her train;
The fruits by the labourer are shar'd,
And man his full rights may regain;
For God seated high on his throne,
In mercy remembers the poor;
The angel from heaven's court flown,
The pride of the wicked will lower.
A life, &c.

How pleasant 'twill be to dwell,
'Neath the fig tree's wide spreading shade,
While the rose and myrtle's sweet smell
Is perfuming each nook of the glade;
Oh, the song of my heart shall be,
While the earth her sweet products shall yield,
The life of a Mormon for me,
A home in the forest and field.
A life, &c.

Tottington.

JAMES HOLT.

LIST OF MONIES RECEIVED FROM THE 14TH TO THE 25TH JANUARY, 1850.

William West	5 0 0	Brought forward.....	£13 19 0
Henry Beecroft.....	3 0 0	William Naylor	0 2 6
Thomas Smith	5 0 0	Alfred Cordon	2 0 0
James S. Cantwell	0 19 0	John Morriss.....	2 0 0
Carried forward	£13 19 0		£18 1 6

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "*FRONTIER GUARDIAN*," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

ADDRESS.—Thomas Margetts, 16, Hastings Street, Burton Crescent, New Road, London.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 4.

FEBRUARY 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

The camp left about 9 o'clock. Travelled about two miles N. N. W., and crossed a clear creek, about 15 feet wide. Soon after, a bay horse made its appearance, which seemed to be quite wild; some of the company gave chase for several miles, in hopes to capture it. It fled with great speed over the bluffs. We travelled about five and a half miles, where I took a meridian observation of the sun, from which I determined the latitude to be 41 deg. 2 min. 55 sec. The herds of buffalo are not as extensive here as some twenty miles east; they having eat out every blade of grass here, were evidently working their way eastward, down the river. The grass here has had some four or five days start since the majority left. But our animals yet find only a very scanty allowance, and many are almost ready to give out. The soil over which we have passed to-day, appears some better than usual, and the ground more moist. About one mile west of the place of my noon observation, we crossed a small creek. For several days past, Mr. Clayton, and several others, have been thinking upon the best method of attaching some machinery to a wagon, to indicate the number of miles daily travelled, I was requested this forenoon, by Mr. B. Young, to give this subject some attention; accordingly, this afternoon, I proposed the following method:—Let a wagon wheel be of such a circumference, that 360 revolutions make one mile. (It happens that one of the requisite dimensions is now in camp.) Let this wheel act upon a screw, in such a manner, that six revolutions of the wagon wheel shall give the screw one revolution. Let the threads of this screw act upon a wheel of sixty cogs, which will evidently perform one revolution per mile. Let this wheel of sixty cogs, be the head of another screw, acting upon another wheel of thirty cogs; it is evident that in the movements of this second wheel, each cog will represent one mile. Now, if the cogs were numbered from 0 to 30, the number of miles travelled will be indicated during every part of the day. Let every sixth cog, of the first wheel, be numbered from 0 to 10, and this division will indicate the fractional parts of a mile, or tenths; while if any one should be desirous to ascertain still smaller divisional fractions, each cog between this division, will give five and one-third rods. This machinery (which may be called the double endless screw) will be simple in its construction, and of very small bulk, requiring scarcely any sensible additional power, and the knowledge obtained respecting distances in travelling, will certainly be

very satisfactory to every traveller, especially in a country, but little known. The weight of this machinery need not exceed three pounds.

We travelled in the afternoon about four and a half miles. The timber on the small islands, and on the shore of the river, is more plentiful than usual. In the deep ravines, between the hills on the opposite side of the river, there appears to be clumps of small timber, resembling in the distance cedar, or small pines.

May 11th. At 5 o'clock this morning, the barometer stood at 27.141, attached thermometer 38 deg., detached thermometer 35 deg. A light breeze from the east. The sky partially overspread with clouds. The wind soon changed into the south. I took the altitude of the sun for the true time, and regulated my watch. I started about one hour before the camp, accompanied with guards. The large kind of wolves are very frequent in this country; saw several this morning, also antelope and buffalo. Travelled about seven miles. Crossed the edge of the bluffs, which here make up to the river, but soon entered again the prairie bottoms. In about one mile from this point, crossed a clear stream of water, about fifteen feet wide, with a sandy hard bottom. The bottoms for miles are generally covered with saline efflorescences of a whitish colour. I travelled this forenoon about nine miles, and halted for noon. A meridian observation of the sun, gave for the latitude 41 deg. 7 min. 44 sec. We are a few miles above the junction of the north and south forks of the Nebraska or Platte. At one o'clock, p.m., the barometer stood at 27.125, attached thermometer 71 deg., detached thermometer 70 deg. The main camp came up within half a mile of my station, where they encamped for the night. I joined my carriage with the circle as usual. A well was dug at this place, and plenty of cold water obtained, about four feet below the surface.

(To be Continued.)

FAITH.

BY WILLIAM GIBSON, H. P.

(Concluded from our last.)

We will now look at the boasted faith of the religious world in the Bible, as being the word of God, and ask upon what is their faith founded? We answer, on the teachings and traditions of their fathers; and with as much justice may the believer in the Koran or the Talmud claim salvation for his faith, as the Christian for his belief in the Bible.

God is just, and never expects to reap where he hath not sown, nor gather where he hath not strewed, consequently men are responsible only for the light they have received. In the absence of men *sent* by *immediate revelation* to the generation among whom they live, and who can *testify* to that which they have *seen* and *heard*—men are only judged by the law of conscience, as no generation of men can be condemned for not believing and acting upon the revelations given to former generations, unless they have made the faith and observance of them a matter of conscience. But let us look at things as they exist in the world around us.

Men, in this country, profess to believe the Bible to be the word of God. But how do they believe it? Just as they have been taught; for a child whose parents belong to the Church of England, is taught to believe it according to the interpretation given by that Church; another, whose parents belong to the Church of Scotland, is taught to believe it according to the rules of that Church; while those children whose parents belong to the different dissenting societies, are taught to read and believe it according to the faith and traditions of their fathers; while others again, whose parents are infidels, are taught to look upon the Bible as a fable, and religion as a piece of mummery. So is it also with the Mahometan, the Jew, the Hindoo, and the Hottentot. They believe in what they have been taught by the traditions of their fathers; and in all these cases their faith towards God, like that of the Jews in the days of Christ, is taught by the traditions, doctrines, and commandments of men; and in this respect the one must be as good as the other in the sight of Him who is no respecter of persons; for such faith can neither save them

who hold it, nor condemn those who reject it, only in so far as any one of them, whether Christian, Mahometan, Jew, Infidel, or Pagan believes it to be his duty to do, or to refrain from doing certain things. He then makes it a matter of conscience, and is therefore justified or condemned according to that law which he hath laid down to himself as right, and which he ought to walk by.

Thus Paul reasons when he, said, 1 Cor. x., 25, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake;" and again, Rom. xiv., 23, "He that doubteth is damned if he eat;" and the reason he gives is, that he eateth not of faith, and whatsoever is not of faith is sin.

But it is widely different when God gives a revelation of his will to living men, and *sends* them forth to bear testimony of the same; then, if rejected, it will prove the condemnation of men; because light had come unto them, but they loved the darkness rather than the light, their deeds being evil. They will very soon begin to display the evil spirit they have received, by persecuting those who are sent to them—defaming their character—and putting them to death, at the same time condemning the conduct of those who had done so before them. It was so with the Jew, and it is so with the Christian.

The prophets who lived before Christ came, were persecuted while living and honoured when dead. It was the same with Christ and the apostles, and is the same now. It may at first sight appear strange, that prophets have always been persecuted while living, and their writings believed, after they were dead, by those who, in their turn, do the same thing; but we must remember, that if their testimony does not seem strange to us now that the thing is past, it is because we have been taught from our childhood to believe it true, and yet it would appear very strange to those who lived in the day when the revelation was given.

Take for instance Noah, Lot, Jonah, Jesus Christ, and the apostles. Noah came to the people in his day and told them of the flood, and they would not believe him, but, says the Christian I believe him, and they were justly condemned for unbelief. But suppose this professed Bible-believing generation had never heard of the flood, and a man were to come to them as Noah did to the antediluvians, and commence to build a boat far from any water, and declare that after a certain time so much rain should fall, and such a flood be produced, that the very world would be overwhelmed, and he was building a boat to save himself and family, how many would believe him? Would not our holy men call him a fool, or a fanatic, and say it was still harder to believe such a story, than Joseph Smith's tale about the golden plates and the Book of Mormon?

It is quite possible; nay, it is very likely, that the people in the days of Lot believed in the flood, as well as the Christian world does now; but a shower of fire and brimstone was something new to them; and so when Lot talked to his friends about fleeing out of the city to avoid it, they thought him as great a fool as the Jews did the disciples, when they fled from the destruction of Jerusalem, or as great fools as the would-be Bible-believers of the present day think the Latter-day Saints are when they flee to America to escape the evils that are coming on the nations.

Suppose a man should come to them now with such a tale as Jonah's—about running away from the Lord—being cast out of a ship, and a whale swallowing him, and living three days in the whale's belly, what would our pious men, who cannot believe such an absurd story as an angel appearing to a man now, say to such a tale as this? Would they not say, that it was a disgrace to our holy religion to allow such a fellow to go at large, and he might think himself well off, if they only put him in Bedlam.

Again, when Christ came, he came to an outwardly righteous people, who professed to believe the Bible—who made long prayers, while at the same time they robbed widows' houses. (How like the present state of things!) They were also a missionary people, so zealous that they compassed sea and land to make a proselyte; but when they had made him, he was twofold more the child of hell than before.

Compare this with the effects produced by the teachings and missionary exertions in this land of Bibles and Parsons, Tracts and Missionaries. It is true that we have Churches, Sermons, Bibles, Tracts, Parsons, and Missionaries in abundance; but it is also true that we have drunkenness and debauchery, murder and whoredom,

tyranny and oppression, priestcraft and confusion, poverty and want; and if the tree is to be known by its fruits, then judge ye of it.

The Jews boasted of their faith in Moses and the prophets. "We have Moses and the prophets," they said, "and we want no new revelation." It was true their fathers killed these very prophets as impostors and deceivers, but now that they were dead, their testimony was believed. Tombs were built, and sepulchres were garnished in honour of their memory; and the people in the days of Christ said, if we had lived in the days of our fathers, we would not have put them to death, nor been partakers of their evil deeds. Mat. xxiii., 29. But what said Christ of these believers in Moses and prophets? Mat. xxiii., 31, "Ye are witnesses to yourselves that ye are the children of them who killed the prophets. Fill ye up then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? for behold, I will *send* you prophets, wise men and scribes, and some of them you will kill, and crucify, and scourge them in your synagogues, and persecute them from city to city, and bring upon yourselves all the righteous blood shed on the earth since the days of righteous Abel."

And how true was the prediction! for no sooner did Jesus announce himself as *sent* of God, and make known to them that they had a living prophet in their midst, even that prophet that Moses declared God should raise up unto them, than these professed believers in Moses—these honourers of the dead, rose up against the living prophet—never rested till they had put to death the Son of God, and scattered, persecuted, and martyred those who were his followers. Thus, while publicans and harlots got into the kingdom of God, the holy priests and pharisees were cast out, with all their boasted faith in Moses and the prophets. But through their unbelief in new revelation, and their persecution of those whom God sent unto them, they brought destruction on their city, temple, and nation!

But now says the Christian, we believe in the testimony of those men whom the Jews martyred, and we honour their memory, for monuments are reared, and churches are built in honour of them. Have we not Christ's Church, St. Peter's Church, St. Paul's Church, &c., &c., &c.? If we had lived in the days of Christ and the apostles, we would not have put them to death, nor been partakers with the Jews in their evil deeds, but would have believed those doctrines, for the rejection of which the just judgment of God came upon that unbelieving nation.

Behold, ye are witnesses against yourselves, that ye have the same spirit as those who killed the prophets and apostles; for God hath *sent* unto you prophets, wise men and scribes, and some of them ye have killed, and others ye have scourged and persecuted from city to city, that upon you may come all the righteous blood shed on the earth since the days of Abel.

Ye condemn the Jews, sabbath after sabbath, as an unbelieving, ungodly nation, who were justly punished for rejecting the testimony of Christ and the apostles; but if Christ had come to you, under the same circumstances, and with the same doctrines which he came with to the Jews, you would have treated him as bad as ever the Jews did. If Joseph Smith was put to death, and his murder applauded, because he claimed to be a prophet, and bore testimony to the truth of the Book of Mormon, what would the men who killed him, and those who justified his murder, have said had they lived in Christ's day, and heard the many declarations against him?

Imagine, first, a child born of a poor woman in a *stable*, and cradled in a *manger*—the reputed father of the child a poor carpenter: see that same child for 30 years subject to these parents along with the rest of his brothers, James, and Joses, and Simon, and Judas, and his sisters also—Mat. xiii., 55; then hear that same individual, after attaining his thirtieth year, come out and declare that he was the Son of God, and came down from heaven—John vi., 30. Would it not be as hard to believe that the son of poor Mary was the Son of God, and that he whom you knew was born in a stable, came down from heaven, as for you to believe that Joseph Smith was a prophet? The Jews thought it hard enough (see John vi., 42) when they said, "Is not this Jesus the son of Joseph, whose father and mother we know? how is it, then, that he saith I came down from heaven?" Would our good Christians have believed him under the same circumstances? I think they would not. Why, his very brethren would not believe him (John vii., 5), and his friends said he was mad (Mark iii., 21.) Would not our Christian friends have

thought so too, especially when we hear his next assertion? (John viii., 55—58.) To believe that a man whose father and mother they knew—whose place of birth they knew—whose brethren and sisters they knew—and whose age they knew could not exceed fifty years; to believe such a man, when he said he was older than Abraham, was rather too much for that wise and pious generation; and I rather think that this present generation, with all their boasted faith and piety, would not have believed it any more than they, especially when we find them too wise to believe in such a simple thing as the appearance of an angel with a message from God to the inhabitants of the earth.

The Jews, those professed believers in dead men's writings, like the men of the present day, would have no new revelation; and to put down the heresy, they tried the old plan—put him to death; so they crucified him, and after they had nailed him to the tree, they said to him, as they said of Joseph Smith in the present day, if he is what he professes to be, let him deliver himself now, and come down from the cross, and we will believe on him; but he did not do so. (What a pity!)

So they put him to death, and after they had killed him, they remembered that he said he would rise on the third day, so to prevent the disciples from stealing his body and deceiving the people, by saying he had risen from the dead, these holy men made all things sure—they put a stone on the mouth of the tomb; they sealed the stone; they got a guard of Roman soldiers to watch it; and now they thought all is right. But no! an angel came (for they came then sometimes), he rolled away the stone—the keepers became as dead men—and Christ arose to life and immortality. The soldiers came back and told these holy men what had occurred; but if the people should believe such a thing, then their honour was lost, their craft was in danger; for if they were to own he had risen from the dead, they would have also to own that they were wrong in putting him to death; nay, more, that he who had declared them to be hypocrites, was a righteous man. They could not stand this, so they gave the soldiers a heavy bribe, to tell them they had fallen asleep, and while they slept, the disciples stole away the body, and these pious men not only saved the soldiers from punishment, but threw all their pious influence in to back up the lie; and of course the people believed them; for who was to oppose them? None but the poor fishermen—the very men who were charged with stealing his body.

Now, my Christian friends, does not Paul say, if Christ is not risen, your faith is vain and ye are yet in your sins? What testimony have ye that Christ has risen? Did you ever see him? Did any of your parsons ever see him? If not, on what is your faith founded? On the testimony of those who stand charged with stealing his body by the soldiers, the priests and the people of that day. But you will say, the soldiers were bribed. How do you know that? The Bible says so. But who wrote this part of the Bible? Why, the fishermen and their associates. So it is still only their testimony that you have for the truth of it.

How often do we hear the priests of the present day say, if Joseph Smith really got the plates containing the Book of Mormon, why did he not shew them to the world, and thus put down the tales of his enemies? If he had done this, then we might have believed him, but as it is, we have no testimony for the truth of their existence but his own, and some of his own followers.

Did any one ever see Christ, after he rose from the dead, but his own followers? No! (See Acts x., 40, 41.) Then why did he not shew himself to all the people and put down this lie? If our pious friends had lived then, they would have said it was but reasonable he should do so, especially since he was now immortal, and no man could harm him, but he did not do it. (What a pity!) Why not? Because faith is to come by HEARING, not by SEEING; that is, hearing the testimony of those he *sent*, and Jesus says, he that did not believe their testimony should be damned.

Let our Christian friends take care lest their boasted faith prove no better than that of the Jews, and they find at last that the same God who sent the fishermen in former days, hath sent men *now* to prove the boasted faith of this generation, and with the same commandment too, “go ye into all the world and preach the gospel to every creature. He that believeth you and is baptised shall be saved, and he that believeth not shall be damned.”

SECOND GENERAL EPISTLE FROM THE LATTER-DAY SAINTS.

From the St. Louis Republican, December 28th.

Yesterday's western mail brought us a pamphlet copy of the "Second General Epistle" issued by the Church of the Latter-day Saints, at the Salt Lake Valley, to "the Saints scattered throughout the earth." It is a detail of the condition of the Society at home and abroad, and in general embraces every thing that may be supposed to be of interest to the members of the Church. The crops are represented as having been very fine—and it is stated that they have not only enough for themselves, but for their brethren on the way, until the next harvest. They have decided on forming a town or city at Brownsville, forty miles to the north, and at Utah, sixty miles to the south of Salt Lake City, at which place settlements had been made. Sand Pitch Valley is designated as another place for location. The Council House, baths at the Warm Spring House, an extensive stone house and granary, were all in progress of erection. They had devised a plan for raising a perpetual fund, to assist the "poor Saints" to emigrate to the Salt Lake Valley, fulfilling in this respect the covenants in the temple, that "all the Saints who were obliged to leave Nauvoo, should be located at some gathering place." The whole plan is in process of execution.

As showing the extent to which efforts at proselytism are to be carried, we quote from the letter :

All the apostles now in the Valley have had missions assigned them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France ; Elder Lorenzo Snow goes to Italy, accompanied by Joseph Toronto ; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgreen will go out at the same time with the mission to Sweden. For wise purposes, Elder P. P. Pratt's mission to the Western Islands, will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there causes Satan to howl, for he is compelled to be subject to the power of the highest. Elder Woodruff is located at Cambridgeport, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now, will gather up all the Saints in his vicinity and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, come, tell us of the things of God, for we have heard that God is with you.

The letter also says :

Brother Parley P. Pratt is opening a new road through the range of mountains, from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating Brethren, and together with bridges in the Valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travellers.

LATE FROM THE VALLEY OF THE SALT LAKE.

From the St. Louis Republican, December 28th, 1849.

Mr. J. H. Kinkead, of this city, arrived here a day or two since from the Salt Lake Valley. He left that Valley, in company with thirty-five others, on the 19th October. Of this number some twenty-five were Mormon preachers, sent out by

the Church to preach their faith in various quarters of the world. We learn from Mr. Kinkead, that the Mormon colony at the Valley of the Salt Lake was in a prosperous and happy condition. The crops had been abundant, and they had carried on an excellent traffic with the emigrants, receiving from them many articles of which they stood in need, and supplying them with various articles of produce. The Mormons uniformly treated the emigrants in a hospitable manner. Mr. Kinkead contradicts, as we supposed would be the case, the report of difficulties between the Mormons and Mr. Pomeroy, of Lexington, and Gen. Wilson, growing out of old feuds between the Missourians and Mormons.—It is probable that the report had its origin in difficulties between Mr. Pomeroy and his teamsters, who were discharged from his employ at Salt Lake City. They made charges against him, and he demanded an investigation. A complete examination was had before the Court in the Mormon Church, and the result was a full acquittal of all charges against him. Mr. Pomeroy remained there some time, in the enjoyment of the confidence of the Mormons. Gen. Wilson was not only not badly treated, but he was recognized as a Government officer, and was consulted as to the best plan of obtaining a political government for that territory.

Messrs. Pomeroy, Infelt of St. Joseph, and Lee of Lexington, were to have left between the 10th and 15th of November, for California, taking the Southern route, in the expectation of being able to accomplish the journey by early spring, and without much exposure.

The Mormons were forming a new colony in the Sand Pitch Valley, about two hundred miles south of Salt Lake City. It is represented as remarkably fertile, and the climate as being very fine. About one hundred wagons were dispatched hither, with provisions and property, and from fifty to one hundred families had accompanied them.

Capt. Stansbury was prosecuting his surveys, and met with every assistance from the Mormons. He will make a complete survey of the Salt Lake, and of the whole country around it; and his report, it is believed, will possess great interest.

All persons offering merchandize for sale at Salt Lake City are required to take out license—that on liquors amounts to fifty per cent. on the original cost, and was really intended to prohibit the sale altogether.

In coming in, the company first met with snow about a hundred miles the other side of Fort Kearny, and afterward it covered the ground from six to eighteen inches.

Major Dougherty's train of wagons returning from the transportation of stores to Fort Kearny, was overtaken by the snow, and great numbers of his animals perished from the cold. Wagons were abandoned on the Plains, and many of the teamsters were frost bitten. We have already mentioned the serious accident to one of Major Dougherty's transportation trains, by the burning of the prairies. So suddenly was the fire brought upon the encampment, by a change of the wind, that 150 head of cattle were burned to death or died very soon afterwards.

The Indians were quiet all along the route. At Fort Laramie, the barracks for the accommodation of the troops were progressing with great rapidity, and began to assume a very handsome appearance. A treaty of peace had been concluded between the Pawnees and the authorities at Fort Kearny, and the Indians had gone out on a hunt.

The Latter-day Saints' Millennial Star.

FEBRUARY 14, 1850.

GENERAL BOOK AGENTS AND SUB-BOOK AGENTS.—Some of the general book agents have written to us under the delusive supposition that the arrangements made relative to the book agency, as stated in the last STAR, were calculated to give the sub-agents more than their proportion of the profits. We wish to cor-

rect this hasty and erroneous conclusion, by shewing that the general agents under our proposed new arrangements, will, in most of the conferences, make over and above their expenses, some eight or ten times the amount of any of the sub-agents.

In the first place, the general agent of a conference should also be the sub-agent of the branch where he is located. In most of the conferences the general agent is located in the principal branch, and consequently retails a far greater proportion of Books and STARS than any one of the sub-agents. His profits on the retailed STARS are *one-third* more than the sub-agents. His profits on all other retailed publications are *three times* more; and as he generally retails three or four times more than a sub-agent, his already increased profits are again increased in a three or four-fold proportion above the branch agent's. In the second place, as another source of profit, the general book agents have *four pence per hundred* on all STARS, and *two-thirds* of the profits arising from all other publications, sold throughout the conference. Now if from these two sources of profits, the general book agent will deduct all expenses, and compare the balance with a sub-agent's clear profits, he will find that the amount will be eight or ten times more than that of any sub-agent. Therefore, if any person has a reason to complain, it is the sub-agent, instead of the general agent. We are aware that there is not much profit, temporally speaking, arising from the sale of our publications, either to the general agents or sub-agents, but we are greatly comforted with the idea that in the circulation of our works, we are spreading the truth and doing much good, which will result in our benefit and happiness hereafter; for in doing good to others, we are treasuring up good for ourselves.

We are happy to state, that so far as we have heard from the conferences, they have a prospect of increasing the number of subscribers fourfold. We hope that none of the officers will cease their exertions until they have accomplished this great and important object.

EVIL SPEAKING.—We wish, in an especial manner, to warn the Saints against the habit of speaking evil one of another. It is a practice that is directly opposed to every righteous principle, and should be avoided by all persons who have the welfare of their fellow man at heart. No one, who has the love of God within him, will endeavour to traduce the character of his neighbour. A family, a church, or a kingdom divided against itself cannot stand, but must fall. How careful, then, should all Latter-day Saints be to cultivate a spirit of love and union, that a oneness of feeling may characterise all their intercourse one with another, that the adversary of souls may not have power over them.

Whenever we see a brother or sister going astray, it is our duty to go to them privately and admonish them of the evil, and if they hearken unto us, we have saved our brother or sister. How much better is this than to go from house to house, exposing their faults, and thus hedging up the way for their reformation. It is the duty of those holding the priesthood, to watch closely and see that there is no evil speaking or backbiting in the church.

It is sometimes the case, that a Latter-day Saint so far departs from the paths of rectitude, that he will bear false witness against his brother, thus gratifying his own enmity or spleen at the expense of his brother's character.

Wo unto that man for he is in the bonds of iniquity and in the gall of bitterness; and if he repents not, his condemnation is sure. The righteous man buildeth up that he may save, whereas the wicked man teareth down that he may destroy. By their *fruits* ye shall know them.

A WORD OF COUNSEL TO THE CHURCHES.—In consequence of complaints that have been made unto us from time to time, concerning the collection of funds in some of the conferences for the support of their presiding Elders, and also the travelling Elders, we deem it wisdom to publish our views upon the subject, and give some general rules for the government of all the branches of the church in this country, concerning the manner of raising funds for this purpose, as well as others. Frequent reference has been made to an article published by President Orson Hyde, in the Vol. IX., of *STAR*, p. 26. We agree with Elder Hyde in every particular. It was not his opinion, neither is it ours, that the servants of God can live without food and raiment.

The Lord has given a commandment to his servants that they should take no thought for the morrow. See *Doctrine and Covenants*, section iv., par. 14. "Therefore take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your *Father* who is in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought before hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in that very hour, that portion shall be meted unto every man."

The Lord has made it obligatory upon the Saints, and all men unto whom his servants may be sent, to *take thought for them*. See same section, par. 16. "Whoso receiveth you, receiveth me; and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward: And he that doeth not these things is not my disciple; by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently, and spare not; and wo unto that house, or that village or city that rejecteth you, or your word, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me. For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness," &c., &c.

We will now give some general directions concerning the raising of funds for various purposes, that there may be no misunderstanding of the matter in the future; and that there may be regularity in this, as well as in all other matters concerning the welfare of the churches of the Saints in this land. In the first place, let there be a fund for the poor raised in every branch on this wise:—Every sabbath, immediately after sacrament, let there be a collection taken for the poor, to be called the "Poor's Fund." Let this fund be placed in the hands of a trustworthy brother, to be dealt out to the poor, under the direction of the President and council of each branch.

How beautiful will it be to mingle your charities with your sacraments.

Besides this, let there be a general branch fund, for the payment of chapel rents, &c.; this can be raised in either of the three following ways—1st, by public collection, (not at sacraments)—2nd, by a plate at the door, which is the plan usually adopted in Scotland; and 3rd, the teachers in their visits among the members might be empowered to receive the voluntary contributions of the Saints toward the funds of the *branch*; and in case the branch should see proper to donate

anything for the families of either the president of the conference, or the travelling elders, the council of the branch can instruct the teachers to lay the matter before the Saints and to receive their donations, and make a record of the names and amounts donated, and report to the council.

Also, let a general conference fund be raised in all the conferences for the support of the president of the conference and of the travelling elders, and let each branch pay into that fund in proportion to their numbers. The presiding elders of branches, when assembled at conferences, may decide what amount is required for this purpose per quarter. This fund should be directly under the control of the president of the conference to be disposed of, (for the purposes for which it was raised) as he in his wisdom may decide. And it will be his duty to give a detailed report at each conference of the disposition of all funds that may come into his hands. It will also be the duty of the president of each branch to make, or cause to be made, to a general meeting of the officers and members of the branch, the week previous to the meeting of the quarterly conference, a detailed report of the disposition of all funds raised by the branch during the quarter. By following this plan the Saints, both officers and members, can have a thorough understanding of all matters relative to the administration of the temporal affairs of the branch and conference in which they reside. This will beget confidence, confidence will beget union, and in union there is power.

We will also embrace the present opportunity of giving some general instructions to the Elders, Priests, Teachers, and Deacons, in the duties of their several offices: First—Let each presiding Elder see that every officer under his charge magnifies his office as far as circumstances will permit. Let there be no idleness, “for the idler shall be had in remembrance before the Lord.” And we would suggest to the presidents of conferences, the propriety of dividing the cities, towns, and country that lay in the immediate vicinity of the various branches into districts, and place two Elders, or an Elder and Priest, in charge with instructions to open places of preaching as far as in their power; and in all cases where there are not sufficient openings to occupy the time of the Elders in preaching, let them act in the office of Priests in visiting from house to house, and teaching the Saints. It is the duty of the Priests to visit all the Saints in the district to which they are appointed at least once in each month, and oftener if possible, and to teach them to avoid all backbiting, evil speaking, and the drinking of ardent spirits, and of the use of every other thing that is calculated to defile or demoralise them in the least; and also impress upon their minds as much as possible the commandment, which says, “And again inasmuch as parents have children in Zion, or in any of the stakes that are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptisms—the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or any of her stakes that are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray and walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day, to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion; for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; where-

fore, let my servant Oliver Cowdery carry these sayings to the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore, transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen."

It is the duty of the Teachers to visit all the Saints in the districts to which they are appointed, at least once in each fortnight, and let them reiterate all the foregoing teachings, and give them what further instruction the circumstances of the case call for. It is the duty of the Deacons to assist the Teachers when necessity requires it,—inasmuch as the deacons have heretofore acted in the capacity of treasurers, and administered in the temporal affairs of the branches; it would be well to let them do so still, unless circumstances should render it wisdom to do otherwise, when an Elder, Priest, or Teacher can act in that capacity. We strongly recommend all the officers to supply themselves with the *Book of Mormon*, *Book of Doctrine and Covenants*, and all other standard works, inasmuch as they have not already done it; and strive to acquaint themselves with the doctrines and laws of the church; and we can safely say, that no officer is capable of fulfilling his duties without the knowledge contained in these books.

A few words more, and we have done. We are sorry to hear that it is the practice of many members of the church, when they leave the branch to which they belong, for a few weeks, or even months, and go to work, or to reside in the neighbourhood of other branches of the church, that they do so without lines; thus depriving themselves of the privileges of membership for months at a time, when they are in their reach. Such persons should be looked after, for there is iniquity about them, and they love darkness rather than light. Therefore, let each president take notice of all such cases, and report them to the president of the branch nearest their new residence by letter, and hand them over to his charge, and report their names at the next quarterly conference, as having left without lines, and consequently, under transgression.

Brethren, we close by exhorting you to all diligence. Be examples to the church in all righteousness, and remember that righteous precepts are only powerful when seasoned by example, "and he that is a faithful and wise steward, shall inherit all things."

A WORD OF WISDOM,

For the benefit of the council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and weakest of all Saints, who are, or can be called, Saints.—See Doctrine and Covenants, Sec. 81.

Par. 1.—"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days. I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you; behold it is not good, neither mete in the sight of your father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but

for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."

Dear Brother Pratt,—If you think the following reflections upon the above subject worthy of a place in the pages of the STAR, they are at your service.

I do not doubt, but that some will deem it unwise to endeavour to stir up the minds of the Saints upon a subject that has (in years past) given rise to dissensions in various branches of the church in this country.

But I do not think it wisdom for the servants of the Lord, who are placed as watchmen on the walls of Zion, to refrain from urging upon the attention of the Saints, by precept and example, a principle or duty, that is to a great extent binding upon them to perform, because that years since, during the infancy of the church in the British Isles, some, in their too great zeal, made it a test of membership, and endeavoured to lord it over their brother's conscience, when the Lord had said that it was "not given by commandment or constraint, but as a word of wisdom;" the observance of which was necessary for our preservation from the evils and dangers with which we were and would be surrounded. The above is *one* among the many revelations that the Lord has given for the salvation and exaltation of the human family, through his servant Joseph Smith. And we, (as Latter-day Saints) as a people, profess to be guided by those revelations. Hence, I infer that no Elder, Priest, Teacher, or Deacon in this church, is entirely guiltless if he fails to urge, by precept or example, upon all who are under his influence, the necessity of a strict observance of all the principles taught therein.

"That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither mete in the sight of your Father."

From the above, it is evident that the use of strong drinks by the Saints, is offensive to our heavenly Father, and that he will not be well pleased with any member of his church who does not use every lawful means to discourage the use of them among his people, for they are calculated to stupify the mind, and are thus in direct opposition to the spirit of God, whose influence enlightens and instructs—the one exalts, the other debases,—the former will make a wise man a fool, while the latter enlightens the mind, and enlarges the understanding. And I do contend, that the use of the one will to a certain extent, debar us of the possession of the other.

And again, "tobacco is not good for the body, neither for the belly."

Thus saith the Lord, and who will dispute it. Who is not aware that it is filthy and poisonous in its very nature, and calculated to defile the tabernacles, and materially injure the health of all who use it, and therefore opposed to the spirit of truth, whose influence purifies and strengthens.

And again, "hot drinks are not for the body, or belly."

It must be evident to every person who has the least knowledge of the human system, that it is very injurious to drench the stomach with liquids, whose temperature is greater than that of the blood. But when we take into consideration the deleterious qualities of the various decoctions commonly used as hot drinks, it is astonishing that the Saints will not make a struggle to bring their appetites in subjection to their will, and their will in subjection to the *precepts* as well as the commandments of God.

There is in all things either the principle of life or the principle of death. How necessary is it then, that inasmuch as we know that it is necessary for our future exaltation that we should live upon the earth to do *our own work*, that we may live to gather up to "the house of the God of Jacob," and enter therein and receive our endowments—lay a broad and firm foundation, that when we fall asleep our children may build thereon; that while we rest from our labours our works may follow us. We should strive to come to a knowledge of those things that contain the greatest proportion of the principles of life, and strictly avoid the use of everything that is calculated to engender the principles of death. We *can* come to a knowledge of those principles through the prayer of faith, having our faith greatly strengthened by the consciousness of having done our duty by keeping all the commandments of God that we have knowledge of.

We may thus be enabled to progress in the knowledge and understanding of the things of God—be fitted and prepared “to receive the mysteries of the kingdom of heaven—to have the heavens opened to us—to commune with the general assembly and church of the first-born, and to enjoy the communion and presence of God the Father, and of Jesus the mediator of the new covenant.”

I am fully aware that the people of this generation are very spiritual in their ideas, and think the observance of the principles previously set forth in this article are of but very little consequence, and that many of the Saints, having but just emerged from the cloud of darkness, folly, and superstition, that like a funeral pall, envelopes the christian world, have some very erroneous ideas respecting those things.

Let us for a moment think of a Latter-day Saint, praying earnestly for the Lord to purify him from all uncleanness, while at the same time the mingled perfumes of strong drink and tobacco are issuing from his nostrils, sufficient to create a disagreeable sensation in the olfactory organs of all who approach him. How offensive must it be to a pure intelligence.

I must say, that it is a matter of considerable doubt with me, whether the Lord will have respect for prayers offered up under those circumstances. Upon the other hand, how great are the blessings promised to them that shall observe this word of wisdom—see *Doctrine and Covenants* section 81, paragraph 3. “And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.”

Come, then, O ye Latter-day Saints! and let us arise, and like the strong man burst assunder the bands with which we have been so long bound. Let us purify our spirits and tabernacles from all uncleanness, and see if the Lord will not open the windows of heaven, and pour out a blessing upon us that we shall not be enabled to find room to contain.

I remain your brother in the bonds of the covenant,

ELI B. KELSEY.

A SIMILE.

The children of men, when introduced to a knowledge of the gospel, may be very properly compared to a child upon his entrance into school. The child has, in the first place, to give implicit credence to the declarations of his teacher, and follow his directions in the prosecution of his studies, or else it is impossible for him to make any progress whatever. After the child is duly installed in school, the teacher begins his instruction by presenting to his notice the first principle or letter in the alphabet, and then the second, third, &c., and endeavors to explain to his understanding their proper form. After repeated instruction the child (if he is diligent) begins to have a better understanding of the matter, and is enabled to recognise *A*, *B*, *C*, &c., when they are pointed out to him in their due order, but does not yet fully comprehend them, and, when alone, is very liable to put *B* in the place of *A*; *C* instead of *B*; but in due time he is enabled to name, and properly arrange every principle or letter in the alphabet, but does not yet understand the nature and power of each letter when joined to one or more in the formation of a syllable or word, yet with due diligence this difficulty is soon overcome, and the child is enabled to read words of one syllable, then of two, three, &c., and is enabled to understand each principle and perceive, to his own satisfaction, that *A* is *A*, *B*—*B*, &c. and the whole world, no, not even his teacher, can, for a moment, convince him to the contrary. And if he is diligent in the constant use of the knowledge already gained, he will be enabled to quickly arrange letters into syllables—syllables into words—words into sentences; and will, in all respects, be a good reader, and be prepared to enter upon the study of the sciences, and to instruct others who are behind him in mental acquirements.

But, on the contrary, if the child is irregular in his attendance at school, or idle and neglectful of his studies whilst there, his progress will be slow and difficult, and his class-mates will far outstrip him.

A wise teacher will always endeavor to properly class his pupils, and give unto each class such instruction as is best adapted to its capacity.

We will now suppose that the child has grown up to youth, and is desirous of acquiring a classical education. It will therefore be necessary for him to enter college, to do which he will necessarily have to pass an examination before the faculty, that it may be seen whether he is properly instructed in all the preparatory branches.

Here, then, is the test; if he has been diligent he will undoubtedly be admitted; but if, on the contrary, he has been slothful and negligent, he will not be enabled to pass the necessary examination, and it would be useless to admit him, for it would be impossible for him to comprehend the instruction there given.

The diligent youth is now on the high road to fame and usefulness, and he has arrived to this high station by the constant use and application of the first principle of all science, viz., the alphabet. And should his progress be equally rapid throughout all the days of a long and useful life, he will never get beyond the use of these elementary principles.

APPLICATION.—The above simile is designed to show the progressive improvement, of a faithful, energetic Latter-day Saint, who, upon his entrance into the church yields implicit obedience to the commands of God, as given through his servants, and of his consequent advancement in the knowledge and understanding of the things of God; and who is enabled through the witness and testimony of the Holy Ghost to demonstrate and prove to himself that the principles are true and of God. The whole world—no, not even his teacher (if he should apostatize) could convince him to the contrary of that which he has received. The misapplication of the letters shows how liable persons are to misapply true principles, until they are enabled to demonstrate them through the aid and assistance of the Holy Spirit. Thus the whole Christian world who are destitute of this demonstrative principle, are for ever stumbling along, and constantly misapply the principles of the gospel of Christ.

After a person has come to a knowledge of the first principles of the gospel, he may, by a diligent use and application of them, be enabled to make rapid progress in the kingdom of God. The idle and careless child may be properly compared to the Latter-day Saint, who is irregular in his attendance at the meetings of the Saints, or who neglects to keep himself humble before the Lord, that he may have His Spirit to enable him to draw instruction from the teachings he may there receive.

The diligent youth may be compared to the faithful man who has showed himself approved in the various stations he may have been called to fill, and who hungers and thirsts after knowledge, has gathered to Zion and stands approved in all things before the (faculty) servants of the Lord, who hold the keys of the dispensation, and is admitted into (college) the temple of the Lord, to receive his endowment and be instructed in all things that pertain to his own salvation, and the redemption of the fathers. He, like the diligent youth, will find the use of the first principles absolutely necessary to him in every step of his exaltation.

ELI B. KELSEY.

LETTER TO THE EDITOR.

Cambridgeport, Massachusetts, Jan. 14, 1850.

Brother Pratt,—I wish to inform you that I have of late received an Epistle and letters from the presidency in the Valley, under date of the 16th October, 1849, which abound in good news. But, I presume, you will have received a copy by the time this reaches you; but lest you should not, I will give you the substance of a few items of their contents. They have universal health—no sickness or death of late; good crops—enough to eat; union and prosperity throughout Zion; all things prosper in their hands; are laying out *three new cities*, one at Brownsville, another at Utah Valley, and another at Sand Pitch Valley, two hundred

miles south of Salt Lake Valley. One hundred families, under the presidency of Father Morley, form the settlement at Sand Pitch Valley. They are laying the foundation of a perpetual fund for the purpose of gathering all the poor Saints from the States, and all the world, to Zion. Bishop Hunter is now in Kaneshville with 6000 dollars, as the first fruits of the fund, which was obtained in the Valley by voluntary donations, for the purpose of buying oxen, and to take the poor Saints from the Bluffs to the Valley next spring. They are also determined to send the gospel to all the world as soon as possible. Four of the Twelve, with about twenty Elders, have arrived at St. Louis from the Valley, on missions to England, France, Italy, Denmark, Sweden, &c. I expect you will soon see them in England, on their way. They call loudly upon me to gather up all the Saints in this eastern country, and take them to the Valley in the spring. They want cotton and woollen manufacturers to come and set up business; also, iron founders (*plenty of coal and iron in good locations*); they want men to come speedily to the Valley—farmers and mechanics of all kinds. They will raise wool enough another season to sustain a considerable factory. They expect to form a settlement in the spring, south of the rim of the basin, where cotton, rice, and sugar cane will flourish. They will have a good supply of provisions for themselves and emigrating Saints, sufficient to last until they raise for another year. All the companies of Saints that went out this season arrived safely and in good health. O. Spencer, D. Jones, G. A. Smith, E. T. Benson, and all the companies with them, are safe in the Valley. No difficulties with Government officers or gold diggers—all goes on in harmony. Our prospects for a State government also seem quite good. Elder Orson Pratt is spoken of as doing a great work in England, and the cause of truth is rapidly advancing in all her home dominions, and the rejoicing of the Saints there causes Satan to howl for being compelled to be subject to the power of the highest.

P. P. Pratt is opening a new road through the mountains, from the Weber river to the Valley. There are many other things spoken of which you will see by the Epistle. Charles C. Rich, one of the Twelve, has gone to join A. Lyman, at San Francisco. Addison Pratt, and Co., have gone back to the Pacific Islands.

I remain, yours truly,

WILFORD WOODRUFF.

ADDRESS TO FORTY-NINE.

Farewell to thee, old Forty-nine,
Thy annals brief will tell,
The good and evil thou hast brought,
Where feuds and discord dwell:
For kings and thrones have passed away
No more their glory shine,
Save thy dark date, to mark the day,
They *died* in Forty-nine!

And many a fond endearing tie—
'Mong friends have parted been,
By pestilence and poverty,
Since thy bleak face was seen!
And *darker still, time's record* will
Unveil the world's decline,
Till coming fate, past woes relate,
E'en worse than Forty-nine.

In thee, the speculator's mart,
In *railway scrip* has drained,
The purse, and peace of many a heart,
By *Av'rice unrestrained*!
And now, their wealth and labour lost,
On each unfinished line—
Reveals the goose-chase and the ghost,
Of *Eighteen* Forty-nine!

LIST OF MONIES RECEIVED.

In thee Old Piety, impure
 In sacerdotal stole!
 Comes in the vestments of a w—re,
 To cheat the unwary soul.
 Six hundred names her w—reship claims,
 A motley coloured shrine,
 To please the *Votaries* of the beast,
 In Pope-less (!) Forty-nine.

And still thy song is loud and long,
Of coming good to see!
 While the distress'd—with want oppress'd,
Find no relief in thee.
 Ah! world of wo! thine overthrow,
 The prophets all divine—
 And yet the signs thou dost not know,
 So marked in Forty-nine.

Far in the mountains of the west,
 A gathering kingdom grows,
 While *hireling priests* and *venal press*,
That kingdom all oppose.
 Yet still its gath'ring thousands come,
 With joy their hearts incline,
 To join their friends in Zion's home,
 In Eighteen Forty-nine.

Farewell! but ere we part, *one word*,
 And then a *last adieu*,
 Tell *Eighteen fifty*—when he comes
 To ask advice from you;
 Say, what you've *seen*, and *heard*, and *known*,
 From these remarks of mine.
 That Fifty may have this to say,
 I've learned from Forty-nine.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 25TH JANUARY TO THE 8TH FEBRUARY, 1850.

Thomas Clark	£5 0 0	Brought forward.....	£26 19 9
Edward Jones	0 8 3	Alfred Cordon	11 14 2
Henry Naish	3 10 0	Eliezer Edwards	0 6 4
James S. Cantwell	6 1 6	Phillip Lewis.....	4 5 6
James Marsden.....	8 0 0	Henry Smith	2 0 0
Lewis Robbins	2 0 0	William West	20 0 0
William Cartwright	2 0 0	James Armitstead	2 0 0
Carried forward	£26 19 9		£67 5 9

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

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*Mr Walford Woodruffe Care, a. a. Ballan Cambridgeport
No Boston. May. 1850*

The Latter-Day Saints'
MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 5.

MARCH 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

A human skull was found about two miles east, the teeth were perfectly sound and well set in the jaw. This skull probably was the head of some Indian warrior, who might have fallen in one of the late battles between the Pawnees and Sioux, in which the latter were victorious. From some small scars upon the bone, it had the appearance of having been scalped.

May 12th.—At five o'clock this morning, the barometer stood at 27.136, attached thermometer 44 deg., detached thermometer 41 deg., giving for the height of this place, above the level of the sea, 2685 feet. The wind blows moderately from the east—the sky clear. The wind changed during the day into the south. Mr. Clayton, with the assistance of Mr. Harman, a mechanic, constructed a machine and attached it to a wagon, to indicate the number of miles travelled. It is constructed upon the principle of the endless screw. By the mile machine we came this forenoon about six miles, when I took a meridian altitude of the sun, and determined the latitude to be 41 deg. 9 min. 44 sec. By various signs we discovered that a large party of Indians had recently been in this vicinity, which accounts for the immense herds of buffalo leaving this place and going down the river; buffalo have been scarce for two days past. The tract of land on the opposite side, between the two forks, appears to be very low and level from the point at the junction to some 18 or 20 miles west. The breadth of the bottoms varies between one and two miles; the timber upon the banks and islands is very scarce, consisting of willow and cottonwood. We travelled during the day eleven and a half miles, and encamped by the side of a clear stream of running water, about 15 feet wide. A number of small fish, called dace, were caught with hooks in this stream. The Indian horses and buffalo have left the grass rather short.

May 13th.—At five o'clock this morning the barometer stood at 27.133, attached thermometer 50.5 degrees, detached thermometer 49 degrees. A brisk east wind, the sky overspread with thick clouds. The wind soon changed into the N.E., accompanied with a depression of temperature, rendering it cold during the day. The camp left about nine o'clock, travelled four miles, and halted to let the teams feed. The clouds broke away about noon, which enabled me to get an observation of the sun's altitude, which determined the latitude to be 41. deg. 12 min. 33 sec. Our course to day has been nearly west. In the afternoon we crossed a clear stream

of running water, sandy bottom, six and three-quarter miles from our noon halt; and five miles from the last stream, we crossed a river about 12 rods in width. At our ford, the deepest place did not exceed two feet. The bottom was composed of quicksand, in which several teams were set; other teams were sent to their assistance, and we soon all passed over. It is necessary in fording streams with quicksand bottoms, to keep the wagons all the time in motion, for the moment they are stopped they begin to sink in the sand, and require considerable force to extricate them. We camped on the right side of this river, about 100 rods from its entrance into the north fork of the Platte. ~~The general course of this river for two or three miles from its confluence with the north fork, is nearly north and south.~~ Its waters bear the same roily muddy appearance as the Platte. It proceeds from between the bluffs about one mile from its mouth. About one mile west of our encampment the bluffs make up to the river, producing a high precipitous bank.

May 14th.—At five o'clock this morning the barometer stood at 27.175, attached thermometer 41.5 degrees, detached thermometer 38.8 degrees. The wind still continues in the N.E. The sky is thickly overspread with clouds, while distant thunder in the west denotes rain. About eight or nine o'clock we were visited with a light shower. The wind changed to the E.S.E. Our animals suffered considerably by the cold. About eleven the camp started, being obliged to take a winding circuitous route, over and among the Sandy Bluffs, three or four miles, when we again entered the prairie bottoms. I ascended some of the highest of these hills, where a beautiful and extended prospect opened on every side. On the north, the surface of the country exhibited a broken succession of hills and ravines, very much resembling the tumultuous confusion of ocean waves, when rolling and tumbling in all directions by violent and contrary winds. On the east, the low level valley of the two forks of the Platte was visible to the junction, while the high peaks far below were distinctly seen resembling blueish clouds just rising in the distant horizon. On the south, the chain of bluffs beyond the south fork, stretched itself, apparently in one unbroken though gently undulating ridge, visible in extent from 30 to 40 miles, while the glistening waters of that river were here and there sweeping along its base. The bottom lands between the two forks continue in one unbroken level from the junction 18 or 20 miles west, where they gradually arise into broken hills, forming the high lands between these two affluents, which are here about six miles asunder. On the west, the roily yellow waters of the north fork were making their way over and between innumerable beds of quicksand, while the rich, level, green, grassy bottoms upon each side, formed a beautiful contrast, extending for miles in length. Here and there small herds of buffalo were grazing upon the hills and in the valleys, and all seemed to conspire to render the scenery interesting and delightful. To-day we travelled eight and three-quarter miles, and encamped for the night. During the evening, as usual, the animating sounds of music, in different parts of the camp, seemed to break gently in upon the surrounding solitudes of these uninhabited regions. Indians have discovered our camp, and are lurking around for the purpose of stealing our horses; during the night, one was perceived by the guard creeping towards the camp upon his hands and feet; he was fired upon, and immediately arose and ran.

May 15th.—The weather still remains cold; detached thermometer standing at half-past six at 49 degrees, barometer at 26.952, attached thermometer at 50.5 degrees. A moderate wind from the north. Thick clouds overspread the sky. The most of the forenoon was rainy. We again set out upon our westward course, when three-quarters of a mile brought us to the Sandy Bluffs, where we were again obliged to wend our way through the sand for three-quarters of a mile, when we descended upon the bottoms—crossed a small stream of swiftly running water, proceeding from springs among the hills; and finding an abundance of good grass, we halted for noon. The rain ceased about eleven. Fresh tracks of Indians were discovered in the sand. It is their custom frequently to follow emigrants hundreds of miles, keeping themselves secreted during the day, and watching the best opportunities for stealing during the night. Our wagons are generally organized in the circumference of a circle—a forward wheel of one locked into the hind wheel of another, forming a circular fortification, in the interior of which our horses are well secured during the night, while the whole camp is strongly guarded by a suffi-

cient number of men. During the day, while our teams are grazing, about fourteen men usually encircle them on all sides, to prevent them from straying or being suddenly frightened away in case of any sudden incursion of Indians, accompanied by their horrid yells, which they frequently practise on purpose to scatter the horses and cattle of emigrants, and afterwards hunt them themselves at their leisure; and in case small parties of two or three go in search of them, they are sometimes fallen upon and robbed of their clothing, and of their saddle horses, if they have any. If they are so fortunate as to escape with their lives, they return to camp naked and in a sad forlorn condition. These are scenes which have frequently befallen the adventurer in these savage and inhospitable wilds. Herds of buffalo are rather more numerous than for a few days past; deer, antelope, geese, ducks, &c., are still plentiful, and our hunters generally supply the whole camp with all the meat required. We encamped for the night, after having travelled but seven miles. No timber for several days, flood-wood and buffalo excrement have been our fuel.

May 16th.—At five o'clock this morning (Sunday) the barometer stood at 27·155, attached thermometer at 43·5 degrees, detached thermometer 41·5 degrees. The sky is partially overspread with clouds, with a light north-west wind. Some frost last night. A partial observation of the sun about noon, gave for the latitude 41 deg. 12 min. 30 sec. In the morning obtained an observation for time. I intended to have taken a lunar distance, but was prevented by the haziness of the atmosphere. Our teams have rested to-day. Although within a quarter of a mile of the river, yet four or five wells have been dug near the camp; abundance of good water within four feet of the surface. In the afternoon the people met for public worship.

May 17th.—At half past five o'clock this morning, the barometer stood at 27·073, attached thermometer 39·8 degrees, detached 37·8 degrees. A moderate west wind, with clear sky. One and three-quarter miles brought us to the bluffs, where we were the third time compelled to ascend gradually through the sand; and after about three-quarters of a mile, descend again upon the bottoms. On the east edge of these bluffs we crossed a rapid stream, about eight feet in width. We travelled during the forenoon six and three-quarter miles, and by the reflecting circle determined the latitude to be 41 deg. 12 min. 50 sec. Twelve and three-quarter miles has been our distance to-day, and we have passed over quite a number of small clear streams with sandy bottoms, and the prairie in places has been somewhat wet, affording a luxuriant growth of grass. This afternoon took the altitude of the sun for the time—the altitude of the pole star gave for the latitude of our encampment 41 deg. 13 min. 20 sec.

May 18th.—At five o'clock this morning the barometer stood at 26·780, attached thermometer 40·5 degrees, detached thermometer 37·8 degrees. The morning calm and clear. I regulated my watch by observation with the sextant. A short distance below Cedar Bluffs we this forenoon crossed a rapid stream, about twenty feet wide, which we called Rattlesnake Creek, from the circumstance of having discovered near its banks a large rattlesnake. This forenoon we travelled six and a half miles, which brought us opposite the upper end of Cedar Bluffs, which are on the south side of the Platte. These bluffs make up to the river, and are thinly covered with small cedars. In the bluffs on the south side of the river, for a few miles, appear to be some rock formations. By a meridian altitude of the sun, the latitude of our noon halt was found to be 41 deg. 13 min. 44 sec. We encamped for the night, nine and three-quarters miles above the Cedar Bluffs. During the afternoon thunder showers have passed around us in various directions, accompanied with some wind from different quarters. We had an east wind during the night with some rain. Strata of rocks begin to make their appearance in the bluffs upon this side of the river. They are of the limestone formation.

May 19th.—This morning, the grass being poor, we moved on early, travelled three miles and halted about six o'clock for breakfast. There are two small streams to cross near this place. At half-past six the barometer stood at 26·710, attached thermometer 56 deg., detached thermometer 55 deg. The sky is thickly overspread with clouds—wind east, with rain, which continued during the day without much cessation, and accompanied with some thunder. One and a half mile from our breakfast halt brought us again to where the river sweeps the bluffs, at the eastern

edge of which we crossed a stream which we called Wolf Creek, about twenty feet wide. We crossed over these bluffs three-quarters of a mile, and descended upon the bottoms, where we again crossed a small stream. On account of the rain we halted three-quarters of a mile west of the bluffs. Towards evening we travelled on in the rain two miles further. Our whole distance travelled to-day is only eight miles.

(To be Continued.)

THE EARTH: ITS FALL, REDEMPTION, AND FINAL DESTINY—THE ETERNAL ABODE OF THE RIGHTEOUS.

The earth was formed to be inhabited—it was designed to be the abode of animated existence—the dwelling place of beings capable of enjoying life and happiness.

At the time of its creation, it was pronounced by its Author to be "*very good*." The term "*very good*," could have no meaning, unless spoken with reference to beings who should be capable of experiencing some benefit from its construction. However beautifully formed—however grand and magnificent its motions—however skillfully its elements are combined, or its parts proportioned to each other, yet, if not designed to be connected with perceptive beings, the earth could not be pronounced good. A mass of inanimate elements cannot be organized in any possible form or proportion so as to benefit or injure itself, and therefore cannot be *good* nor *bad* with reference to itself. Goodness and its opposite quality, when applied to unconscious matter, always have reference to conscious beings capable of deriving happiness or misery from these qualities. This was the meaning of the Creator when he ascribed the quality of goodness to the earth; it contained every necessary ingredient to render happiness to the beings who were designed to occupy it.

After having made every necessary preparation, countless species of living, moving beings came from the spirit world to inhabit earthly bodies, and take up their abode upon this magnificent creation. Among the rest, man—the offspring of deity—left his ancient home—his brother and sister spirits, and came to a world most beautifully adapted to his future wants. Here he entered a tabernacle of flesh and bones, and received dominion and authority over all the lower orders of existence. Here immortality reigned, and death had no dominion. The elements were so wisely arranged and proportioned, that life was derived from all things ordained for the use of man or beast, fowl or fish. The nourishing element of life was diffused through the earth, the ocean, and the air. Life pervaded every vegetable and fruit not forbidden to man. Life reigned triumphantly throughout this vast creation. Death was unknown; it had not been seen, heard of, nor experienced in all the varied ranks of earthly beings.

Here then was a creation "*very good*," inhabited by beings capable of eternal existence, both body and spirit. Here was a creation adapted to the wants of all its inhabitants, calculated to preserve unchanged that immortality with which they were endowed. Here, then, was a creation worth possessing as an eternal abode. Such was the inheritance given to man, with its vast treasures and sumptuous luxuries—such was the gift of heaven under certain restrictions. These restrictions were not complied with—man fell—a great change came over the fair face of creation—the earth was cursed—sickness, pain, and misery ensued—immortality yielded to mortality—death reigned triumphantly throughout the animal kingdom—the everlasting inheritance on the newly-formed earth was forfeited—all seemed to be lost—forever lost! While all creation groaned in utter despair and death, a voice was heard, not a voice of wrath and indignation, but the voice of mercy and compassion—the voice of the Creator, proclaiming himself the Redeemer; love flowed through every sentence—man listened with eagerness—the door of hope was opened—despair fled away—all things again assumed a new aspect. The earth, though cursed, was to be redeemed—the body, though corruptible, was again to put on incorruption—all things lost by the first transgression were to be restored again in

their primitive excellence and beauty. Though this great redemption was to be universal, yet the change was to be gradual or progressive, not immediate: the effects of the fall were to continue for a season, until all the inhabitants of the spirit world, designed for this creation, should learn by bitter experience, the unhappy consequences of sin. Hence, the whole world still groans under the sad effects of the original transgression. Sorrow, mourning, death still prevail—the aged, middle-aged, and infant still feel the force of these evils—all are made partakers in a greater or less degree of the wretchedness and miseries of the fall—none escape—none can proclaim themselves immortal, or free from these direful effects.

The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new.

But a universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam, and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state: the former was committed in a state of ignorance of good or evil; the latter was committed by man, having a knowledge of both good and evil. As the sins are different, and committed entirely under different circumstances, so the penalties are different also. The penalty of the first transgression was an eternal separation of body and spirit, and eternal banishment from the presence of Jehovah; while the penalty of our own transgressions does not involve a disunion of body and spirit, but only eternal banishment. The first penalty not only shut man out from the presence of God, but deprived him eternally of a body; the second penalty permits him to retain his body, though in a banished condition. As the penalties are different, so also is the redemption. Redemption from the first penalty is unconditional on the part of man: Redemption from the second penalty is conditional. Unconditional redemption is universal; it takes within its scope all mankind; it is as unlimited as the fall; it redeems men from all its effects; it restores to them their bodies; it restores them to the presence of God.

The children of Adam had no agency in the transgression of their first parents, and therefore they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body.

Conditional redemption is also universal in its nature: it is offered to all, but not received by all: it is a universal gift, though not universally accepted: its benefits can be obtained only through faith, repentance, baptism, the laying on of the hands, and obedience to all other requirements of the gospel.

Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

Redemption from the original sin is without faith or works: redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The reception of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins.

The earth, like the posterity of Adam, was cursed because of the original sin, and like them, it will be redeemed unconditionally, and restored again into the presence of God. So far as the original sin is concerned, mankind and the earth, keep pace with each other. When one falls the other falls also. When one is redeemed, the other is redeemed also.

Had there been no other sin but that of Adam's, the redeemed earth would have become the eternal abode of all the posterity of Adam, without one exception. But both man and the earth have been still further corrupted by other sins. The posterity of Adam have transgressed the code of laws given since the fall, and subjected themselves to its penalty. This penalty does not interfere with the first

penalty. Man will be redeemed from the first before the second will be fully inflicted. When his redemption from the first death is completed, then comes the judgment, when his own sins will be enquired into, and not Adam's. As he stands before the judgment seat, he will find himself entirely innocent of Adam's transgression, and entirely redeemed from the effects of it, but he still finds himself guilty of his own individual sins, the penalty of which is a second death, not a dissolution of body and spirit like that of the first death, but a banishment from the presence of God, and from the glory of his power.

Redemption from the second death, as we have already observed, is conditional. Man having voluntarily committed sin, must voluntarily comply with the conditions of redemption; otherwise, he must suffer the penalty. If any should feel disposed to doubt whether the second penalty will be inflicted, let them look at the infliction of the first, during the last 6,000 years. The first death with all its attendant evils, has extended its ravages among all nations and generations since the first law was broken. If God, then, has fulfilled his word in the first provocation to the very letter, why should any one suppose that he will not inflict the second death as a penalty of the second provocation? All generations bear witness to the faithfulness of his word spoken in the garden of Eden; why, then, should we suppose that justice shall be frustrated, and his word become null and void in regard to any future penalty with which the sinner is threatened? If the sin of one man brought the first death upon unnumbered millions, why not the sin of each man bring the second death upon himself? There is no escape for the sinner from the second death, only through the conditions of the gospel. All who will believe in Christ, and repent of their sins, and be baptized by immersion for the remission of them, and receive the Holy Ghost through the ordinance of the laying on of hands, and continue faithful in all things unto the end, shall escape the penalty of the second death. All who reject these conditions must suffer it; for the word of God cannot become void, and justice be thwarted from his stern decrees.

Though all mankind are to be fully redeemed from the effects of the original sin, yet, we have great reason to fear, that but a few will be redeemed from their own sins. Those few who are redeemed will receive the earth for an eternal inheritance; for the earth, as we have already observed, will be unconditionally redeemed from the curse of the original sin, and so far as that sin is concerned, it will be no obstacle to the earth's entering into the presence of God. But as the earth has been corrupted by other sins than the original, it must partake of the curses of the second death after it is redeemed from the curses of the first, unless God has provided a way for its sanctification and redemption therefrom. It has seemed good unto the great Redeemer to institute ordinances for the cleansing, sanctification, and eternal redemption of the earth, not from the original sin, but from the sins of the posterity of Adam.

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. As it came forth from the ocean flood, like the newborn child, it was innocent, it arose to newness of life; it was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocency of its first creation. As man cannot be born again of water, without an administrator, so the earth required an agency independent of itself, to administer this grand cleansing ordinance, and restore it to its infant purity. That administrator was the Redeemer himself.

The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost. The day will come “when it shall burn as an oven, and all the proud, and all that do wickedly shall be as stubble;” after which “the glory of God shall cover the earth, as the waters cover the deep.” Here, then, is a baptism of fire first, then of the Holy Spirit. As man receives the baptism of fire and the Holy Spirit through the laying on of the hands of a legal administrator, so the earth receives the same, not through its own agency, but through the agencies ordained of God. As man becomes a new creature by being born again, first of water, then of the spirit, so the earth becomes a new earth by being born again of these cleansing and purifying elements. As man becomes a righteous man by the new birth, so the earth becomes a righteous earth through the same process.

Righteousness will abide upon its face, during a thousand years, and the Saviour will bless it with his personal presence. After which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of fire. This death or dissolution of the earth is a penalty of the original sin. Infants and righteous men die, not as a penalty of their own sins, but because Adam sinned; so the earth dies or undergoes a similar change, not because of the transgressions of the children of Adam, but because of the original transgression. But all mankind are made alive from the first death through the resurrection, so the earth will again be renewed; its elements will again be collected, they will again be recombined and reorganized as when it first issued from the womb of chaos. As the bodies of the righteous are made immortal, eternal, unchangeable, and glorious, so the earth itself will be so constructed as to be capable of everlasting endurance. Immortality will be indelibly stamped upon every department of this creation. It will be crowned with the presence of God the Father, and shine forth in all the splendors of celestial glory. But who will be its inhabitants? Those who have passed through the same process of purification, and none else. As all who partake of the second death, must be banished from the presence of God, it necessarily follows, that they must be banished from the glorified earth; for that is redeemed into the presence of God, and enjoys the glory of his power; and no beings can inhabit it but those who are sanctified by the same ordinances and law.

As the earth passes through its great last change, two of its principal cities,—the Old Jerusalem of the eastern continent, and the New Jerusalem of the western continent, will be preserved from the general conflagration, being caught up into heaven. These two cities, with all their glorified throng will descend upon the redeemed earth, being the grand capitals of the New Creation. "Without," (or exterior to these holy cities, and upon other creations of an inferior order, far separated from the glorified earth,)—"will be dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) These are they who are banished from the presence of God, and from the glory of a celestial earth.

It is the meek only who shall receive the promised inheritance,—they are the lawful heirs. "Blessed are the meek, for they shall inherit the earth," was the promise of the Great Redeemer.

But who are the meek? By what peculiarities are they distinguished from other men? There must be some qualities about them far superior to the generality of mankind, or they would not become the exclusive heirs of the new earth. The law of meekness includes all the laws of the gospel with its ordinances and blessings, priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others. And as the gospel has not been preached nor administered by authority on the eastern hemisphere for the last seventeen centuries, consequently, during that time, there have been none possessed of the requisite qualities of meekness sufficient to entitle them to the promised inheritance upon the new earth. A few only will be saved—a few only will receive the law of meekness and continue therein.

Different portions of the earth have been pointed out by the Almighty, from time to time, to his children, as their *everlasting* inheritance. As instances,—Abraham and his posterity, that were worthy, were promised Palestine. Moab and Ammon—the children of righteous Lot—were promised a portion not far from the boundaries of the twelve tribes. The meek among the Jaredites, together with a remnant of the tribe of Joseph, were promised the great western continent. The righteous of all nations who shall in this dispensation be gathered to that land, will receive their inheritance in common with the meek who formerly sojourned upon the land. In the resurrection, the meek of all ages and nations will be restored to that portion of the earth previously promised to them. And thus, all the different portions of the earth have been, and will be disposed of to the lawful heirs; while those who cannot prove their heirship to be legal, or who cannot prove that they have received any portion of the earth by promise, will be cast out into some other kingdom or world, where, if they ever get an inheritance, they will have to earn it by keeping the law of meekness, during another probation.

How great will be the disappointment to the rich—the high, and the noble, who

have rejected the messages of eternal truth, sent forth in different ages for the redemption of men, when they find that there is not a foot of the new earth that they can call their own; the whole of it having been lawfully disposed of to the poor and the meek. Howl, then, ye rich men, who reject the message of the servants of God; for your portion is in this life, and you have no claim upon the everlasting inheritance. God will rescue the earth from under your dominion, and give it to those unto whom it is promised. Howl, for the miseries that shall come upon you!

It has been conjectured by some, that the earth will not be sufficiently capacious to accommodate the nations of the righteous. But such a conjecture will appear erroneous to any one who will exercise his reasoning powers sufficient to calculate the superficial contents of our globe, and compare the same with the probable number of inhabitants who are destined for this creation.

In round numbers, the surface of our terrestrial spheroid contains one hundred and ninety-seven millions of square miles, or over one hundred and twenty-six thousand millions of acres. Now, if from the creation of the earth, to its final glorification, there should elapse a period of eight thousand years, or eighty centuries, and if we should suppose the population to average one thousand millions per century, (which is probably an average far too great) yet there would be an abundance of room upon the new earth for all this vast multitude. There would be over *one acre and a half* for every soul. But when we reflect how few will be saved—how few have received the plan of redemption, even when it has been proclaimed by authority in their ears, and how many generations have passed away unto whom the Almighty has sent no message, we are compelled to believe that not one out of a hundred will receive an inheritance upon the new earth. But even though we suppose one per cent of all this immensity of population shall through obedience to the gospel, become lawful heirs to the new earth, then there will be over *one hundred and fifty acres* for every soul. If the new earth contains only the same proportion of land as the old, there would still be about *forty* acres for every redeemed soul. But the new earth is represented by the apostle John, as being without any sea, which increases its capacity for inhabitants above the old four fold. The farmer who is looking forward to the new earth for his everlasting inheritance, need have no fears of being too much limited in his possessions. There will be ample room for the delightful pursuits of the agriculturist. He can have his pleasure grounds—his orchards of the most delicious fruits; his gardens decorated with the loveliest flowers; and still have land enough for the raising of the more staple articles, such as manna to eat, and flax for the making of fine robes, &c.

Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendors of celestial glory, he may find himself proportionably advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of being who have been redeemed, exalted, and glorified together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also.—EDITOR.

The Latter-day Saints' Millennial Star.

MARCH 1, 1850.

CIRCULATION OF THE STAR.—Several of the Conferences have already reported that they will take four times their usual number of STARS, while a few others have reported differently.

Now we wish it distinctly understood, that unless every Conference shall quadruple the circulation, we cannot issue the STAR to all of them at the greatly reduced price proposed.

If the majority of the Conferences shall succeed in extending their circulation of the STARS fourfold, they shall, on the first of June next, receive them at the proposed *reduced* price; while those Conferences who do not quadruple their present circulation, shall receive them at their *present* price.

We desire the Conferences to report upon this subject as soon as possible, as we wish to give the printer some three months notice that he may make the necessary preparations.

The back numbers of the present volume can be reprinted if the calls for them should be sufficient to warrant it.

THOU SHALT NOT COMMIT ADULTERY.—Because of the transgressions and of the FALSE teachings of some SONS of BELIAL upon the above subject, the minds of many have become darkened, and because of transgression the truth has been evil spoken of; we, therefore, deem it wisdom to publish our views upon this subject.

It is adulterous in the sight of heaven, for a man and woman to have intercourse with each other, unless they are lawfully and legally married. The desire of the sex, one for the other, is natural, and was instituted for wise purposes—that the earth might be peopled, and that the way might be opened for man to enter upon his *second* estate in the scale of exaltation. Is there a man in the kingdom of God, whose mind is not darkened by unholy lust, who cannot see at a glance, the necessity, the *absolute* necessity that the gratification of those desires should be regulated by law, that the generations of ZION may be *pure* and *legally* begotten?

The law was given unto man in the earliest days of his existence upon the earth—was reiterated from time to time—was ratified and confirmed amid the thunders of Mount Sinai; the Son of God witnessed to its truth; and last of all, it has been declared unto us in these last days through the prophet Joseph. Mathew v. 28, “But I say unto you, whosoever looketh on a woman to *lust* after her, hath committed adultery with her already in his heart.” See, also, Book of Mormon, page 460, “Wo unto that man and that woman, who having come to a knowledge of the truth, shall *defile*, or suffer themselves to be *defiled*. See Doctrine and Covenants, sec. xx. par. 4, “There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.” Par. 5, “And verily I say unto you, as I have said before, he that looketh upon a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore, I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily, I say, that they shall not have part in the *first* resurrection.”

We earnestly warn the Saints against all, no matter what their station may be, who shall seek to transgress the law of purity, or shall undertake to make void the law by false teaching. See Book of Mormon, page 105, “O the wise and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.” We might make many more quotations from the word of God, highly condemnatory of the sin of adultery, but we trust that the foregoing are sufficient to convince every person who is not wholly given

to lasciviousness, that every thing tending towards it is not of God but from beneath.

It is highly necessary for us as a people to put away all sin and uncleanness, that we may enjoy the smiles of our heavenly Father. This is a wicked and an adulterous generation, and the wrath of God is kindled against the world, because of whoredoms and other abominations; and if *we* would escape from the plagues and calamities that are about to be poured out upon all nations, we must turn away from evil and cleave unto righteousness. And we solemnly enjoin, upon all Latter-day Saints, that inasmuch as they do not wish to come under transgression themselves, not to endeavour to screen and cover up the evil transactions of adulterers, whoremongers, and adulteresses. Lasciviousness is the ruling spirit of the age in which we live, and its consequences upon society are calculated to, first demoralise, and then destroy, the whole social fabric.

We are happy to be enabled to state that the crime of adultery has been of rare occurrence among us as a people; yet such instances have occurred; and we are desirous to see the Saints even more zealous of good works, and strict in discipline, that transgressors may be made to tremble. Hereafter, if any man or woman shall know of any Elder, Priest, Teacher, Deacon, or Member endeavouring to seduce or lead away any woman, married or single, in the church or out of it, it will be their duty to make it known to the president of the conference in which the individual transgressing resides. Let it be done in writing, with the names of the witnesses attached. If a president of a conference shall be known to be guilty of the same offence, we wish all persons having knowledge of the fact, to make it known to us in writing over their own signatures, in no case making the matter known to the church, until it has been acted upon by those having jurisdiction over the case, and the individual be found guilty. We also wish to direct the attention of all who have charge of branches or conferences to the following extract from the revelations of God concerning adulterers and adulteresses, who shall seek to enter the church:—

“Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.” See Book of Doctrine and Covenants, sec. xiii. par. 20.

Blessed is the man who shall strive to become acquainted with the law of his God, and keep it, and shall teach others to do likewise, for he shall not be barren or unfruitful, but shall abound in the excellency of the knowledge of his Lord and Saviour Jesus Christ.

We have also heard that it is held by some, “that it matters not what persons do, *provided* there is no witness of the fact, for there will be no record of the matter before the Lord, because no man accuses them.” We have heard of many wicked, foolish opinions, but we must confess that the above caps the climax. That any man possessed of common sense, or into whose mind the light of truth has dawned, can, for a moment, entertain such an erroneous opinion is truly astonishing. We warn every Latter-day Saint to repent and turn away from such a soul-destroying principle, for it has emanated from the enemy of all righteousness. The Lord will never

leave himself without a witness. The *Holy Ghost* knoweth all things, and will bear witness of all things unto the FATHER; and according to the words of JESUS, all things shall be written. See Book of Mormon, page 487, "And behold all things are written by the FATHER; therefore out of the books which shall be written shall the world be judged."

THE ship "JOSIAH BRADLEE," sailed from this port (Liverpool) for New Orleans, carrying 263 souls of the Latter-day Saints, under the presidency of Elder Thomas Day. Their ultimate destination is the Salt Lake Valley. This ship was detained in this port some eight or ten days by contrary winds.

The "ARGO" has been spoken some 2000 miles from Liverpool. All well, having had prosperous winds.

LETTERS TO THE EDITOR.

Cambridgeport, Massachussets, Jan 26th, 1850.

Dear Brother Pratt,—I write to say the following was published in the papers of to-day:—"Two hundred and fifty English Mormon emigrants arrived in St. Louis on the 11th January, on their way to the Salt Lake." *The Guardian* of Dec. 26, No. 24, arrived last evening, containing an interesting letter from G. A. Smith, who, you will recollect, left the bluffs the last day of July with his company. He says they were overtaken by a tremendous snow storm, near the summit of the South Pass, on the 25th day of October, which blew almost a hurricane for three days, and drifted the snow from three to four feet deep, and then they took to their beds to keep from freezing; but no human life was lost, though it froze chickens and pigs to death, also sixty head of cattle. After the storm was over, they went on their way, and were near the Valley on the 18th of November, at the date of the letter. He thinks companies should not start so late as they did. He saw the bones of several of the Missourian mob bleaching upon the ground, dug out of their graves by wolves.

By letters from corresponding friends at Washington, and from the public journals of the day, we are given to understand that there is every prospect of a burst up at Washington before the close of the session. All parties have now ceased ridiculing the idea of dissolving the American Union, but the two great parties, North and South, are rushing into it with all possible speed. War, blood, and thunder, seem to be the present cry and expectation. It is now much more expected that the North and South will be divided this session, than that there will be any business done for the benefit of the territories on any other portion of the country. Thus, Brother Pratt, the storm is coming and no mistake, and it will burst upon the world before they are prepared for it.

Yours truly,

W. WOODRUFF.

St. Joseph, January 8, 1850.

Dear Sir,—As I have now arrived where some degree of regularity exists in the postal arrangements of the country, I take this earliest favorable opportunity to inform you of my intentions and prospects, touching the performance of the mission with which I am entrusted.

You will be aware, before you receive this, of the several appointments to Great Britain, and other countries of continental Europe, through the General Epistle, Minutes of Conference, &c., forwarded to you from the First Presidency through another mail. The brethren of the several missions are all on their way from Kanesville to St. Louis, and *it will be my diligent study to reach Liverpool with the least possible delay*, in view of your contemplated departure from those shores to visit in Potowatomie County. I saw brother Ormus Bates, and brother Allred—have letters from them to yourself and family.

Elder Hyde delivered me the official letter from the Presidency to you, with request that I should be the bearer of it.

We expect to leave here to-morrow, also the French Mission, who are here with us. Elders E. Snow, Jacob Gates, and G. B. Wallace are my companions to St. Louis; the other brethren are all in advance of us. The reason of my detention till now was, to obtain passages for such of them as were destitute of funds, that all might be on their way, the sooner to supply the deficiencies occasioned by the winter's emigration from that country.

We participate freely with you in the common joy of all Saints, in knowing of the great success which attends your exertions in that empire; and do pray continually, that you may be strengthened, enriched, and replenished with the spirit of life for the salvation and gathering of Israel, scattered throughout that domain, with great joy in your labors. It was my lot to labor in that land when the work of God lay almost lifeless, sacrificed by men of corrupt minds at the shrine of an idol, called Joint Stockism; but by the power of God, the faithful elders were enabled to impart life to that dying portion of the body, till at the time of my departure (with the first succeeding emigration of Saints from that land) accessions were being made at the rate of about one thousand per quarter. It is the occasion of most sincere thanksgiving and praise to God, after an absence to the mountains, to again learn that the progress of the work is still more and more accelerated in the rapidity and power of its motion.

When I contemplate the magnitude of the subject, and the responsibilities resting upon those called to give guidance and tone to the affairs thereof; I feel very much my insufficiency for these things, but trusting in the Lord, and the virtue of our holy calling; I feel that the grace of God which has heretofore rendered my labors approved, may still enable me to successfully co-operate with you in that important field of labor.

Magnificently great is the benevolence of Heaven towards the Saints in that land; but, proportionably, far greater is the favor which has long been promised, and is now being realized, upon Zion in the mountains, as the amplitude of the Epistle and Minutes of Conference will abundantly evidence.

Elder Erastus Snow wishes to be remembered kindly and faithfully to you, and hopes, when he arrives in England, to find some Danish Saint or Saints that may co-operate with him on this mission.

Joyous at the progress of the work everywhere, and hopeful for a happy and profitable acquaintance with yourself and family, and the British Saints generally,

I subscribe myself, your fellow servant,

FRANKLIN D. RICHARDS.

ANOTHER GREAT GRAND-DAUGHTER OF THE MOTHER OF HARLOTS.

Beloved President Pratt,—The agitation manifest in the religious world, seriously invites me, and every lover of truth, to look about and inquire what is the matter. I have now learned it is something like this: There is just born another Methodist child; its father is the Rev. Mr. Dunn, who has employed two other reverend gentlemen, Everett and Griffiths, to assist to nurse it. I have seen both father and child, and must say it is very cross. Please excuse this jocularly: now to the facts at issue.

There has been another split among the good old Wesleyans, as they are called. I cannot help but notice the ground of dissatisfaction, because if the Latter-day Saints were guilty of the alleged cause in the eyes of the world, it would criminate the whole church, and be regarded as a sufficient proof that the whole was an imposition, and Joseph, of illustrious memory, the greatest impostor the world ever saw. Religionists have settled the falsity of the Latter-day Saints, by the characters given of their leaders or elders. Well, just for once, let me say a few words on this subject. On this ground, every Methodist is bound to give up his religion; for the Methodist fly-sheet represents the leaders of the church as being destitute of either good, moral, or religious characters, which must settle the question, that their religion is false. I was presented with a ticket to attend a public meeting, held in the Greenwich Lecture-hall, January 18th, 1850, to hear statements from the reverends Messrs. Dunn, Everett, and Griffiths, relative to their expulsion from the

Wesleyan body. The chair was taken at about seven o'clock, by a Mr. Drake, a local preacher of Woolwich, who introduced Mr. Dunn as the Methodist reformer. Mr. Dunn then commenced with a long string of accusations against the proceedings of the Methodist conference, held in 1835, 1847, and 1849, at which time they were expelled; every decision was considered to have a tail to it. (A sinister motive.) Location, centralization, and secularization in London, were grievously complained of as tending to idleness. (Joseph Smith is not the only lazy fellow then, according to their own account.) The Rev. Dr. Bunting, and others, the heads of the church, had monopolized all the best shops for themselves; and favoritism had ruled with the iron hand of tyranny. If any complained of injustice, as soon as possible they were sent for their insolence to a penal settlement, or a poor district. He also said, that the Methodist conference was now as bad as the Inquisition of Rome, and that the ministers had turned inquisitors, and that Methodism now, is not as it was when established by John Wesley, who if he came down from heaven would condemn it. The speaker recited the cause of excommunication, and impeached, morally, the characters of the leaders for taking the most lucrative posts for themselves and friends, and idling away their time, and having from £350 and upwards as salaries, while better men than themselves had but £45. At this announcement, the audience cried, "shame on them." During the discourse, *shame* was repeated at least twenty times. He further said, that orders were given to expel all those from the body who should attend any of the meetings of the expelled; and that the expellers should say, we need not care, for we have all the chapels. On hearing this, the whole audience of about 2000, hissed and said "shameful." He further said, the Methodists had eight periodicals in circulation, and that they were employed in exposing each other, and called several of them *notorious*. (I suppose he meant *notorious liars*.) He represented the church as having a high dominant party, who ruled all the rest tyrannically; and that the whole Methodist affairs in England were anomalous.

After the speaker had done, a local preacher moved the first resolution, which was something like the following:—That this meeting express their disapprobation of the proceedings of the conference as unscriptural and unrighteous.

This was much cheered. It was seconded by several; one of whom said, in a shrewd manner, they will turn us out of their church, will they? Where will they send us to, if they do? Well, we know what to do, and that is, make one of our own. At this, the audience burst into a laugh, and clapped their hands, and stamped their feet, to hear, I suppose, such a glorious disclosure. They further said, Methodism wants reforming, and who is to do it? The place rung with the answer, the people, the people. Another local preacher in further seconding the resolution, had the honesty to confess, that he loved Methodism nearly as well as he loved his life. I assure you, I was much amused at the idea,—*nearly as well as his life*. It is a poor religion that a man cannot love better than his life. It is neither that of the ancients who loved not their lives unto death; nor that of the Latter-day Saints, for which many have shed their blood, and thousands more are ready to do it, if the Lord requires it.

From the foregoing relation, which is their own version of the matter, is to be seen standing forth in bold relief, Bible anunciations of apostacy, in the most hideous form. Truly did the Lord say, "If a man shall come in his own name, him ye will receive." It is here exemplified. Dunn, Everett, and Griffiths, lay no claim to new revelation, but come forth in the character of Methodist reformers; under these auspicious circumstances, thousands are ready to hail and support them. But Latter-day Saints, whose doctrine no one dare engage to disprove, are blackened in the eyes of the christian world, because they are mixed up with new revelation from God. But these men, without either new revelation or incontrovertible doctrine, get credit; and consequently have a good name, and are lavished with the sympathies of the public. While the Saints, who challenge the world for scriptural and pure doctrine, are evil spoken of everywhere. Again, the right to choose their own ministers, is said, by these reformers, to belong to the people, and they are to reform the church. Did apostacy, so glaring, ever ooze out in so unmistakable a manner as this? The apostle Paul says, in 2 Timothy, c. iv., "The time will come, when they will not endure sound doctrine, but after

their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." But these blind formers and reformers, in the face of this declaration, actually shew themselves the parties spoken of, and take the right to elect their own ministers, or "*heap* (not by revelation) *to themselves teachers*;" who, instead of getting hold of the doctrine of Christ, are busily engaged reforming Methodism. They confess that it is not now as established by John Wesley. I say, if not, they have apostatized, admitting it to be right at first. Then what a face of brass they must have had, for abusing the Saints as they have done for years, by publishing lying pamphlets against them; and circulating lying reports of them from the pulpit, and from house to house; and calling the work an imposition, and its advocates impostors; when it comes out, at last, that they were apostates themselves all the while. It is like "*the kettle calling the pan black*." But only let this new faction get established, and they will shake hands with their apostate neighbours, and hail them as good fellows well met, both right together. There is no end to their absurdities.

The idea of reforming religion is something new in Bible history, and contradicts the unchangeable order of God. But stay, I have made a mistake! I have read in that good book, that there would be religious reformers, but not to make the order of heaven better; but to "turn the truth of God into a lie," "speaking great swelling words of vanity," and making "merchandize of the people, by reason of whom the way of truth would be evil spoken of," "speaking lies in hypocrisy," "having a form of godliness, but denying the power thereof," "ever learning, but never able to come to a knowledge of the truth." "These are they," says Jude, "who separate themselves, sensual, not having the spirit." To talk about reforming religion, is talking of changing the order of the immutable God, and is virtually plotting against him. I am sorry to say, that all the religion of apostate christendom, is ancient religion changed, and is as much like an order of things established by the all-wise God, as I am like the moon. Latter-day Saints are blamed for condemning all sects as being enemies to God. It appears, we have done it truthfully, for they are now condemning each other. But I say, God forbid, that ever we should have what they call charity enough, to think for a moment, that he is the author of all their crooked and soul-darkening systems of confusion. It would be asserting he was fickle minded, and the author of confusion. It would also be a libel on the Bible, and a contradiction to our Lord, and all the prophets and apostles that ever lived. Shame on the sectarian world for so degrading God. But I suppose they mean their own imaginary immaterial God, who is truly the author of their system, for both He and *their* religion too, had originated in their foolish and nonsensical imaginations. Thanks be to God, who through revelation to Joseph, his servant, has restored a perfect system of things of which I have the honour to be an advocate. How enlightened have the minds of the Saints been since they obeyed the gospel taught by the great seer of the last days. "We have no more to feel our way in uncertainty," but having done the Father's will, we know that the doctrine is of God; and that the whole world lieth in the arms of the wicked one. In conclusion, I pray that every endeavor of God's servants may fan and brighten the millennial blaze, and that the bright and cheering MILLENNIAL STAR, which you have the honor to edit, may diffuse its lucid flame o'er the British Isles, and light the thousands of dark and confused minds, and clear away the gloom, that they may see the truth, and be led to obey it, is the prayer of your humble brother in the kingdom of God.

THOMAS BRADSHAW.

CLEANLINESS IS AN ESSENTIAL PART OF GODLINESS.

"It is very evident that *God*, who made all things, intended that we should be cleanly. Instinct guides nearly every animal to clean itself. How cleanly are the feathered creation in all their habits?" who ever saw a bird's nest in a filthy, unclean state, or its occupant all begrimed with dirt? How careful are the greater part of the animal creation to cleanse themselves from filth, and yet *man*, who is in the image of his Maker, who is the masterpiece of the workmanship of the Great

Creator, is most criminally neglectful of the principle of cleanliness; in fact the great mass of the Christian world have become so filthy in their habits that they cannot bear even a drink of water until they have mixed some filth with it, and they almost shudder at the idea of a man being obliged to drink it pure.

How positive and emphatic have been the commandments of God to his people of both ancient and modern times, to cleanse and purify themselves before him. How strict was He in all His teachings to the children of Israel, with regard to the various ways in which they might render themselves unclean, and how minute was He in his directions as to the method of cleansing themselves; thus, in fact, compelling them to acquire habits of cleanliness, inasmuch as they would enjoy His blessing. Has God changed, or has He become reconciled to filth and uncleanness? *Nay, verily*, but *man* has fallen from the knowledge of God, and has yielded himself in obedience to the influence of "unclean spirits," consequently he has become unclean in all his habits; inasmuch as God has not changed, nor become reconciled to filth; how necessary is it that his people should strive to become acquainted with every principle, the exercise of which will be pleasing in His sight. How unpleasing must it be to our heavenly Father, to see the countenances of His creatures defaced with dirt, and their bodies the habitations of unclean vermin. If such things are disgusting to a cleanly minded man or woman, how much more so must they be to the Lord of heaven. When I see members of the Church of Jesus Christ of Latter-day Saints, that are filthy in their persons, and their habitations in confusion, with the evidences of a slatternly housewife in every nook and corner, I feel to say in my heart, here is a family that is yet ignorant of one of the very first principles of righteousness. I am aware that *poverty* is generally considered as an excuse for filth; but it is not. Wherever there is a will there is a way. Water and soap are so plentiful that they are within the reach of even the poorest who desire to make use of them.

I once met with a young woman who was begging; the clothing of herself and child she carried in her arms was well worn and of the coarsest materials, but they were scrupulously neat and clean. My attention was arrested in a moment for the sight was unusual. Here, said I to myself, is no deception; here is the charm of a well washed face, neatly combed head, and clean clothing; I was moved by a generous impulse, and gave her liberally, which I should not have done had she come clothed in filth, and with the never-ending whine of a dishonest beggar.

Frequent washings of the body are absolutely necessary to health. It is a generally-received opinion among physiologists, that a great portion of the food taken into the stomach of an adult person passes off through the innumerable pores of the skin. If the pores become clogged with filth, those channels of escape for the secretions of the system are closed, consequently they are retained in the body, and produce inflammation, disease, and sometimes death. Preisnitz's wonderful discovery of the "water cure" was the result of the free exercise of a few grains of common sense. He saw plainly that the pores of the skin served as flues for the escape of the gases, formed in the decomposition of the food by the digestive organs, as well as other secretions and that it was worse than folly to introduce into the system powerful drugs, the very nature of which was calculated to stir up those unhealthy secretions that are lying in a manner dormant, and thus greatly increase the quantity of gaseous matter, whilst every avenue intended for its escape was closed. But, on the contrary, that it was wisdom, first, to cleanse the surface of the body; secondly, to produce a free perspiration by evaporation; thirdly, to drink freely of pure water, which being speedily drawn through the various channels of the system, to fill up the vacuum caused by the perspiration would thus literally *wash* out all disease and filth from the body.

If persons wish to enjoy health, let them be CLEAN. If they wish to enjoy the society and companionship of the righteous, let them be CLEAN.

If they wish to be admitted into the general assembly of those who have WASHED their robes and made them WHITE, let them be CLEAN.

And if the servants of God wish to obtain the blessings of heaven, let them be CLEAN, both spiritually and temporally, and *teach* all under their influence to go and do likewise.

ELI B. KELSEY.

SONG.—THE MOUNTAIN DELL.

CHORUS.

Away, away to the mountain dell,
The valley of the free :
Where faith has broke the tyrant's yoke,
That bound fair liberty.

We'll plow, and sow, and joyful reap,
The land our God has given ;
To bless our friends, to bless our foes,
And make our home—a heaven.
Away, away, &c.

No famished children there shall pine,
Nor frantic mother wild,
Ere seek to *take that life away*,
She gave her infant child !
Away, away, &c.

We'll sooth and calm the widow's heart,
And dry the *orphan's tear* !
Till their bright mirthful eyes impart,
A joy, devoid of fear !
Away, away, &c.

We'll nurse the bloom of maiden love,
In chastity when young,
Worcester.

There *faithless boast*, shall never prove
A *jest* for ribbald tongue.
Away, away, &c.

Where red men trail the buff'lo's track,
O'er mountain's desert sand—
We'll tell them of their father's acts,
Who once possessed the land.
Away, away, &c.

Blest with the priesthood from above,
Where truth on truth shall flow :
Till every land and every clime,
Beneath its mandates bow !
Away, away, &c.

Then while this hour of vengeance low'r,
And sinners find no rest :
Then hie ye home, ye Saints who roam,
Your hope is in the west.
Away, away, &c.

LYON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 19TH FEBRUARY, 1850.

James S. Cantwell	£4 6 0	Brought forward.....	£18 12 2
Thomas Smith	0 14 6	James Walker	10 0 0
Henry Beecroft	3 0 0	William West	7 0 0
Alfred Cordon	3 0 0	James Marsden	5 0 0
Liverpool Tract Society	0 6 8	John Lyon	2 10 8
James W. Cummings.....	7 0 0	John Godsall	5 0 0
William Simpson	0 5 0		
Carried forward	£18 12 2		£48 2 10

ADDRESSES.—John Spiers, Gwyn Street, Bedford. T. B. H. Stenhouse, 13, Paget Street, Chapel, Southampton. J. W. Cummings, and J. V. Long, 10, Henry Street, Sheffield Park, Sheffield.

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

CAUTION.—The Liverpool Council hereby caution the Saints against the impositions of a man named John Stephens, who has been excommunicated from the church for defrauding the Saints. They have also learned that he has been previously cut off at Newport for the same offence. He is middle sized, aged 24, much deformed on the back, and by trade a shoemaker. By order of the Council, GILBERT CLEMENTS, Clerk.

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R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 6.

MARCH 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

May 20th.—At five o'clock this morning the barometer stood at 26·821, attached thermometer 47·5 degrees, detached thermometer 45 degrees. A moderate west wind, while thick clouds overspread the sky. In about three-quarters of a mile crossed a stream about eight feet wide, with considerable depth. This forenoon we travelled seven and three-quarter miles, and halted for noon directly opposite the place where the Oregon road strikes the north fork. Four of us launched our boat and crossed over, being obliged to drag it the most of the way over shoals of quicksands. We found the grave of one of the Oregon emigrants, buried last summer, near the foot of the bluffs, which here make up near the river. These bluffs are composed principally of horizontal strata of limestone, and are thinly covered here and there with some scattering cedars. The Oregon road comes in through an opening in the bluffs, in which there is some ash timber, (from which circumstance it is called Ash Creek or Ash Hollow,) also mountain cherry, and wild currants. We soon re-crossed the river which is here about one-third of a mile wide; generally speaking the river bottoms are wider, and the bluffs not so elevated on the north as on the south side of the river. For two days the clouds and the unsettled state of the weather have prevented taking astronomical observations for latitudes and longitudes. A short distance below our noon halt, we passed a lonely cedar tree, upon the north bank of the river, in the branches of which were deposited the remains of an Indian child, with which were also deposited the necessary equipments (according to Indian traditions) to a future land of enjoyment. The grave (if it may be called such) was as solitary as the tree. This afternoon, three and a quarter miles from our noon halt, crossed a creek with about an average width of five rods, from one and a half to two feet deep. We travelled to-day fifteen and three quarter miles and encamped for the night.

May 21st.—At half past five o'clock the barometer stood at 26 871, attached thermometer 48 degrees, detached thermometer 46 degrees. A light wind from the north. The clouds are beginning to break away, exhibiting in places a deep blue sky. The prairie over which we passed to-day has been somewhat wet, on account of the rain that has fallen in the last few days. The surface of the river bottoms in most places consists of clay intermingled with sand. This morning, from an altitude

of the sun, I deduced the true time. We travelled this forenoon seven and three-quarter miles, and halted for noon. I took an altitude of the sun, from which I determined the latitude to be 41 deg. 24 min. 5 sec. By an altitude of the moon, obtained the true time. During the afternoon we found upon the prairie a large bone which was petrified, belonging, probably, to the mammoth or some other species; it was the leg bone, from the knee downwards—length $17\frac{1}{2}$ inches, greatest width 11 inches, greatest thickness 6 inches; its weight was 27lbs. after some had been broken from it. It is a curious specimen of ancient zoology, and if circumstances would permit, worthy of preservation. Our camp was visited by two or three Indians towards evening; they appeared friendly, and gave us to understand that a large number of them were encamped near us, some of whom we could see with our glasses, some one or two miles distant—they are probably Sioux. We travelled fifteen and a half miles to day. Nothing more of interest occurred during the night.

May 22nd.—At a quarter past five this morning, the barometer stood at 26·623, attached thermometer 51·5 degrees, detached thermometer 48·5 degrees. A light breeze from the south—the sky partially overspread with thin clouds. This morning a large dog came near our camp, and followed us at a distance during the day; he appears to be almost wild, but by placing meat in a position that he will afterwards find, it seems to entice him to follow us: bread he will not eat: he seems to care but little for the largest of our dogs, and when they come near him, he snaps very spitefully at them, after the manner of the wolf. His head and ears appear somewhat of the form of a wolf, and no doubt he is tinctured with the wolf blood. Five and a half miles from our morning encampment we crossed a stream, which we named Crab Creek; one and three-quarters mile further we halted for noon. A meridian observation of the sun placed us in latitude 41 deg. 30 min. 3 sec. I intended to have taken a lunar distance for the longitude, but clouds prevented. With our glasses, Chimney Rock can now be seen at a distance of 42 miles up the river. At this distance it appears like a short tower placed upon an elevated mound or hill. Four and a quarter miles further brought us to another place where the river strikes the bluffs; as usual we were obliged to pass over them, and in about two and a quarter miles we again came to the prairie bottoms, and driving a short distance we encamped, having made fifteen and a half miles during the day. For a number of miles past, the formation, more particularly that of the bluffs, has been gradually changing from sand to marl and soft earthy limestone, the nature of which is beginning to change the face of the country, presenting scenes of remarkable picturesque beauty. The winds and rains have worked the bluffs at this place into many curious forms, some of which resemble cones or pyramids, others exhibiting perpendicular and shelving sides, from 150 to 200 feet above the base, some standing alone, others in a continuous ridge—the upper surfaces of some, presenting a level of greater or less extent solidified into a soft earthy limestone, while their perpendicular sides exhibit strata of marl yet in its earthy state. I ascended several of these curiously shaped bluffs. Now and then a straggling cedar crowned their tops, standing solitary and alone. The grass upon and near the base of these bluffs seemed to be entirely dry and parched up by droughts or severe frosts, yet quite a variety of flowers seemed to flourish, as though they had found their appropriate soil; many of these emitted the sweetest odours, which, together with their beauty and variety of colour, would grace the gardens of our eastern horticulturists. In this vicinity there are quite a number of smaller mounds or hills, the surfaces of which consist of a great variety of cobble stone of different magnitudes and shapes. From between these bluffs issued the dry sandy beds of several creeks, without water, some of which were 40 or 50 yards across. On the top of one of these bluffs, in the branches of a small cedar, a bald eagle's nest was discovered, having one young in it; it was, notwithstanding the cries of the old ones, taken from the nest and carried into camp, and although it has not yet reached its growth, it measures between the tip of its wings 46 inches. A heavy thunder shower passed around us this afternoon; all the inconveniences suffered from it was, only from the frequent and sudden gusts of wind. The mouth of a cavern was discovered in one of these bluffs, but having no torches it was not explored, only for a few feet at its entrance.

May 23rd.—Sunday. To-day, as usual, we let ourselves and teams rest. The mercury in the barometer is, this morning, much more depressed than what can be accounted for by our gradual ascent; at five o'clock it stood at 26.191, attached thermometer 54.5 deg., detached thermometer 52 deg. A depression of the mercury is said to indicate high winds. To-day several of us again visited the tops of some of these bluffs, and by a barometrical measurement I ascertained the height of one them to be 235 feet above the river, and 3590 feet above the level of the sea. Following the example of several of our company, I engraved my name upon the body of a lonely cedar, (where I observed the barometer), together with the altitude of the bluff. Rattlesnakes are very plentiful here, and within a few rods of this tree, one of our men, Nathaniel Fairbanks, was bitten by a large yellow one, and although remedies were soon applied, yet he suffered considerably during the day. Soon after dinner we attended public worship, when the people were interestingly and intelligently addressed by President B. Young and others.—Many petrified bones were found in this region. The latitude of our camp was 41 deg. 33 min. 3 sec., as determined from a meridian observation of the sun. At half-past eleven o'clock the temperature of the air was 82 deg., while the barometer continued falling. At about seven o'clock, p.m., we were visited by a great thunder storm, the wind having changed to the north, blew a violent gale from that quarter; abundance of rain, mixed with hail from so cold a quarter, rendered both ourselves and animals uncomfortable. The wind continued very high during the night.

May 24th.—At six o'clock this morning a few flakes of snow descended. The barometer stood at 26.433, attached thermometer 40 deg., detached ther. 38 deg., showing a considerable change both in the weight and temperature of the air since yesterday morning, giving for the height of our camp above the level of the sea 3370 feet. About eight o'clock we took our leave of this interesting region, which on account of its curious shapes and picturesque appearance, we named Bluff Ruins. The forenoon continued cloudy. At our noon halt our camp was visited by two Indians. By signs they gave us to understand that their tribe was a small distance from the river on the opposite side. We gave them some dinner, after which we pointed out to them the dog which came to us last week, and continued to follow us at a distance, but he appeared to be as shy of Indians as of white men. They forded the river, being on foot. Nothing of interest occurred during our afternoon's travel. We encamped early after making 16½ miles. The two Indians who crossed the river, notified their party of our approach. They came to the river and forded it on horseback. They were 35 in number, including a few squaws and boys, being much better dressed than the Indians on the frontiers, many of them wearing broadcloth, blankets, and fur caps, ornamented with an abundance of beads and other ornaments, having bows and steel-pointed arrows, together with some fire-arms. They were the Dacotah tribe, which, interpreted, signifies cut throat, but generally known to whites by the name of Sioux. Their chief's name was Owastote-cha, who soon after dark sent his men a distance from the camp to lodge, while he himself requested the privilege of staying with us over night. We granted him the privilege, and spread a tent for his accommodation.

(To be Continued.)

LETTER FROM JOHN TAYLOR.

INCIDENTS OF TRAVEL FROM SALT LAKE, &c.

From the Frontier Guardian.

Brother Orson Hyde,—I take great pleasure in communicating to you for the *Guardian*, some of the incidents of our travels, and the objects of our journey from the City of the Great Salt Lake, to your beautiful little village on the frontier.

The company principally left the Valley on the 19th October, with the exception of the mail and a few who accompanied it, which left on the 22nd. We arrived at Old Fort Kearney on the 7th day of December, all in good health and spirits.

The following is a list of the names of the persons composing the company with their destination:—

Of the Quorum of the Twelve on Missions.—John Taylor, to France; Lorenzo Snow, to Italy; Erastus Snow, to Denmark; F. D. Richards, to England.

Church Business.—Edward Hunter, E. D. Wooley, Joseph L. Heywood.
On Missions to England.—Jacob Gates, G. B. Wallace, Joseph W. Young, Joseph Johnson, Job Smith, H. W. Church, John S. Higbee, Levi Stewart.
On Missions to France.—Curtis E. Bolton and John Pack.
On Mission to Italy.—Joseph Toronto.
On Mission to Denmark.—Peter Hanson.
On Mission to Sweden.—John Fosgreen.
On Business.—Robert Pierce, G. W. Hill, W. J. Steward, Dr. Ezekiel Lee, Shadrack Roundy, Russel Homer, P. Sessions, A. O. Smoot, J. M. Grant, Charles Decker, Robert Graham.

Col. John Reese, merchant of New York; John H. Kinkade, merchant of St. Louis; Antonio S. Duval, Mr. Kinkade's driver; Benj. Homer, returning home.

We found our journey to be very toilsome and unpleasant at this inclement season of the year, and were it not for the missions of a public nature in which many of us were engaged, we should have felt great reluctance at leaving our comfortable homes and firesides, to combat the chilling winds and pitiless storms of the Rocky Mountains and the desert plains. Our journey on the whole, considering the season, has been a pleasant one. We have scarcely encountered a storm on the way. The snows have fallen on our right and left, before and behind, but with the exception of a slight fall on the Sweet Water, and another on the day of our arrival at Fort Kearney, we have escaped unharmed.

Nothing very remarkable occurred on our journey out, except what is common in an Indian country. Between the upper crossing of the Platte and Independence rock, we met a company of four men, who were carrying a mail from Fort Laramie to Fort Hall.

They had been robbed the day before, (on the 6th of November,) by a war party of Crow Indians. The following are the circumstances as they related them to us.

As they were travelling on the road, they were attacked by a band of thirty Crows, who took from them their blankets, some of their provisions, one mule, and a quantity of clothing belonging to a gold digger, who accompanied them. After the first shearing they encountered another band, who *sans ceremonie*, subjected them to another fleecing. They did not disturb the mail, nor injure them personally; but according to their testimony, were on the contrary, very loving to them: hugging them in their blankets, &c. The gentlemen, after getting free from their tormentors, made the best of their way, night and day, till they met with us, not wishing again to partake of their loving embraces. They were of course pleased under these circumstances to meet with us, and were full of fiery indignation against their red brethren for subjecting them to such an unceremonious *tithing*. They stated that in their opinion there were about 300 Indians in all, and that they were a war party on a horse thieving excursion against the Shyanns (spelt erroneously Cheyannes) and Sioux.

Upon the whole, we felt a little amused rather than otherwise at the circumstances which they related to us. On looking at their equipments we found that their red friends had not dealt very unmercifully with them. They had left them their guns, ammunition, saddles, bridles, seven horses, the principal part of their clothing, buffalo robes, and some provisions.

We supposed that it was merely a tax or toll they had put upon them, as lords of the soil. Being always liberal themselves, and ready to divide, they naturally supposed that the white man ought to possess the same principles; and as they considered according to their notion of things, that they had a quantity of superfluous clothing, provisions, &c., they thought it but right that their more needy brethren should share of their abundance; and no doubt but they thought they had dealt very liberally with them. We thought differently, and consequently furnished them with bedding and provisions.

The above occurrence made us more vigilant in guarding our horses, as we rather preferred to be tithed by our own bishops, whom we had with us, than be subject to the ordeal of those who officiate without authority.

Two days journey on the other side of Laramie, while we were baiting our horses at noon, on the banks of the Platte, we espied a large body of Indians, who came sweeping down a gentle sloping hill east of us. When they first appeared, they

were about three quarters of a mile from us, and as they were mounted upon excellent chargers, they came with the rapidity of an arrow. It gave us little time enough to gather our horses and prepare ourselves to meet our beligerent visitors. Capt. Roundy ordered the horses to be gathered, and securely tied to the wagons. Gen. Grant acted with great promptness and decission on the occasion; immediately forming us into line, leaving two of our number to tie the horses up. The men showed great intrepidity, every man standing at his post undaunted. The efforts of the Indians were to either break our line or turn our flank; but being repulsed at all points, they were brought to a dead halt, about a rod and a half in front of us. During all this, and for some time after, they were shaking out the priming from their fire-arms, and priming them anew. Many placed their arrows to their bow-strings—their lances in rest—and were wetting the ends of their arrows with their mouths, that they might not slip too quick from the finger and thumb.

Their chiefs, whom we supposed kept intentionally behind, came up after a while, and showed signs of peace; but as they understood neither French nor English, nor we their language, and neither party having interpreters, we could only convey our ideas by signs. One of the chiefs presented a paper, which had been given him by Major Sanderson, commanding at Fort Laramie, certifying that "this tribe was friendly to the whites;" upon which I told him to withdraw his men a little, which was done immediately. We presented them some crackers, dried meat, tobacco, &c., of which they partook, sat down and had a smoke, and thus every thing concluded amicably. We then harnessed up our horses, and pursued our journey. They very courteously filed to the right and left, and escorted us on our road till we came opposite their village. They were about two hundred in number, and were of the tribe of Shyanns, as they pronounced it.

They presented the most respectable appearance of any Indians I have met with. Many of them were dressed in American style, with clothes of the best broadcloth. beaver hats, caps, &c. And those who were dressed in Indian costume, displayed the greatest elegance of taste in their attire. They were adorned with head dresses of feathers of the richest hues; and their various insignia of office, displayed a taste which is at once wild, romantic, and beautiful. They were mounted on excellent horses—richly caparisoned in many instances, and painted off in the most fantastic style; they pawed the ground and champed their bits, and seemed as impatient of restraint as their riders. The whole affair was truly grand, and notwithstanding the peculiar situation in which we were placed, we could not but admire the magnificent display which the lords of the prairie presented, as they dashed with lightning speed upon us, arrayed in all the gaudiness and pride of Indian holiday attire. The scene was rich, and exceeded any theatrical representation we have ever witnessed. Messrs. Edward Hunter, Lorenzo Snow, and myself, at the request of their chief, visited their encampment, which was about three miles off the road; we found there a large number of lodges, and was informed by a Frenchman, that they numbered six hundred warriors. They appeared to be wealthy, and I should think they had about three thousand horses, seen by us. We visited many of their lodges. They appeared very friendly, but a little chagrined at the occurrence of the morning.

The same evening, the Crows made a break upon two of their outposts, and stole twelve horses from one, and nine from the other. One of the places where the Crows stole from, was within a quarter of a mile of our encampment, and nothing saved us from a like fate, but the strictness and faithfulness of our guard. These Crows stole a number of horses from a trader in our neighborhood the same night. Mr. Shadrac Roundy, our captain, kept up a guard of four men at a time, with scarce an exception, all the way through.

On our arrival at Fort Laramie, we obtained supplies for ourselves and horses. Those of our number who had passed this fort the present summer, were astonished at the great improvements which have been made here in a few months time. There was an air of quietness and contentment, of neatness and taste, which in connexion with the kind reception given by the polite and gentlemanly commander, Major Sanderson, made us feel as if we had found an oasis in the desert. This same feeling of kindness and gentlemanly deportment seemed to pervade all ranks at the fort.

The route from Laramie to New Kearney, was performed without snow, until within fifty miles of the last named fort, and that snow had fallen before our arrival. Here we again obtained fresh supplies. The Major in command, and the Quartermaster cheerfully accommodated us with such things as we needed. I mention these acts of kindness because of our peculiar situation. No one can appreciate fully such acts, unless, they, like us, shall have traversed these desert regions in this inclement season of the year.

On our arrival at Kaneshville, we were very much pleased to shake hands again with our brethren and friends, from whom we had been separated by the western wilds, and if we may judge from appearances, these feelings were reciprocal. We were hailed upon our arrival with songs of rejoicings, firing of guns, and other tokens of joy.

We feel to tender to them our warmest thanks for their kindness, hospitality and benevolence. We here meet a kindred spirit, and find that the presiding genius of this place, drinks from the same fountain, breathes the same air, and revels in the same intelligence as do the master spirits of the Great Salt Lake Valley.

Relative to the situation of affairs in the Valley, it is unnecessary for me to enter into details, as the "General Epistle" will be published, containing all the important items pertaining to this matter. Suffice it to say, that the crops are sufficient to sustain the inhabitants. Wheat, barley, oats, rye, buck-wheat, and the small grains; and peas, beans, turnips, potatoes, beets, and other vegetables grow as well there, as in the eastern or western states. The system of irrigation is something new to our farmers, and it will require experience to enable them to cope with the Californians or the inhabitants of the country of the Nile.

It is an excellent grazing country, the grass is very rich and nutritious, cattle and stock of all kinds will become as fat as the best stall fed in the east.

We have of course had many inconveniences to cope with, owing to the position we occupy, so far remote from supplies. The emigration the past summer, brought many things with them which they found superfluous upon their arrival at the Valley, and were glad to give them in exchange for horses, oxen, &c.; besides, there were many small merchants who brought from two to ten thousand dollars worth of goods with them, who found it indispensably necessary to sell out in the Valley, owing to the loss of team and "pack" from thence to the mines. The Messrs. Pomeroy, of Missouri, with about fifty thousand dollars worth were of the number who found it impracticable to proceed. And, here, Mr. Editor, allow me to correct a mistake which I perceive Mr. Babbitt has fallen into, in a communication to your paper. Mr. Babbitt was in the Valley at the time when the before mentioned goods were being sold out, and supposed very naturally that there would be an abundant supply of goods for the inhabitants from those sources, and that Messrs. Livingston and Kinkade, of St. Louis; Col. John Reese, of New York, and other merchants, who were carrying goods, laid expressly for the Valley, would be likely to sustain a "heavy loss," which proved to be very different. Mr. Babbitt, perhaps was not aware that the goods which had arrived in the Valley during his short sojourn were intended expressly for the gold diggings, and consisted mostly of men's ready made clothing. As Mr. Babbitt was a *batchelor* when he was among us, and overhead and ears in politics; he, of course, could know nothing of the wants of a household. Consequently, when Messrs. Livingston and Kinkade, Col. Reese, and others arrived with an assortment of goods adapted to the wants of the people; they found a very ready sale and large profits; so much so, that if you had been at Deseret, you would have thought the ladies were bees, and their stores the hives—though unlike in one respect, for the bee goes in full, and comes out empty; but in this case it was reversed.

I am assured by Mr. Pack, who rented a store to Messrs. Livingston and Kinkade, that they took from two to three thousand dollars a day, for several days after they commenced sale. Col. Reese, of New York, and others, were partaking at the same time with them of the golden harvest. And as the yellow stream continues to flow from the Pacific coast to the Valley, the cry of the people is, *goods! goods!! GOODS!!!*

While on the subject of goods, I may as well mention that we were accompanied here by Messrs Roundy, Grant, Smoot, and others, who have associated for the

purpose of forming a carrying company, to convey goods from this place to the Valley. They also intend establishing a Swiftsure Passenger line, to convey persons from this place to Sutter's Fort. The company were selected and organized by the Government of the State of Deseret; part of their number are in the Valley, part of them here, and part of them are going to the Pacific coast. And as their location and knowledge of the route affords them a facility of obtaining horses, mules, &c., to recruit with; and as they are men of energy, enterprise, and respectability, they are more competent to carry out an enterprise of this kind, and to establish a cheap, speedy, and safe conveyance to and from the diggings, than any company that could be organized on this side of the plains.

It is not at present necessary for us to say anything about the "Perpetual Fund" which is under the direction of Bishop Hunter, who came out with us; further than we would remind our brethren who have entered into a covenant along with us, in the Temple of the Lord to emulate our example and fulfil their covenants in helping to gather the poor to Zion. The plan adopted is the best and most satisfactory for those that give and those that receive blessings of any that as yet been designed. As the funds will principally, if not entirely, be laid out in cattle, which soon after their arrival at the Valley will command full as high a price as they do here; the cattle can be sold, and the funds, together with the additions both there and here, will furnish fresh outfits from year to year in an increased ratio according to the exigency of those requiring aid, and the liberality of the Saints, without being subject to so heavy a loss in cattle and breakage of wagons as we have heretofore sustained; and as brother Hunter is a very careful and thorough business man, and is every way competent for the arduous task reposed in him.

It appears to be the generally conceived opinion of the people in the States that there would be a large body of gold diggers who would have to winter in the Valley—this idea is incorrect—there are scarcely any of them remaining, as the Southern route has been taken by those who arrived too late for the Northern one.

In relation to the various missions in which we are engaged, the peculiar position in which we are placed in the Valley—the little time we have had to settle our families, and the inconveniences we had to labour under, make these as great and important as any that have been entered upon since the commencement of this work. A few years ago a few of the Twelve, accompanied by three or four elders visited England for the first time. The Church of Latter-day Saints was then unknown in that kingdom, now they number in that country as near as we can judge, about 30,000.

In the then infantile state of the Church a mission of that kind seemed Herculean; but the power of truth prevailed, superstition and darkness fled before the luminous beams of the Son of Righteousness; and where darkness once reigned, many thousands now rejoice in the fulness of the gospel of peace. That mission, however, was to a people whose language we were acquainted with; whose habits and customs were congenial with our own; whose commercial relations rendered them familiar; and whose blood still flowed in our veins. It was a visit to our father land, the home of our grandsires and friends. It was started from Kirtland, Ohio. But now we have left our friends and homes in the Valley of the distant west; we left on six days notice, wound up our business affairs, bid farewell to our wives and families, and started without purse or scrip in an inclement season of the year to cross a howling wilderness, having to cope with the mountain storms, the wintry blasts and the savage Indian; and then to wend our way through this vast continent in the winter season, and all this to carry the gospel to nations that know us not, with whose language we are unacquainted, and who are at present wrapped about with the cloak of mystery and superstition, this is a task which nothing but the "thus saith the Lord" could cause man to encounter. The nations to which we are now destined, have recently been convulsed with revolutions; the thrones of which still sicken the whole system, and render life, person and property insecure. This is literally a "distress of nations with perplexity." Denmark, Sweden, Italy and France have been, or are weltering under the sickening influences of this eastern tornado, which, while it sickens, has not power to throw from the body that disease which has been generating for ages; and what with bigotry, supersti-

tion and political frenzy, the nations are mad. Yet to these nations we are sent to unfurl the banner of truth, and publish the glad tidings of salvation; and while the waves of tribulation roll high, and the national earthquake bellows destruction, to whisper to the honest in heart, "what, dost thou hear Elijah." We go therefore in the strength of Israel's God, our trust is in him, we lean upon his arm and all is well. The nations must hear the joyful sound. The power of truth must prevail; the Kingdom of God must be established and all nations flock to her standard. And as the truth has spread in England, Scotland, Wales and on the Islands of the seas, so shall it continue to spread from kingdom to kingdom, until all nations shall bask in the sunbeams of truth, till salvation is sounded on every continent, proclaimed on every isle, echoed on every sea and whispered in every breeze; and the "kingdoms of this world become the kingdom of our God and of his Christ," even so, Amen.

Yours, in the E. C.,

JOHN TAYLOR.

THE GREAT SALT LAKE VALLEY CARRYING COMPANY.

From the Frontier Guardian.

Mr. Editor:—Messrs. Shadrac Roundy, Jedediah M. Grant, John S. Fulmer, Abraham O. Smoot, G. D. Grant, and Russell Homer, wish, through the columns of your highly esteemed paper, to inform the public generally, and more especially those who are desirous of going to, or sending goods or packages to the Great Basin, or to the Valley of the Sacramento—that they are and will be prepared to accommodate passengers who may be disposed to visit the gold region the ensuing season, or merchants who wish to send merchandise to the Great Salt Lake City. Our passenger and freight trains will both leave as early in the spring as there will be sufficient grass on the plains to sustain animals. Light wagons will be used and so arranged as to accommodate three passengers each and the driver, including one hundred and fifty pounds of baggage to a person; this comprises all their eatables, clothing, bedding, fire-arms, &c. The Company assures passengers they can re-supply in the Valley, with every thing needful, groceries excepted. The point chosen to start from is on the Missouri river, eighteen miles from Kaneshville, two miles below the mouth of Platte, thirty miles above Old Fort Kearney, and one hundred and thirty above St. Joseph. All our trains, whether for passengers or merchandize, will start from the above named point, travelling on the south side of the Platte under the direction of one or more of the proprietors to each organized company. This Association is intended to be permanent and sure from year to year until the Great National Railroad shall supersede its necessity. The Company possess facilities that few at present avail themselves of, owing to their peculiar situation or location, living as most of them do, in the Valley of the Great Salt Lake, they can (by active exertion,) obtain fresh supplies of animals to aid in the enterprize. They trust to the full and entire satisfaction of all concerned Two or more of the firm will remain in the Valley to see that suitable horses or mules are on hand to aid the line when it shall require their assistance from the Valley to Sutter's Fort. Emigrants last year, from inexperience and other causes, sacrificed hundreds and even thousands of dollars, and most generally broke down their teams before or by the time they arrived in the Valley; nevertheless many of them seemed to feel amply paid for all losses in the improved state of their health. The mountain air, and pure cold water, with change of diet and scenery had fully fitted them for digging gold from the mines of California. The above are some of the advantages of the route over the plains and mountains to the great loadstone, which is virtually attracting the nations of the earth.

Gentlemen who wish to favor this line, and feel disposed to obtain a through ticket to Sutter's Fort, (in the vicinity of the gold,) can obtain one, by paying to us or our agents the sum of three hundred dollars. Two hundred in advance, and one hundred on arriving in the Great Salt Lake City. Those who cast in their lot with us, may expect the proprietors to use every exertion to render them as comfortable as the nature of the journey will admit of. Yet we do not wish any one to think that it is

a play spell to cross the mountains, neither do we desire to hold out any inducements but those which are substantially true, as we are desirous of proving ourselves worthy of the confidence, reposed in us by the highest authorities of the State of Deseret, under whose direction we organized, and from whom, (in connexion with all our friends,) we look for strength influence and support to aid us in our arduous undertaking. That all interested may understand, we will further add, that each wagon designed for the "Swiftsure Line," will be drawn by four horses or mules, with a sufficient number of loose animals as a reserve in case of accident or failure. Wagons with merchandise will be drawn by oxen, purchased expressly for this line and business. Merchants sending goods by this line, will please consign them to "S. Roundy and Co., Deseret and Iowa Depot."

Price for hauling goods to Great Salt Lake City, twelve dollars and fifty cents per one hundred pounds, or two hundred and fifty dollars per ton—two-thirds of said price to be paid in advance. All communications addressed to S. Roundy and Co., Kaneshville, Iowa, or to J. M. Grant, St. Louis, Missouri, will receive prompt attention, and all desired information given promptly and immediately. Those wishing a through ticket will do well to secure it by the first of April, as the company wish to make up their trains as early as possible in the spring. In hopes of success in business.

We are respectfully, &c.,

SHADRAC ROUNDY, J. M. GRANT, J. S. FULMER,
G. D. GRANT, RUSSELL HOMER,

Kaneshville, Dec. 24th, 1849.

The Latter-day Saints' Millennial Star.

MARCH 15, 1850.

It is now over one year and a-half since our arrival in this country; during this period, the Kingdom of God has rolled forth with unparalleled success; its numbers have increased in Great Britain alone, from about eighteen thousand to nearly twenty-nine thousand souls. Two thousand of this number have emigrated to America.

The circulation of the STAR, during the same period, has increased from thirty-seven hundred to fifty-seven hundred. The great reduction, proposed in the price of the STAR, will, no doubt, have a tendency to soon quadruple its circulation.

We are now about to return to America on business, and shall probably be absent until the last of July. Elder Eli B. Kelsey will take charge of the publishing department until our return. Elder Kelsey is a man of wisdom and integrity, and will, without doubt, give general satisfaction to the Saints. The Saints in this country should look to the presidents of their respective conferences for counsel and advice upon all important matters until our return, or until the arrival of Franklin D. Richards, one of the Twelve, who will take the presiding charge, during our absence. Let all money-orders from the book agents and others be sent to Orson Pratt as usual.

After the issue of the STARS at the reduced price, we would suggest to all the sub-book agents the propriety of placing for sale a few copies of each number of the STAR in the windows of every stationer or book-store in all the cities, towns and villages in Great Britain wherever the Saints have established themselves. In this way thousands may be sold, and thousands be brought to the knowledge of the truth. The first, second, and third numbers of the present volume are all sold; if the demand for them is sufficiently great, we shall reprint them after our return.

The "Hartley" sailed from this port for New Orleans on the 2nd instant, carrying 109 souls of the Latter-day Saints, under the presidency of Elder D. Cook. We shall not send another vessel until September.

LETTERS TO THE EDITOR.

Aberdare, January 25th, 1850.

Dear Brother,—I have to acknowledge the receipt of tracts, &c., per favour of Brother John Davies. *I now long to be off*; but in the meantime I feel an inclination to give Brother Pratt a short testimony of the pleasure I have experienced in seeing the light of truth rolling forward through the empire of darkness in Wales, under the Presidency of Brother William Phillips, Abel Evans, and John Davies, each having a peculiar quality answering the nature of their various circumstances in connexion with their stewardship—concentrating a power in Wales which will shortly cause the Principality to become a general Zion of the pure in heart.

When the brave Captain left, the thousands of Saints in Wales viewed the above three officers, who were to stand in his place, just as Samuel viewed the youngest son of Jesse, “*as the anointed of the Lord*”—there was no exception, no dissenting voice, no doubt, no fear; they knew that the said officers were clothed with power and with sufficient courage to carry it forth effectually, and with sufficient humility, wisdom, and understanding to make proper use of the trophies of victory.

True, the great men of Wales, with their flocks, despised “Dan,” the honoured champion chosen by Joseph “to judge *his* people as one of the tribes of Israel.” But there was a *something* in connexion with Brother Jones that caused the enemy to start. He was in some measure an American stranger, &c., but when the remainder of the camp of the enemy heard of the Captain’s retreat to Zion, with the first fruits of his glorious victory, they naturally thought that another son of thunder, a second Cyrus, would follow from the sides of the North, from the land of Ephraim, at the same time having a faint hope that the said comer, would be wanting in one thing—one thing needful on Cambria’s mountains, namely, a knowledge of the Welsh language—their last hope cleaved to this; and they knew not that Dan had another Samson brought up amongst his brethren, flesh of their flesh, bone of their bone, who would fight the Philistines and cause their dagon to fall more perplexed than ever. True, he could not boast of an extensive knowledge in any other language than that of his mother tongue, but other virtuous accomplishments more than compensated for the defect, so Brother William Phillips was called forward and counselled to preside over the church of Jesus Christ in Wales. Having received the key of power, the sceptre of righteousness, he commenced the work of responsibility with such energy and courage, that caused the enemy to say, “who is this, is not this the carpenter? &c.; from whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?” The enemy’s hopes were blasted, their momentary guard was bitten by the worm of fear and withered, and the Saints shouted aloud for joy, for truly the vacuum left by the absence of Brother Captain Dan Jones is amply filled by our young president Brother W. Phillips, in the Church, the families, and the hearts of the Saints of God in Wales.

The household of faith increased in number to such an extent, that the tents that surrounded the tabernacle in the different counties of Wales became numerous: the work of stretching out their curtains, lengthening the cords, and strengthening their stakes with forty-eight conferences annually, called for new exertions continually. So to help our beloved Brother to carry on the work swiftly, Brother Abel Evans posted himself according to counsel in the north, and Brother John Davies, with the “*Welsh Trumpet*” in the south, pouring forth spiritual intelligence for the exhortation, comfort, and edification of the Saints, warning, with solid reasons, the honest in heart to fly from the wrath to come, and get into the Mormon city of refuge, &c., &c., &c. The Welsh Saints became proud of their publication, their scribe, and their editor, for they were abundantly furnished with every topic calculated to inform and elevate their understanding.

But in the midst of the harmony, unity, and prosperity of the three that constituted, as it were, the pillars of the church in Wales, all at once we found that Abel, the shepherd of the north, was to be taken away, not by the hand of violence, but by counsel, to fill another sphere in the church, which his undaunted faith en-

titled him to. Abel (although away) *will yet speak in Wales*, through his example of patience and perseverance in the midst of continual persecution, and by surmounting all difficulties, living soberly, righteously, and godly, steadfast and immovable, always abounding in the work of the Lord.

But, just as the Saints began to feel for their Brother, W. Phillips, at the council held last Tuesday, announced the pleasing intelligence that Brother Levi Richards was appointed to Wales—like all other appointments in the church, directed by the unerring wisdom of the spirit, just in time and to the purpose, as Brother Phillips said in council to all the officers present. The spirit that characterized the information from the lips of the President, caused it to be received as glad tidings of great joy, and will surely be a crown of praise to him who manifested as willing a spirit to be governed as to govern, considering further power truly necessary on many accounts.

The officers present in council, with few exceptions, were all Welsh, yet they received the intelligence about Brother Richards, with as much pleasure as the English officers themselves; they saw that the appointment was pleasing to Brother Phillips, therefore to themselves also, so Brother Levi Richards will be received, not by the English only, but also with open bosom by the Welsh, and by none more than by Brothers Phillips and Davis, and also by your humble servant and Brother,

W. HOWELS.

THE FRENCH MISSION.

Boulogne, Feb. 11, 1850.

Dear Brother O. Pratt,—This town is divided into two parts, the upper and lower town, both connected by a steep street. The upper town is built on the summit of an eminence, and compassed with walls; the lower town is partly situated upon declivities, stretching down from the ramparts, and the slopes of the hills, which line the harbour, and is flanked on either side by two long piers, upwards of 2000 feet long; its population exceeds 29,000. During the summer the number of visitors generally amount to 10,000. Good and friendly feelings appear to exist between the French and English families. The distance from London Bridge is 120 miles.

The inhabitants say that the town of Boulogne is one of the most ancient in France, and its origin may be traced back to the invasion of the Romans. This part of the country was at that time called Morina. When Julius Cæsar had rendered himself master of Gaul, he built a city on the present site of the old town, in order to preserve his conquests, and to facilitate his communication with Britain. Quintus Pedius, one of his lieutenants, gave to the town the name of the place of his nativity, (Boulonia,) from which is derived Boulogne, 54 years B.C. The old town is still encircled with feudal ramparts, and entered by three arched gateways.

The ramparts, citadel, palaces, convents, seminaries, churches, &c., are grand and worth seeing, showing the ingenuity of the mental powers of man. The museum contains nine extensive galleries, enriched with a valuable collection of curiosities; the library open, free from ten to three daily, containing 22,000 vols., in ancient and modern languages, and 300 manuscripts, many of them of the 7th, 10th and 11th centuries. The music academy is open, free of all expense; also the drawing academy, to both French and English. The town contains thirty boarding, and many day schools for the instruction of both sexes, many of whom are wholly English. The town likewise possesses a great number of learned, private professors in every branch of knowledge; but you know the number was not complete until the Mormon professor appeared with his encyclopedia. Such is the brief account of the town, destined, I hope, for the Gospel conquest. The arrival of the false prophet (as they say) at Boulogne, spread like fire, and due warning given by the shepherds to all the flocks not to handle such, nor *taste* the poisonous pastures of the said false teacher, &c.

I have visited three clergymen of the Church of England, the Protestant French clergymen, Baptist Ministers, the Wesleyan Ministers, &c., but my reception was rather cold. I left the pamphlet, entitled "the Kingdom of God," &c.,

with fifty families. I hope the Lord will find me one friend amongst them, if not I shall go on.

Yours in the Lord,

W. HOWELLS.

A BASE CALUMNY REFUTED.

Dear Brother Pratt,—I spent a day or two in Manchester a few weeks since. Whilst there I was shown a large bill purporting to have been issued by a Mr. Paul Harrison, who styles himself “formerly an Elder of the Church of Jesus Christ of Latter-day Saints,” and I was told that he arrogated to himself the dignity of “President Elect of France, Ireland, and the adjacent Islands.” He gave notice of his intention, upon an evening named, to make a general exposé of the various enormities believed in and practised by the Latter-day Saints.

I was amused, I assure you. The idea of a man BEGINNING at this late date to expose Mormonism IS RIDICULOUS. Why, sir, Messrs. Bowes, Palmer, and Hepburn of redoubtable memory, together with scores of other *philanthropists* of equal zeal and celebrity, have been endeavouring to expose Mormonism, with all its enormities, for years past. Books and pamphlets, without number, have been issued, entitled *Mormonism Exposed*, &c., &c. for the last nineteen years, and some of them too, written by men professing to hold far higher titles than “President Elect,” and yet it appears, in Mr. Harrison’s opinion, that Mormonism is not sufficiently exposed. The fact is, the Latter-day Saints themselves have spared neither labour nor means to EXPOSE Mormonism; they have at this time near *three thousand* elders and priests in England alone, endeavouring with all diligence to *expose* Mormonism before the whole nation, although they have a very different end in view from that aimed at by the worthies before mentioned.

Upon enquiry I ascertained that he was formerly a member of the church, but was excommunicated sometime since for adultery and other transgressions; and now, like Satan after he fell from heaven, he is going about and bringing railing accusations against the Saints. He is accompanied by two women, one of whom, I suppose, is his wife, while the other holds the station of FEMALE friend. Whilst he is lecturing one of them stands at the door to receive the pennies, and the other is engaged in hawking pamphlets, purporting to contain copious extracts from a work entitled the *Peace Maker*, which he says was written and published by Joseph Smith, in Nauvoo, sometime in 1842, in proof of which he exhibits an original copy, with Mr. Smith’s name attached as printer.

It is this last *crowning* falsehood that has led me to notice him. Was it not that I am desirous that no honest-hearted man or woman should be deceived with regard to the origin of this book, and thus be led to associate the name of Joseph Smith with such a nonsensical medley of stuff as it contains, I should consider it entirely unnecessary to pay the least attention whatever to the low scurrilous mess of balderdash of which both his lectures and pamphlets are made up.

Sometime previous to the year 1842, Mr. Smith established a printing office in the city of Nauvoo, for the purpose of printing the various publications of the church, and executing job work for the convenience of the public. He placed a foreman over it to take charge of the printing department, and although the business was done in his name, it was frequently the case that he was not inside the office once in a month. A Mr. Udney H. Jacobs, not a member of the church, who lived a short distance from Nauvoo, came to the office and wished the foreman to print several hundred copies of a work, entitled the *Peace Maker*, written by himself. The foreman did so, and of course attached Mr. Smith’s name as printer, who was entirely ignorant of the matter until he saw the work in print, with his name attached. Feeling indignant that his name should be associated, even in the character of printer, with the author of such a work, he immediately published an article in the *Times and Seasons*, vol. 4 page 32, dated Dec. 1st 1842, expressive of his feelings, that there might be no misunderstanding of the matter in the mind of any person whatever. A copy of which I subjoin.

"There was a book printed at my office a short time since, written by Udney H. Jacobs, on marriage; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish my name associated with the author's in such an unmeaning rigmarole of nonsense, folly and trash."

"JOSEPH SMITH."

Taking it for granted that enough has been written upon this subject, I close by subscribing myself, your brother in the gospel of peace,

ELI B. KELSEY.

THE OVERLAND ROUTE TO CALIFORNIA.

To the Editor of the Birmingham Journal.

Dear Sir,—Perhaps you may deem the following extract from my son's letter worthy of a place in the *Journal*, If so it will oblige, yours truly, * * *

Birmingham, January 24, 1850.

"City of the Great Salt Lake, Rocky Mountains, October 6, 1849.

"My Dear Father—I scarcely know how to commence the chequered history of my journey from New York, but will endeavour to give you a very abbreviated account, reserving my journal until we again meet, which happiness will, I trust, yet be permitted to us. We started, twenty-four in number, on 10th of March, armed and equipped for a long and toilsome journey. During the first part, having the advantage of hotels, we were very merry, and enjoyed ourselves amazingly, but this was not to last long, as we had yet to experience the toils of a camp life. We travelled some 1,000 miles upon the Mississippi and Ohio rivers in American steamers, a mode of transit I am by no means partial to, as I was in a fever of apprehension the whole time, the accidents on these rivers being innumerable. They arise from "snags" pieces of timber sticking up in the muddy waters, from fire, collision, and bursting of the thin boilers, which are placed under the saloon. This part of our travel was, however, accomplished, with only the loss of a few goods; and in the early part of May our mules were purchased, and we were ready for a start across the prairie. Our party had four wagons, each drawn by eight mules, and, in addition, we rode upon these combinations of all that is stupid, spiteful, and obstinate. For some little time I enjoyed the change—the novelty of this predatory mode of life. At day-break we left our tents, were soon busy around the camp fire, preparing breakfast. Our stores did not admit of much variety; coffee, bacon, and hard biscuit, forming the staple of our provisions. The weather soon became oppressively hot, the thermometer rising to 100 and 110. This was rendered very trying by the entire absence of shade upon this ocean of land; indeed these vast plains closely resemble in atmospheric phenomena and in the appearance of the ground, the dry bed of some mighty sea. * * * * The heat, with the quality of our food, soon produced bilious fever, and before our journey thus far was accomplished, half our number had suffered from this complaint. We were much mistaken in believing the route a healthy one, the road being marked with the graves of victims to the California fever. Turning over the leaves of my journal, I find the following account of a night in the prairie, and only one of many similar:—June 19: We had not been an hour in our tents before one of the dreadful storms swept over us: the horizon was of the deepest purple, illumined occasionally by flashes of forked lightning, the accompanying rain resembling, at the distance at which we stood, a rugged cloud descending to the earth. I cannot describe the startling effect of the thunder—each clap resembling some immense cannon, shaking the very earth. I have a full perception of the sublimity and grandeur of these storms, but cannot attempt an adequate description. When the storm reached the tent it was blown over, and we were left to seek shelter in the best way we could. I dragged my coverings under a wagon, but soon found I was lying in a pool of water, with saturated blankets. I then crawled into a wagon, and in a cramped position, bitten horribly by mosquitoes I passed an emphatically miserable night. * * * *"

About the middle of June I was taken ill, and with slight interruptions, continued so till we reached this 'city.' You will perhaps imagine that being so styled, it resembles an English city, but it is only in prospect. The houses are either of logs, or built of mud bricks, called 'dobies' and but in a few instances are not larger than one or two rooms; but time will accomplish much for this energetic and faithful people. Each house stands in $1\frac{1}{4}$ acre of garden ground, eight lots in a block, forming squares. The streets, which are wide, are to be lined with trees, with a canal, for the purpose of irrigation, running through the centre. As our wagon entered this beautiful valley, with the long absent comforts of a home in prospect, I experienced a considerable change for the better; and when, to my surprise and gratitude, I met a pious, kind, and intelligent artist, and a countryman also, who took me, emaciated, sick, and dirty, to his humble home, my happiness seemed completed. * * * * You must, from *their own works*, read the history of the Mormonites, and you will then learn how this despised people have been persecuted and driven from place to place, until they have at length found a haven in the all but inaccessible valley of the Rocky Mountains, where are gathered together, almost from every nation, some 10,000 of those who felt happy in sacrificing all that the world holds dear, for the sake of their faith; and after struggling with innumerable difficulties and hardships, are building their temple in the wilderness, and are rapidly increasing both in spiritual and temporal wealth, having a church organized according to the New Testament pattern, and endeavouring to live by every word that proceedeth from the mouth of the Lord. The land here is most fruitful; I am told it produces eighty bushels of wheat to the acre; and vines, delicious melons, with other fruits and vegetables, grow in profusion. A city lot—that is, $1\frac{1}{4}$ acre—may be purchased at 1 dollar 50 cents., and would produce food sufficient for my wants the whole year. No man with ordinary intelligence can be poor in such a place, and then, glorious privilege, he can be free from the harassments and perplexities which continually destroy the peace of those who live in an artificial state of society. * * * * When recruited, in order to accomplish the remaining 600 miles, the distance that still intervened between the city and California, the wagons were sold, and ten of our number started for their original destination, through mountains covered with snow, with a prospect of being slain by Indians, or of feeding either upon their mules or each other. The other thirteen remained, earned their living in different ways, until later in the season; and have since started upon a southern route of 1,600 miles, for the gold mines, leaving me still too unwell to accompany them." * *

REFLECTIONS ON TRUTH.

Truth is the great universal law, whose end is to effect the greatest good to the greatest number, in the best and most economical manner.

It is humanity's compass o'er the ocean of eternity, it is light shining in a dark place.

Truth is eternal and unchangeable, its nature simple, its character progressive, its power almighty, its value inestimable, its march onward, its path undeviating. Nothing preceded it, its priority is absolute; it had no origin, it will have no end; it was, and is, and is to be; the Alpha and Omega of all existence. It remains unchanged amid all the mutations of this ever-changing universe, the alone immovable, amid all moveable things. Empires may rise and fall, nations may flourish and pass away, thrones may totter and crumble to dust, yet, diamond truth still lives and reigns, its power unabated, its nature unchanged. The land and sea may change their places, and the foundations of the earth be restored to their primitive chaos and confusion, the sun and moon may be clothed in blackness, the stars in wild confusion start from their orbits, the heavens and the earth "depart as a scroll," while "the elements melt with fervent heat," and the "crash of worlds" takes place; still truth retains its beauty and its brightness, unsullied and unimpaired as ever, while purity and perfection mark its path, and stamp its features with a bold relief.

Men may speculate and theorise, propound and plan, and heap up monuments of their impious folly, while the tide of human opinions may ebb and flow, grow stormy and tempestuous, spreading on the shore of time its foam and filth; yet, truth, like a towering rock still braves its fury, and stands forth with a bold prominence, the fatal reef on which false systems wreck. As it was in the beginning, "when the morning stars sang together, and the sons of God shouted for joy," so it is now, and ever will be, even after the mighty angel hath declared that "time shall be no more."

Truth is so simple that "whoever runs may read," and a wayfaring man, though a fool in other respects, need not err in this; here the meanest capacity, and the mightiest intellect are placed upon a level, that no man may glory in himself. The beauty of romance, and the pleasures of the imagination fade by contrast with the sublime simplicity of eternal truth. Through its simplicity are the privileges and responsibilities of all made equal, and the justice, wisdom and mercy of God magnified and greatly extolled. Nought can withstand the force of truth, for it is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. "Like a hammer that breaketh the rock in pieces," "it is mighty and effectual, even to the pulling down of the strongholds of sin and satan, and of spiritual wickedness in high places."

Darkness and doubt, ignorance and superstition flee before it, as morning mists before the orb of day. Despots and tyrants fail at its coming; the sceptre of dominion and the reins of government fall from their trembling hands, while the captive and the prisoner burst their bonds, rejoicing in the freedom of the sons of God. "It converteth the soul, it maketh wise the simple, it rejoiceth the heart and enlighteneth the eyes."

When other things shall loose their value, and grow insipid to the minds of men, truth shall shine forth with redoubled splendour, its lustre and magnificence heightened by the contrast. Its price exceedeth that of rubies, and its glory surpasseth that of the diamond as light excelleth darkness.

It goeth forth conquering and to conquer, it runneth swiftly and its course is glorified; it turneth not to the right nor the left, but perseveres in its onward path, its reward with it, and its work before it.

It is the highest interest of man to come in possession of truth, and his most bounden duty to act strictly in accordance with her golden rules, that by so doing he may become entitled to those blessings which are held in reversion for her faithful and obedient followers. Opposition to the truth has been in all ages the prolific source of all our evils; while on the other hand, obedience thereto is the highway to holiness and peace, happiness and exaltation, knowledge, power and eternal life. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the rewards she hath in store for them that love her; joys unspeakable and full of glory; treasures incorruptible and undefiled, communion with Gods and angels; immortality and eternal life; thrones and dominions, principalities and powers, are among the number she hath been pleased to reveal.

Just in proportion to our knowledge of truth is our responsibility, and just in proportion to our obedience thereto is our righteousness, and according to our diligence in acting upon it, so is our exaltation in the scale of being and intelligence, for there is no righteousness apart from truth, nor honour apart from obedience.

Truth is brighter than the sun, fairer than the moon, and more terrible than an army with banners, "its voice is a voice of majesty and power, mighty in operation."

Happy, yea, thrice happy is the man who is acquainted with truth, far happier he who authorised and sent, turns many to her paths, for he shall shine as the stars of heaven, and as the brightness of the firmament for ever.

"The enjoyment of truth is—liberty. Confidence in truth is—faith. Obedience to truth is—righteousness. The possession of truth is—knowledge. Submission to truth is—humility. The action of truth is—power. The effects of truth are—peace and assurance. The end of truth is—perfection."

JAMES BELL.

TRY IT AGAIN.

Should the changes in life, like the tide's ebb and flow,
 Be ceaseless and varied in form,
 And the frail bark of life in a moment forego,
 Its reck'ning amidst the dark storm.
 Stand firm to the helm, close furl each sail,
 While the tempest sweeps over the main;
 There is hope in the wind, tho' destructive the gale,
 'Twill calm and we'll try it again, again!
 'Twill calm and we'll try it again!

There ne'er was a valley but hill tops appear,
 Nor a storm but was spent to a calm;
 Nor a pain without pleasure, a hope without fear,
 Nor a wound but had always a balm!
 When the clouds of adversity gather around,
 And our friends turn their backs in disdain,
 Though the world should conspire all our hopes to confound,
 Let us up and go try it again, again!
 Let us up and go try it again!

The fears of sad parting, the pangs of regret,
 The sighs of fond hope or dull care;
 Are feelings implanted to make us respect,
 The death-sting of hopeless despair!
 Yes, the tear-drop of sorrow may darken the eye,
 Like the sunbeams obscured by the rain,
 But, the clouds will disperse o'er hope's gloomy sky,
 To brighten our hearts up again, again,
 To enliven our hearts up again!

Then why should we shrink, though the chances of fate,
 Are mingled in life's bitter cup!
 'Tis a mixture designed by kind heaven to elate,
 And strengthen us *ne'er to give up*.
 Then come weel or come wo, let whatever betide,
 Let us run, for the prize we'll obtain;
 Though the race may be lost by the swiftest who ride,
 Let us up and go try it again, again!
 Let us up and go try it again!

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 19TH OF FEBRUARY TO THE 7TH MARCH, 1850.

James S. Cantwell	£6 13 9	Brought forward.....	£34 15 7½
Thomas Clarke	7 0 0	James Armitstead	3 0 0
George P. Waugh	5 0 0	William Speakman	9 0 0
John Godsall	6 0 0	James Walker	10 0 0
Henry Thomas	2 0 0	Alfred Cordon	5 0 0
James W. Cummings	5 0 0	William West	20 0 0
Thomas Smith	3 1 10½		
Carried forward	£34 15 7½		£81 15 7½

JUST RECEIVED FROM AMERICA, about 50 of each of the back numbers of the "FRONTIER GUARDIAN," for 1849, price 3d. each. The numbers for 1850 will be 5d. each, the price being higher in order to cover the American and English postage.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 7.

APRIL 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

May 25th.—A hard frost last night, and at 5½ o'clock the barometer stood at 26.350, attached thermometer 40 deg., detached thermometer 35.8 deg. The morning is calm with a beautiful clear sky. We fed the whole company of Indians both last night and this morning. They appear very friendly, and have a written recommendation in the French language, from Mr. Papan, one of the agents of the American Fur Company. They brought with them the U. S. flag. We travelled five and a quarter miles, when I halted a few moments to take the sun's meridian, which gave the latitude 41 deg. 41 min. 46 sec. We travelled seven miles further in the afternoon, and encamped for the night a few miles east of the meridian of Chimney Rock. I here took a lunar distance for the longitude; also, by an imperfect trigonometrical measurement with the sextant, at the distance of about three miles, Chimney Rock appeared to be about 260 feet in altitude. Musquitoes are troublesome this evening. On account of the late rains the ground has been quite wet during the day. The soil being of a soft marly formation, causes the water to stand in ponds and pools, which have been numerous for 15 or 20 miles, making a good harbour for frogs, which by their music seem to enjoy themselves much.

May 26th.—At seven o'clock this morning, the barometer shows 26.149, attached thermometer 58 deg., detached thermometer 56 deg. The morning is calm and clear. In about four and three-quarter miles we arrived at the meridian of Chimney Rock, our road being about three miles to the north of it. The Platte valley is here about 3790 feet above the level of the sea. Two and a quarter miles further and we came to a halt, latitude 41 deg. 45 min. 58 sec. The variation of the compass, as ascertained by the sextant, is 12 deg. east. In the afternoon travelled five miles and encamped for the night. The prairie still wet; grass a little better than usual. Grasshoppers seem to be an inhabitant of this country: I noticed that there were plenty in dry places. Prickly pears are becoming more numerous. There is no timber on this side of the river, and we are dependent altogether on flood-wood, which is also very scarce, and buffalo excrement, which is also diminishing in quantity as we go west. No buffalo seen for several days; antelope yet plentiful. The sky overspread with clouds. Wind north-east and some few drops of rain about sun down. Endeavoured to get some astronomical observations during the evening, but clouds prevented.

May 27th.—At half-past five o'clock the barometer showed 26·078, attached thermometer 56 deg., detached thermometer 53 deg. The morning calm—sky clear. Some dew deposited during the night. A trigonometrical measurement with the sextant gives the width of the river at this place 792 yards. From our last night's camping place, we journeyed 12 miles, which brought us to the meridian of the highest peak of Scott's Bluffs, nearest to the river on the south side. By a meridian observation of the sun, I determined the latitude of the north end of these bluffs to be 41 deg. 50 min. 52 sec. We travelled one and three-quarters of a mile from the meridian of these bluffs, when perceiving a heavy thunder shower approaching from the north west, we concluded to camp for the night. One characteristic of all the showers in this country with which we have been visited, is the great winds with which they are accompanied, rushing in fitful and violent gusts, but yet of short duration. To-day, the bottoms near the river have looked refreshingly green, affording a luxuriant herbage for our animals. As you recede from the river, the bottoms assume a more sterile aspect—they produce but little grass or vegetation, with the exception of the prickly pear, which here flourishes in great abundance. The roads this afternoon have been quite dusty, showing that the late rains with which we were visited some forty miles below, did not extend west as far as this. To-day saline efflorescences have again made their appearance in considerable abundance. The bluffs on the opposite side of the river exhibit themselves in a great variety of forms, presenting scenes remarkably picturesque and interesting in their appearance. There can be seen towers and castles of various forms and heights; perpendicular walls, some of whose outlines are circular, others rectilineal. Deep notches, both semicircular and rectangular, seem to be excavated in their summits. Many of these scenes closely resemble the artificial works of man thrown partially into disorder and confusion by some great convulsion of nature. The shower passed to the north, giving us but a slight dash of rain.

May 28th.—At six the barometer stood at 26·048, attached thermometer 53 deg. detached thermometer 52 deg. The morning is rainy with a moderate south-east wind. About eleven o'clock we resumed our journey. The rain having ceased, the wind has changed more into the north-east, and thick heavy clouds overspread the sky. We made 11½ miles during the day, over a soil barren and sterile, according to its present aspect. A very few scattering trees were seen on the opposite side of the river, of what kind we could not tell in the distance; they were, I believe, the first seen for several days, with the exception of small cedars or pines, which are thinly scattered over and upon the sides of the bluffs, more particularly those on the south side of the river. Small hillocks or ant-hills are numerous; they consist of small pebbles or gravel, accumulated with great industry from the neighbouring soil. Mingled with these were found, in different places, small Indian beads, which these insects had *collected* to beautify and adorn their habitations, I say *collected*, for it cannot be supposed that they were a home manufacture of their own ingenuity. The air in places has been much perfumed by an herb, called by some "southern wood," which grows in large quantities, generally preferring, with the prickly pear, a dry barren soil. Dandelions, pig-weed, pepper-grass, dock, and various other plants common to the east, are to be seen in this country. The prickly pear has a very good flavour, and with sugar makes a very good substitute for fruit.

May 29th.—The forenoon has been rainy; wind still in the east. At 10½ o'clock the barometer stood at 26·105, attached thermometer 49·7 deg., detached thermometer 48·5 deg. About noon the people were called together and addressed by several of the Twelve upon the necessity of a prayerful, faithful, and upright course before the Lord; and instead of spending time in idleness and vanity, to lay up a store of useful knowledge from every thing that was seen and heard. About one o'clock p.m., we resumed our journey, and travelled eight and a half miles. No grass of any consequence except near small streams, one of which, about 12 feet wide, runs near our camp. A little to the east of this our road passed near the bluffs, in which we saw some soft greyish sandstone: many of the hills consist of large quantities of cobble stone. One of the sandstone rocks projected from the bluffs, very much resembling the stern of a steam boat, and from this circumstance I called it BOAT ROCK. This evening a thunder shower passed over.

May 30th.—Sunday. To-day we appointed as a day of fasting and prayer: the people met in prayer-meeting in the forenoon, and in the afternoon some preaching and exhortation. In the course of the day, the Twelve, with some others, made two excursions among the bluffs, where we all called upon the Lord. At eight o'clock a.m., the barometer stood at 25.974, attached thermometer 62 deg., detached thermometer 64 deg.; the morning calm, and the clouds breaking away, the deep blue sky is seen in places. Towards evening a thunder shower; and just as I was retiring to rest, there came up another small shower of rain from the west. The moon shone in brightness in the east, being about half an hour above the horizon, and by the refraction of its mild rays through the falling drops, it produced a beautiful lunar rainbow in the west, but little inferior in brightness to a solar rainbow. Chimney Rock, though forty miles distant, can be seen from the bluffs, while the lowering peaks of the Black Hills, west of Laramie, present themselves like blue clouds stationary in the horizon.

May 31st.—At five a.m., the barometer stood at 25.955, attached thermometer 38 deg., detached thermometer 35.8 deg. A very gentle breeze from the north west, with a clear blue sky and a frosty carpet of grass, renders the morning serene and pleasant. We travelled nine miles this forenoon, and halted about one and a half miles from the bank of the river, lat. 42 deg. 4 min. 30 sec., and in the afternoon travelled seven and three-quarter miles further and encamped by the side of a stream of water about one rod wide, shallow, and having a swift current. The bottom a mixture of gravel and sand; the water having the same muddy, yellow colour as that in the Platte. The most of our journey to-day has been over a sandy soil, with but little vegetation, making it very laborious and fatiguing to our animals. The monotony of the landscape has been somewhat relieved by a few straggling cotton-wood trees, and larger quantities of willow than usual.

June 1st.—At twenty minutes past five the barometer stood at 25.794, attached thermometer 45 deg., detached thermometer 42 deg. The morning calm and clear. We travelled five and a half miles and halted directly opposite or north of an old trading post, situated on the right bank of the north fork. This trading post is now in ruins—some few chimneys yet standing. Latitude of left bank 42 deg. 9 min. 24 sec. In the afternoon travelled six and a half miles, which brought us opposite Fort Platte, or about 40 rods below, where we encamped, making 227½ miles above the junction of the north and south forks. Fort Platte is situated on the right bank of the north fork, and about half a mile from its junction with the Laramie fork. This fort is now vacated and is fast crumbling to ruins. Its exterior dimensions are 103 by 144 feet, and 11 feet in height, being built of clay or unburnt brick. Fort Laramie is situated on the left bank of Laramie fork about one and a half mile from its confluence with the North Fork. Its walls are built of clay or unburnt brick, being about 15 feet high, and of a rectangular construction, measuring on the exterior 116 by 168 feet. Ranges of houses are built in the interior adjoining the walls, leaving a central yard of above 100 feet square. This post belongs to the American Fur Company, and is now occupied by about eighteen men with their families, under the charge of Mr. Boudeau.

June 2nd.—This morning I intended to have taken a lunar observation for the longitude, but clouds prevented. The day is calm, sky thinly overspread with clouds. Thermometer at six a.m., 52 deg. Soon after our arrival last evening we were visited by some of our people from the fort. They had been waiting with their families for us a few days, intending to cross the mountains with us. They had wintered, with a larger company of the church at Pueblo, about 250 miles to the south. They were from the south part of Illinois and the southern states. From these we obtained some information in relation to the welfare of a portion of our battalion who enlisted last July in the service of the United States against Mexico. This detachment was stationed during the winter at Pueblo, and it was expected that they would be ordered to march this summer to Upper California by the way of Fort Laramie and the South Pass. By a small party from Fort Bridger on the other side of the South Pass, we learned that two weeks since the snow was several feet deep on the Sweet Water and among the mountains. They were obliged to leave their wagons in charge of a portion of their company, and rush through with their horses to this place, in order to find grass to sustain them: the

most of them had just left on their return for their wagons. The North Fork at this our encampment is 108 yards wide, being deeper than usual. Though the bottom is gravel, it is, at this stage too deep to be forded. With a sextant and an artificial horizon, I, in company with several others, crossed over the North Fork in our skiff of sole leather, and walked up to Fort Laramie. We were kindly received and seated in a neat comfortable apartment, and after a social and cheerful chat with Mr. Boudeau and others, we walked down to see his flat boat, which we engaged at the reasonable price of 15 dollars, to ferry our wagons across, as travelling further upon the left bank of the North Fork, would, if not altogether impracticable, be attended with much difficulty. The breadth of the Laramie fork near the fort, is 41 yards. By a meridian altitude of the sun, I determined the latitude of Fort Laramie to be 42 deg. 12 min. 13 sec., differing from Capt. Fremont only 3 sec. of a degree, or about 18 rods. By a mean of several barometrical observations during our short stay of three days, the height of the fort above the level of the sea was calculated to be 4090 feet. On account of Indian aggressions and the great droughts to which this country is subject, agriculture is entirely neglected—they are dependent on the buffalo for meat, and on the States for articles of produce. Mr. Boudeau informed us that the Crow Indians were in the habit of making annual excursions to the fort, and stealing all the horses and mules they could lay their hands upon. Some few weeks before our arrival they had succeeded in stealing all their horses and mules to the number of twenty-four; and in the course of a few years they had stolen upwards of 200 horses from them. The timber in this region is scarce, consisting of some few ash and cotton wood. With a net, which we had with us, we caught some pike-fish.

June 3rd.—The morning is cloudy, with a high south east wind, thermometer standing at five o'clock at 51.5 deg. We commenced ferrying across the north fork early in the morning, averaging about four wagons an hour. Yesterday afternoon we saw with our glasses three or four white men coming in on horseback they were on the opposite side of the Platte and soon arrived at the fort. This morning brought us the news that they were from the States, having made the journey in seventeen days, passing about 2,000 wagons in detached companies on their way to Oregon. One small company is expected in to-morrow, another larger the next day, and one still larger the day following. We understand that these emigrants are principally from Missouri, Illinois, and Iowa. Many other companies were making preparations to leave the frontiers soon after these gentlemen left. The tide of emigration seems to be on the increase. M. Boudeau informed us that they had had little or no rain here for two years, until of late. This afternoon we were visited by a thunder storm from the west accompanied with high wind and hail.

(To be Continued)

THE GATHERING—KINGDOM OF GOD, &c.

BY ELI B. KELSEY.

“Come out of her, O my people.”

The subject of the gathering is a great stumbling stone and rock of offence to many who make but a partial investigation of the gospel as revealed through JOSEPH SMITH. “Why (says the objector) cannot GOD save me as well in my own native land as in the land of America? Why is it necessary for me to leave the land of my fathers, and take my journey to the western wilds of a far distant continent? Nothing is impossible with GOD, and he can save me in one place just as well as another.” With this consoling reflection they quiet any feeling of uneasiness that may arise in their breasts, from the signs of the times or the declarations of the servants of GOD. The Lord, no doubt, *could* do many things that he never will do; and one thing it is quite certain He never will do, and that is, save a man who will not first strive to save himself; by rendering obedience to the principles laid down in the gospel. The doctrine of the gathering has been taught to a greater or less extent, in every dispensation of the gospel that has been given to man. Enoch preached the gathering in his day; all that gave heed unto his teaching

were gathered together unto one place, where, no doubt, they united their strength and reared up a temple to the Lord, in which they were instructed in the knowledge of heavenly things, until they obtained such power with God through faith, that they received translation and were thus delivered from the evils that were coming upon the earth, because the inhabitants thereof had rejected the plan of salvation offered them. All flesh had become corrupted before God—the earth *groaned* and travailed because of the dreadful abominations committed upon the face of it; and that the benevolent purposes of the Lord towards those who loved Him and kept his commandments might be fulfilled—that it might not be with the righteous as with the wicked. Enoch and his city were translated to another and fairer realm, where they could bask in the sunshine of His favour, while at the same time His wrath and indignation was poured out upon the inhabitants of the earth, because they rejected the gospel of the gathering taught by Enoch. At a later date, Noah was sent with a message of warning to the inhabitants of the earth, to make known unto them that the God of heaven had determined to send a flood, that the earth might be *baptized* with water, and iniquity *washed* from the face thereof.

Noah's message was a principle of *gathering*, to a limited extent at least. It is supposed by many that Noah's ark was intended as a means of salvation for all who would give heed to his message and repent of their sins. This is a great mistake. Noah was never commanded to build an ark for the salvation of a single soul, save those of himself and family. God knowing him to be a good man, and one who would do as he was commanded in all things, entrusted to him the salvation of a *seed* of every species of beast, fowl, and creeping thing; and, in the absence of revelation upon the subject, we have every *reason* to believe that God told him not only to warn his brethren of what was coming on the earth, but to instruct them to gather together and unite their strength and build arks, like unto the pattern shown him, for the salvation of themselves and families. If they would not put sufficient confidence in the message sent them to do this, and thus manifest their faith by their works, they were not worthy of salvation and could not obtain it. I am aware that there are many *PIOUS* persons who will not receive any revelations but those recorded in the *Bible*, and who will find fault with the assertion that the inhabitants of Enoch's city accompanied him in his *walk with God*, and that they were translated with him, from the fact that no mention is made of it in the *Bible*. If there is no biblical testimony to substantiate the assertion, there is none against it; and we have the most abundant evidence of the fact in the revelations of God given through his servant Joseph. Abraham was commanded to go out from the land of his nativity into a strange land. He did so, and took with him as many as would believe in the message he had received: he thus obtained favour with God, and by continuing in obedience he ultimately obtained the promise that in his seed *all* the nations of the earth should be blessed—that he should be the father of the faithful, and that all who should come into the kingdom of God, from that time forth, should be his children by birth or adoption. Lot fled out of Sodom to obtain salvation when the cities of the plain were destroyed. Israel fled out of Egypt to escape from bondage, and to enjoy the blessings of a land of promise. God stirred up the hearts of Pharaoh and the Egyptians to oppress them with tasks grievous to be borne, that they might be a willing people when the day of his power should come. I might refer to many examples recorded in the scriptures, where the commandment to “come out of her my people” was gladly obeyed and great blessings obtained thereby.

Jesus endeavoured to establish the principle of the *gathering* among the Jews whilst he was with them in the flesh:—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have *gathered* thy children *together*, even as a hen *gathereth* her chickens under her wings, and ye would not.”—Mat. xxiii. 37. We learn from the above, that if the Jews had listened unto JESUS, HE would have set up a standard in Jerusalem, unto which the dispersed of Judea could have gathered, and would have been sheltered under its folds from all evil, as the brood are sheltered under the wings of the hen; and because they would not, a curse was to come upon them, and the *HOUSE* (*temple*) which they prided themselves so much in having built unto the Lord, should be left desolate. He would no more enter into it:—“behold, your house is left un-

to you *desolate*, as a witness of which the VEIL of the HOLIEST of HOLIES was rent assunder. They were not to behold him again, until they had *gathered themselves together*, “for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.”—Mat. xxiii., 39. Having reference to the time, when, having gathered in from their long dispersion, and built up the waste places of Judea, their enemies would come upon them—their city be taken—and their women ravished—to a time when destruction appeared inevitable; then would He come to their rescue, and they be led to rejoice with exceeding great joy, because of the mighty deliverance they would at that time receive.—See Zechariah xiv.

The subject of the gathering of Israel in the last days is of the most thrilling interest to every Latter-day Saint, one upon which the ancient Saints delighted to dwell. The future glory of Zion was a theme which called forth strains of poetic eloquence from Isaiah’s pen. Jeremiah ceased for a time his mourning and lamentation over Israel’s sins, and broke forth in exclamations of joy and gladness. Ezekiel, Daniel, Hosea, and their successors had a view of it given them to comfort and console them after a lengthy vision of the desolation and dire calamities that were to come upon Israel, because of transgressions. Its influence upon their feelings was like that occasioned by the sight of a beautiful oasis in the midst of a desert upon those of the weary traveller.

It has ever been the purpose of the Lord to classify his people and separate them from the wicked and ungodly that He might bring them into such situations as would be favourable for their instruction in principles of righteousness, that they might be governed by laws of His own enactment, which could not be done were they to remain in a scattered condition, for as the heavens are above the earth, so are the ways of the Lord above those of sinful men; as light is opposed to darkness, so are his laws opposed to those of all the wicked kingdoms of the earth. Mankind are much more prone to follow evil than good; of this we have abundant evidence in the conduct of the children of Israel, hence God sought to separate them from every other nation, lest they should partake of their sins, and consequently receive of their plagues. Who is there that cannot see the necessity of such a separation? What affinity hath light with darkness, or the Sons of GOD with those of BELIAL? NONE; therefore they should be separated for the best of all reasons, they *cannot live together*.

God, at sundry times has endeavoured to establish His kingdom upon the earth: in every case it has been thrown down and destroyed. But He has declared by the mouth of the prophet Daniel, that in the last days He would set up (begin) a kingdom upon the earth, which should not be thrown down, neither be given to another people (than His Saints).—See Daniel ii., 44. “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all *these* kingdoms, and it shall stand for ever.”

Five things are essentially necessary in the formation of a kingdom, viz.: 1st, SPACE (without which no kingdom can exist); 2nd, A KING; 3rd, SUBJECTS; 4th, LAWS for the government of those subjects; 5th, OFFICERS, duly authorised to administer those laws. We find from reading the next verse, that the kingdom spoken of was to take its rise in a mountainous country, “forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the King what shall come to pass hereafter; and the dream is *certain*, and the interpretation thereof *sure*.”

Inasmuch as space is essential to the existence of this kingdom, and we have proven that the centre of this space, or at least that portion from whence the kingdom takes its rise is *mountainous*, it only remains to be proven in what part of the earth’s surface this space is situated; to do this, it will be necessary to take into consideration the location of the various kingdoms forming the great image spoken of by *Daniel*. 1st. The Babylonian Empire, represented by the head of gold. 2nd. The Medo Persian Empire. 3rd, the Grecian. And the 4th, represented by the legs of iron, was the Roman Empire. The feet and toes, part of iron and part of clay, represent the KINGDOMS of modern Europe, into which this last great empire was di-

vided. Hence it appears, that the image lies extended from east to west—the head of gold, and the breast and arms of silver, in Asia. The belly and thighs of brass, extending to the borders of Asia and Europe. The legs of *iron*, and feet and toes, extending to the western boundaries of Europe. Now the *STONE* or *KINGDOM* spoken of by Daniel, is to *smite* the image on the feet, to do which it must necessarily come in contact with them from an opposite direction, or from the west. Where will it come from? the midst of the Atlantic Ocean? No; for as before shown, it is to take its rise among *mountains*, consequently we must of necessity cross to the continent of America in search of it. Now, that the portion of *SPACE* in which the kingdom is to take its rise has been traced to the American continent, it remains to be proved in what part of that land it is situated. Inasmuch as God is the *King* or head of the government to be established in the last days, it will only be necessary to prove in what portion of the American continent he will reign, to find where the seat of his kingdom will be.—Micah iv. 7. “And I will make her that halteth, a remnant, and her that was cast off, a strong nation, and the *Lord* shall *reign* over them in Mount Zion from henceforth, even for ever.”

From the above we learn that the name of the capital of His kingdom is to be called Zion. Now let us seek for the location of Zion. “Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King.”—Psalms xlviii. 2. “I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood.”—Psalm cxxxii. 4—6 verses. By comparing these passages with those before quoted, we find that Zion is located in the fields of the wood (prairies of the wilderness) in the northern part of America. Indeed we might with propriety consider the Gentile nations of the New World as forming a part of the feet and toes of the image, from the fact that they are the descendants of those inhabiting the kingdoms of modern Europe, and have all the characteristics pointed out by the prophet.—See Daniel ii, 41—44.

The inhabitants of Zion are to be gathered out of all nations.—See Jeremiah xxxi. 6, 7 and 8 vers.

“For there shall be a day, that the watchman upon Mount Ephraim shall cry, arise ye, and let us go up to Zion, unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel, Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with the blind and the lame; the woman with child and her that travaileth with child together: a great company shall return thither.”

(To be continued.)

TO THE SAINTS IN NOTTINGHAM, MANSFIELD, AND CHESTERFIELD.

Liverpool, Feb. 15th, 1850.

My dear Brethren and Sisters,—I feel it a duty incumbent upon me to address a few lines to you, whom I love in the Lord Jesus Christ. The fulness of the everlasting gospel being revealed from the eternal heavens in these last days, hath made us one, in the family and kingdom of our God, and hath wound around our hearts the cords of love and sweet affection, that are seldom *fully* known or felt, except when we are called to part. And then, yes, then, dear brethren, we feel a bond of love stronger than the ties of nature or the cords of death. Why such feelings of love and affection towards each other? We once were strangers, scattered as sheep without a shepherd. We wandered forth among our fellow men. A resting place we could not find. While false shepherds howled, and wicked men ruled; and the poor were made to mourn in darkness and confusion. Wretchedness and misery spread their broad curtains over our benighted land. The cries of the poor and needy were heard in every street and lane, mingled with the prayers and supplications of the widow and fatherless—perplexity and fear filled the hearts of many who were looking forth on the things that were coming on the earth. While

a few mingled their cries to God, to hasten on that happy time when an angel would bear the fulness of the everlasting gospel to the earth. That the righteous and the honest in heart might be gathered into the covenant with Abraham, when the meek shall inherit the earth, and delight themselves in the abundance of peace, and wickedness be cut off from the earth. At last, the long looked for period came. God, who is ever willing to hear and answer the consistent prayer of the humble, condescended in his infinite mercy and royal favour, to hear the prayer of his servant Joseph; and sent an angel with the priesthood, with all its privileges, gifts, and blessings, that a warning voice might go forth upon the face of the whole earth; that the ears of all living might hear, and know the mind and will of God. 'Twas then, my dear brethren, that light began to spread its glorious rays among the sons and daughters of men. Many caught the gladdening sound, and yielded obedience to the laws of heaven; and were soon clothed with the power and priesthood of God, and went forth proclaiming salvation; opening the eyes of the blind—unstopping the ears of the deaf—casting out devils, and healing the sick; stemming every opposition, and riding forth to the four quarters of the earth, breaking down the strong holds of darkness, and building up the kingdom of God. Then, indeed, did the false shepherds rage and foam, while the wicked rulers combined to persecute and put to death the servants of the Lord. Thousands living under the broad banner of American liberty, were driven from their homes in the midst of winter, to seek a shelter in the dark and dreary wilderness. While many widows and orphans were left to mourn over their husbands and parents, who were martyred for the truth, and now sleep in the cold arms of death, and the servants of God were dragged to prison, and bound in chains for months. Then, thought the wicked, all their hopes are lost. Mormonism must now fall to the ground. But hark! the chains were burst asunder. The prison doors were opened, and these same men were again abroad on the earth, proclaiming the same faith, and adding thousands to their numbers. They crossed the great expanse of waters, and raised the same standard on this, our native land. Hundreds, ere long, drunk deep at the fountain of truth, and tasted of its power. Then proudly raised their voice to tell the gladdening news. It soon spread itself to all the principal towns in England, Scotland and Wales. At last, it reached *you*, borne forth by a feeble instrument, yet attended by an unseen power; only known to those who keep the commandments of God. You listened, you ridiculed, you opposed, and thought to drive it from your midst. But it was all in vain; it had its origin in the heavens. Its authority was the holy priesthood; its power was from God; and its principles were truth, eternal truth. The Atheist, the Deist, and the professed christian, were alike convinced, and gave humble obedience to the laws of God. You then mingled your prayers together, to Him who never sleeps. Nor did your cries ascend in vain. God who knows the thoughts and intents of the mind, beheld the integrity of your hearts, and poured upon you his Holy Spirit. Then visions, dreams, prophecy, tongues, interpretation of tongues, and healing the sick were known and felt in your midst, which all proved to you, that there is a God in Israel, whose arm is not shortened that it cannot save, neither his ear heavy, that it cannot hear. Then you knew that what you once opposed was true. And that those who bore the message to you, were the servants of God. Soon that spirit that filled the bosom of the Redeemer of the world, was shed abroad in your hearts, and joy and gladness seemed to beam in every countenance. And your love to those who taught you the truth was like an anchor to the soul, sure and steadfast. And when from them, you were called to part, you felt that they were brethren, and as dear to you as life itself. And theirs to you was not less. And if the wishes of the heart can bless, theirs will not be lost for you; your kindness to me, and the servants of God will not be forgotten, and will meet a reward in the resurrection of the just, if you continue faithful to the end, keeping the laws and statutes of God, given in these last days, for the salvation of Israel. Forget not those who labour among you, but esteem them highly, for the works sake. Hold fast to every just, virtuous, and holy principle, remembering that the eyes of the Lord are over the righteous for good,—and what you mete to others, will be measured to you again, pressed down and running over, for that which you sow you shall also reap. Joseph Smith was a prophet of

the Lord. The *Book of Mormon* is true. Their testimony with the living priesthood of God will go forth upon the face of all the earth, until Judah and Jerusalem become pleasant unto the Lord, and Zion rise and shine as clear as the sun, and as fair as the moon, and until nothing but righteousness shall be known within her borders. May the choicest blessings of Israel's God rest upon you, and may you be gathered, saved, and exalted in the kingdom of our God, is the prayer of your servant, for Christ's sake.

G. RODGER.

The Latter-day Saints' Millennial Star.

APRIL 1, 1850.

AN ADDRESS TO THE SAINTS.—In accordance with the notice given in the Editorial of our beloved President, published in the STAR of March 15th, I have been left in charge of the publishing department of the church in this land during his absence. I enter upon the discharge of the duties of the station which I have been called to fill with a lively sense of my own weakness, and of my dependence upon the Giver of All Good, for that measure of his spirit that shall enable me to write and select such matter for publication as will interest, edify, and instruct the Saints, and preserve, undimmed, the present brilliancy of the MILLENNIAL STAR. I trust that the Saints will uphold me by their faith and prayers, and not cease to remember our beloved brother, that he may be greatly blessed in his journey to and from Council Bluffs, and preserved from all the dangers thereof, both by sea and land. With an earnest desire for the rapid spread of Truth, and the welfare of all Saints, I subscribe myself your affectionate brother in the Gospel of Peace,

ELI B. KELSEY.

As an off-set to the many false and slanderous declarations of enemies and apostates, with regard to the character of Joseph Smith, we publish in this number of the STAR an extract from the speech of John S. Reed, Esq., delivered before the Illinois State Convention, held in the Spring of 1844.

Although Mr. Reed was a warm friend and enthusiastic admirer of the PROPHET, he never became a member of the Church, nor, indeed, of any of the religious sects of the day. He was not what the world calls a *Christian*, yet he was a true *philanthropist*. He was a friend in need, therefore a friend indeed. While religious animosity and political excitement was at its height, when greedy aspirants and political demagogues were loud in their denunciations of the "Mormon Prophet," Mr. Reed stepped forward and nobly defended the character of his friend, thus exhibiting a bright example of *disinterested* self-sacrifice in the defence of injured innocence. May the Lord bless him according to his work.

There are several conferences that have not as yet given us notice, whether they intend quadrupling their subscription for the STAR or not. We wish it to be distinctly understood, that those conferences that do not quadruple the number taken by them at the time the proposal for the increased circulation was made, they cannot have them at less than the present price. The greatly reduced price proposed will not justify, unless we can issue four times the present number. Let each branch through their agent, be responsible to the general agent of the conference, for the number subscribed for, until the end of the volume; the conferences will be held

responsible to this office in the same manner. About two-thirds of the conferences have sent in their orders for four times their usual subscription, and it is hoped that the remaining conferences will hasten and send in their reports as speedily as possible, as we wish to commence the increased circulation by the first day of June next, and it is necessary that the printer should have several weeks notice, to enable him to prepare for the exigencies of the case. After the first day of June all parcels weighing over twenty-five pounds will be sent by the luggage trains; in this way the carriage of them will, notwithstanding their increased bulk, cost less than at present.

AN EXTRACT FROM THE SPEECH OF JOHN S. REED, ESQ., DELIVERED BEFORE THE STATE CONVENTION OF ILLINOIS IN THE SPRING OF 1844.

From the "Times and Seasons," vol. 5. page 549.

Mr. Chairman:—I cannot leave this subject and do justice to my own feelings, and the character of Gen. Smith, without giving a short history of the first persecution that came upon him in the counties of Chenango and Broome, in the State of New York, commenced by that class of people calling themselves Christians.

The first acquaintance I had with Gen. Smith, was about the year 1823. He came into my neighborhood, being then about eighteen years of age, and resided there two years; during which time I became intimately acquainted with him. I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of the community (in which he resided), and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest intellectual attainments.

I early discovered that his mind was constantly in search of truth, expressing an anxious desire to know the will of God concerning his children here below, often speaking of those things which professed christians believe in—I have often observed to my best informed friends, (those that were free from superstition and bigotry) that I thought Joseph was predestinated by his God from all eternity to be an instrument in the hands of the Great Dispenser of all good, to do a great work; what it was I knew not. After living in that neighborhood about three years, enjoying the good feelings of his acquaintances, as a worthy youth, he told his particular friends that he had had a revelation from God to go to the west about eighty miles, to his father's, in which neighborhood he should find hid in the earth, an old history written on golden plates, which would give great light and knowledge concerning the will of God towards his people in this generation; unfolding the destiny of all nations, kindreds and tongues; he said that he distinctly heard the voice of him that spake. Joseph Knight, one of the fathers of the church of Latter-day Saints, a worthy man, and my intimate friend, went with him. When I reflect upon our former friendship, Mr. Chairman, and upon the scenes that he (Joseph Knight) has passed through in consequence of mal-administration, mobocracy, and cruelty, I feel to lift up my voice to high heaven, and pray God to bless the aged veteran, and that his silver locks may go down to the grave in peace, like a shock of corn fully ripe. In a few days his friends returned with the glad news that Joseph had found the plates and had gone down to his father-in-law's for the purpose of translating them. I believe he remained there until he finished the translation. After the book was published, he came to live in the neighborhood of father Knight's, about four miles from me, and began to preach the gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerous attended; the eyes of all people were upon him with astonishment. Oh, Mr. Chairman, the world was turned up side down at once, and the devil always ready to assist and help along in all difficulties that arise among men, personified in some of the religionists, begun to prick up his ears, and jump, and kick, and run about like mad, calling for rotten eggs to help in the cause; you would have thought, sir, that Gog and Magog were let loose on the young man. He called upon

the world's people, (as they are called) but got no help; he then flew about in the sectarian churches, like lightning, and they immediately came to his aid, and uniting their efforts roared against him like the thunders of Mount Sinai. When those fiery bigots were let loose, they united in pouring the red hot vials of their wrath upon his head. The cry of "false prophet! false prophet!!" was sounded from village to village, and every foul epithet that malice and wicked ingenuity could invent, was heaped upon him. Yes, sir, the same spirit that influenced the Presbyterians of Massachusetts, about one hundred and fifty years ago, in their persecution of the Quakers, when they first began to preach their doctrines in that State, was fully manifested by those religious bigots who were afraid if they let him alone, their doctrines would come to nought. What was the result of the persecution in Massachusetts?—Why, Sir, warrants were made out by those churches having authority, and the Quakers were tried for heresy. But what was the result of those trials? The sentence of death was passed upon the Quakers for heresy, by those religious fanatics, and three of them were hung by the neck on Bloody Hill, in Boston, to make expiation for that unpardonable crime. "Tell it not in Gath" nor publish it on the tops of the mountains in this boasted land of freedom, that the Puritans of New England, who had fled from the Old World in consequence of religious intolerance, that they might enjoy the sweets of liberty, so soon became persecutors themselves and shed innocent blood, which still cries aloud from the dust for vengeance upon their heads. Let shame cover our faces when we mention the name of freedom in our grand Republic.

Oh my God! when in one portion of our country, blood is flowing for the crime of worshipping our Creator according to the dictates of conscience, or as the spirit directs, and in the other are great rejoicings in consequence thereof; where, I ask, is that boasted freedom for which our fathers fought and bled? O thou who holds the destinies of all things in thine hands here below, return these blessings unto us, that we may keep them as precious jewels, till time is no more. But, Mr. Chairman, I am wandering too far from the subject, I will return to the persecutions which followed Gen. Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence.

Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about 10 o'clock, A. M. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you, that not one blemish nor spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half-an-hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by father Knight, who was like the old patriarchs that followed the

ark of God to the city of David. We rode on till we came to the house of Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. Oh, my God, sir, what were my feelings, when I saw that woman, who had but a few days before given herself, heart and hand, to be his consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes; yes, sir, it seemed that her very heart strings would be broken with grief. My feelings, sir, were moved with pity and sorrow, for the afflicted; and on the other hand, they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning, about 10 o'clock, the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to ensure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell, and had been whipped by the soot boy thereof; which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half-an-hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape, who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

After they had got through, I arose and said: "This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before that venerable judge for some alleged crime, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers." We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself, it was the Lord's work, and marvellous in our eyes.

This Mr. Chairman, is a true history of the first persecution that came upon General Smith in his youth among professed christians, and in a country heralded to the ends of the earth, as a land of freedom; where all men have the constitutional right to worship as they please, and believe what they please without molestation, so long as they do not interfere with the rights and privileges of others. Yes, sir, a persecution got up through the influence of religious bigotry by as vile a set of men as ever disgraced the family of man. But their devices against him were brought to nought by that overruling power that controls all things and brings to nought the councils of the wicked.—Mr. Chairman, little did I think, that I was defending a boy that would rise to eminence like this man; a man whom God delights to honor as a prophet and leader of his people:—one to whom he has given the keys of heaven and earth, and the power of David, and said to him whatsoever you bind on earth shall be bound in heaven, and the gates of hell shall not prevail against you. And may he live to put his foot upon the neck of his enemies in love and meekness. I know, sir, that

God has made him a leader of many thousands of people, and may he teach them in meekness, and with that wisdom and judgment that God shall direct.

I add no more.

AN EXTRACT FROM HINDOO THEOLOGY.

From "Chambers' Information for the People."

"The Vedas, or the ancient sacred books of the Hindoos, distinctly set forth the doctrine of the infinite and eternal supreme being, (thus,) according to the Vedas, there is 'one unknown, true being, all present, all powerful, the Creator, preserver and destroyer of the universe.' This supreme being 'is not comprehensible by vision, or by any other organs of sense; nor can he be conceived by means of devotion or virtuous practices.' He is not space, nor air, nor light, nor atoms, nor soul, nor nature: he is above all these, and the cause of them all. He 'has no feet, but extends everywhere; has no hands, but holds everything; has no eyes, yet sees all that is; has no ears, yet hears everything that passes. His existence had no cause, he is the smallest of the small and the greatest of the great;' such is the doctrine of the Vedas in its purest and most abstract form; but the prevailing theology which runs through them is, what is called *Pantheism*, or that system which speaks of God as the soul of the universe, or as the universe itself, accordingly, the whole tone and language of the highest Hindoo philosophy is Pantheistic. As a rope, lying on the ground, and mistaken at first view for a snake, is the cause of the idea or conception of the snake which exists in the mind of the person looking at it. So, say the Vedas, is the Deity the cause of what we call the universe. 'In him the whole world is absorbed; from him it issues; he is intertwined and interwoven with all creation.' 'All that exists is God; whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being.' Seeing, say the Hindoos, that God pervades and animates the whole universe, everything living or dead, may be considered a portion of the divine substance: in this way, whatever the eye looks on, or the mind can conceive, whether it be the sun in the heavens or the great river Ganges, or the crocodile on its banks, or the cow, or the fire kindled to cook food, or the Vedas, or a Brahmin, or a tree, or a serpent, all may be legitimately worshipped as a fragment, so to speak, of the Divine Spirit. Thus there may be many millions of gods to which Hindoos think themselves intitled to pay divine honors. The number of Hindoo gods is calculated at 330,000,000, or about three times the number of their worshippers."

Many a Christian on reading the above, would, no doubt, shudder with holy horror at the monstrous absurdities and ignorance and blindness of the poor Hindoos, and thank God with all the sincerity imaginable, that he was born a Christian and not a Hindoo: but let him examine the following few extracts of apostate Christian theology, as believed in this enlightened age of gospel light and glory, and compare it with the above, and tell me which is the most reasonable.

APOSTATE CHRISTIAN THEOLOGY: "There is but *one* living and true God everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible; and in the unity of this godhead there be *three persons* of one *substance*, power and eternity; the Father, the Son, and the Holy Ghost." Not three, but one, and not one but three; he made the heavens and the earth in six days *out of nothing*, and at the last day he will judge all flesh, and drive the material world into nonentity; he is so great that he is everywhere present; and so small that he can reign in the human heart, having neither body, parts, nor passions; he has no eyes, yet *sees* all his works, even the bottomless pit is naked to his view. He has no mouth, yet he will *say* to the wicked depart ye cursed, and to the righteous come ye blessed. Has no ears, yet he *hears* the prayers of his people; his *ears* are ever open to their cry; has no hands, yet wrote with his fingers upon tables of stone; and his *arm* is not shortened that it cannot save; no parts, yet sits upon a throne: and without *feet* makes the earth his footstool; although he has no passions he is *angry* with the wicked, and will send them to hell to burn in brimstone for ever and ever; and willet not that any should be lost, but that all might be saved, and *loves* his saints. He is not

comprehensible by vision or any of the organs of sense. Being invisible never was seen and past finding out. He is not space, nor air, nor atoms, nor soul, nor nature. He is his own father, his own son, and his own mother, and yet sent his son into the world; he took upon him a body of flesh, bones, and blood, died, rose again, ascended to heaven, and sits at his own right hand. And yet, let it be remembered, this god of three persons and of one substance has neither body parts or passions. Three persons, one of which was crucified, yet without a body. He rose from the dead and took his body, and yet he has no body. He is worshipped in as many different ways and forms as their are sects; he is in not the least particular how it be done, so that it be done in sincerity. His three persons being everywhere present, he is in what we taste, or see, or smell, or hear, or feel. I once heard a minister, when preaching in the open air, (a baker's cart passing by) say, that this god of three persons was in the big loaf, in the horse, in the cart, in heaven, in hell, in the West Indies, and in his hearers hearts, at the same moment. In order to worship such a being, we must direct our thoughts to everything and every place at the same time; if not, which particular portion of him are we to worship. His three persons being everywhere, we need not go to heaven to be in his presence, as he must be equally as much on earth or anywhere else as in heaven; (the Hindoo word seems the most consistent, as they adore everything in which he exists) great indeed is the mystery of sectarian godliness! tons of money, which might have been used in succoring the thousands of starving poor, have been spent in sending missionaries to convert the heathen—but to what? to Christian Paganism.

Rejoice then, ye Saints, that light has dawned upon your benighted understanding; I say, rejoice, that when darkness filled the earth, and gross darkness the minds of the people, the heavens have been opened, angels have ministered, and restored the everlasting gospel through which we begin to become acquainted with, that God who made heaven and earth, the seas and fountains of water, to whom be ascribed honor, power, and dominion. Amen.

W. C. DUNBAR.

THE UNKNOWN COLORADO OF THE WEST—TESTIMONY OF MR. SMITH,
DELEGATE FROM NEW MEXICO—THE CHINESE IN CALIFORNIA.

(From the "New York Herald," Feb. 18, 1850.)

Washington, Feb. 16. 1850.

The recent reported discoveries of ancient ruins on the Colorado of the West, of such grandeur as to surpass the pyramids of Egypt, has awakened the public curiosity respecting that unknown region. Whether those monuments exist or not, is of small practical consequence, except so far as their existence would go to prove the existence of a fertile and habitable country. To all practical men, therefore, those parts of your correspondent's long letter about the ruins, which includes some passing remarks upon the fertility of the valley of the Colorado, are of the highest importance. The valley and tributary vallies of that river, may embrace a productive region sufficient for the subsistence of a populous state; but down to this time, our politicians have united upon Deseret (proper), lying to the north, and New Mexico on the east, without once entertaining the idea of the possibility of a fine country turning up on the unexplored Colorado.

Mr. Hugh Smith, the delegate to Congress from New Mexico, informs us (and the official reports also inform us) that the United States Military in New Mexico have made several incursions into the Indian country, over the Rocky Mountains, or Sierra de los Mimbres, and among the vallies tributary to the Colorado. They describe these vallies as fertile, and highly productive. The Indians have cattle and horses, and the surrounding mountains abound in wild sheep. Now in the neighborhood of the Salt Lake, a region which the Mormons cultivate to the successful yield of fifty bushels of wheat to the acre, when Fremont first explored it, he found a few wild Indians, subsisting on roots, fish, and insects. The country was too poor, under Indian management, to subsist either horses or cattle. This fact

will place the Colorado country some three or four hundred miles south of Salt Lake, in a most favourable light. In that country, as far as explored by Colonel Washington and others, the Indians live comfortably, and are formidable warriors, from being abundantly supplied with good horses.

We have no doubt that when this *terra incognita*—this unknown valley, and its tributaries of the great Colorado, are explored, an area of good productive soil will be found sufficient for another State in good time, or sufficient, at all events, as a refuge for the various Indian tribes, now being rapidly hemmed in on all sides by the advancing settlements of the white man.

During the coming summer we expect an interesting report from the military exploration detailed to the Salt Lake last season, with a view of proceeding to the southward, to the settlement of the mystery which clothes the great Colorado. It is still the intention of Colonel Fremont to complete his surveys of all that portion of our country west of the Rocky Mountains, by a tour down the Colorado; and if, in the settlement of the territorial question, he should be excluded from the Senate, he will probably, during the present summer, repeat his attempt to enter that valley by crossing the mountains, an experiment which, in his first effort, resulted so disastrously.

It appears that the Chinese are not that stay-at-home people which they have been represented to be; but that they are as fond of circulating among the "outside barbarians" as the Yankees themselves. Mr. King says, there are several thousand Chinese in and about San Francisco, and that they are driving a most lucrative business in putting up Chinese houses, built in Canton, and imported in American ships, with celestial carpenters, from the central flowery kingdom. Indeed, there were marks of the Chinese on the west coast of North America, on the first voyages of the Europeans along that coast, in the cross breeds of the Indian tribes; and it may be that the ruins on the Gila and the Colorado, &c., are the memorials of a race originally from China.

The fact is, the mysteries, and wonders, and curiosities, and resources of our new territories, desert as is their general aspect, are just beginning to be understood.

AMERICAN ANTIQUITIES.

From the "Picayune."

Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation.

The removal of these heavy pieces of statuary from the mountains was accomplished by means of wooden sleds, transported by canoes to the mouth of the Penuco, and from thence shipped to this port.

The largest of the idols was undoubtedly the God of Sacrifice, and one of the most important. It is of life size, and the only complete specimen of the kind that has ever been discovered and brought away from the country. The smaller idol is the God of sorrow, to whom worshippers came to offer up their devotions for the tears it shed, and the reliefs afforded in their griefs. This statue is diminutive, the carvings plain, and the whole simply devised.

The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents, intertwined, with their heads reversed—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians. The Egyptian gallery of the British Museum contains several specimens of the work here described.

10, Henry Street, Sheffield Park, Sheffield, Feb. 8, 1850.

Brother Pratt,—The above is an item I clipped from the St. Louis Weekly Union, of Dec. 29, 1849. Thinking, perhaps, it would be interesting to the readers of the STAR, I forward it to you.

The antiquarians of America (if not cautious) will soon produce so much evidence in favor of the "Book of Mormon," that the whole world will have to admit its *divine authenticity*, or deny the realities of their own discoveries.

To say they have no bearing in the case, would be to pronounce them all spiritual as Swedenborg did the flood.

J. W. CUMMINGS.

INSCRIBED TO PRESIDENT ORSON PRATT.

ON LEAVING ENGLAND FOR COUNCIL BLUFFS, MARCH 9TH, 1850.

BY G. RODGER & J. LINFORTH.

Farewell, thou messenger of truth,
Our hearts shall go with thee;
Thou hast borne glad tidings thro' the earth
And set thy thousands free.

Go, visit Israel in the west,
Go, cross the raging main,
And tell how Britain's land is blest,
And calls thee back again.

We shall be glad to meet thee here,
If Heaven thy days prolong,

No wicked power shall interfere,
For God shall make thee strong.

We'll think on thee when far away,
Our hearts for thee shall burn,
And long to see the happy day
To welcome thy return.

So fare thee well, peace go with thee,
And blessings fill thy heart,
Our prayers are heard in Heaven for thee,
Altho' we're called to part.

A PRAYER.

My Father in heaven, and kindred there,
How long shall my spirit exist,
In these regions of sorrow, this world of despair,
Where men in rebellion persist.

Yet, let me not murmur, nor scorn the design,
Of thy purpose intended in me;
Thou hast sent me a spirit eternally thine,
To inhabit a body for thee.

And when thro' thine help, I have finished the course,
Thy love has appointed for me;
That spirit again will return to its source,
And with Gods through eternity be.

Thou, author of life! thou art truth, thou art love,
Thou art first, thou art last, unto me;
Oh thou! who art worshipped by angels above,
Send the spirit of truth unto me.

Luton.

M. MORTON.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH MARCH, 1850

Henry Smith	2 0 0	Brought forward.....	£23 5 10
William Cartwright	4 0 0	John Parkinson	4 2 7
James W. Cummings	8 0 0	John Lyon	1 0 0
William C. Dunbar	2 0 0	John Preece.....	4 0 0
Henry Naish.....	7 5 10		
Carried forward	£23 5 10		£32 8 5

ERRATUM.—In the STAR of March 15th, an error occurred in setting up the type, which was overlooked until about 1000 copies were struck off. On page 96, in the 2nd line of the 4th verse, read "life's bitter cup," instead of "life's butter cup."

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LIVERPOOL:

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EXTRACTS FROM A TRAVELER'S PRIVATE JOURNAL

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 8.

APRIL 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

June 4th.—This morning at six o'clock the temperature of the air was at 54 deg., with a gentle breeze from the north-west. The sky was partially cloudy; and after regulating my watch by an altitude of the sun, I again visited the Fort, and ascended the tower which is built over the main entrance of the Fort, from which I took the angular distance of the sun and moon, and from a mean of six sights with the sextant, determined the longitude to be 104 deg. 11 min. 53 sec. Our wagons being safely ferried across, about twelve o'clock we resumed our journey, following the Oregon road near the North Fork. The formation of the bluffs was of a soft fine sandstone. We travelled three miles, and finding good feed turned our animals loose to graze a short time. The soil is sandy, and we were obliged to wind our way over the bluffs, making it quite laborious on the teams. We occasionally met with some scattering trees of cotton wood and ash. We made to-day 8½ miles, and encamped, soon after descending a very steep hill, upon the river bottom. Soon after stopping we were visited by another thunder shower.

June 5th.—At five o'clock the barometer stood at 25.715, attached thermometer 54 deg. detached thermometer 51 deg. The morning calm and cloudy; some slight showers of rain during the day. We resumed our journey and soon entered the dry bed of a stream, and continued up the same for some distance, till at length we reached a copious stream of water, which a short distance below was lost in the sand. We followed this stream to its fountain, where it issues from the left bank. The name is "Warm Spring;" the water is not so cold as one would expect. The quantity is nearly sufficient to carry a common flour mill, being very clear. By our road it is 15 miles from the junction of Laramie river and North Fork. Its latitude, as determined by a meridian observation of the sun, is 42 deg. 15 min. 6 sec. While our cattle were grazing here, a small company of Oregon emigrants, consisting of eleven wagons, came in a-head of us, having taken another branch of the road leading from Laramie, and intersecting our road a short distance above the spring. A short distance from this spring, and on the opposite side, we saw an old lime-kiln, where probably lime had been procured for the uses of the Fort. The bluffs in its neighbourhood were principally of a soft limestone formation, and on the right bank it rose to a considerable height. In the afternoon travelled 10½ miles, and encamped about half a mile west of the little company of Oregon emigrants. From the left bank, by the side of the road, issued a clear and cold spring of water. The grass is very good. Timber much more plentiful than below.

Laramie. It consists of ash, cotton wood, willows, and box elder in low places, with mountain cherry, wild currants, pine, and cedar thinly scattered upon the bluffs. The wild sage grows in great quantities, and increases in size as the country increases in elevation. The wild rose flourishes in great abundance. The principal herbs and plants of this elevated region are highly odoriferous, perfuming the atmosphere with their fragrance. A thunder shower passed over just after sundown.

June 6th.—It being Sunday, the forenoon was dedicated to fasting, prayer, and exhortation. In the afternoon travelled five miles and encamped. About noon we had a heavy thunder shower from the west. Our course has been nearly west along the bank of the stream on which we camped last night. About noon another company of 21 Oregon wagons passed us. The two companies are now encamped near us upon each side.

June 7th.—At five o'clock the barometer stood at 24.998, attached thermometer 48 deg., detached thermometer 44 deg. The morning is calm and partially cloudy. A heavy dew deposited during the night. In the forenoon travelled $7\frac{1}{2}$ miles without water, and halted to noon by the side of a small spring, latitude 42 deg. 21 min. 51 sec. This forenoon we have gained in elevation very fast. Laramie Peak, about 12 or 15 miles to the south-west, shows from this position to good advantage. Its top is whitened with snow, that acts the part of a condenser upon the vapour of the atmosphere which comes within its vicinity, generating clouds which are precipitated in showers upon the surrounding country. This peak has been visible to our camp for eight or ten days, and I believe that almost every afternoon since, we have been visited with thunder showers, which seem to originate in the vicinity of this peak. I intended to have taken its distance from the road, together with its altitude, by means of the sextant, but circumstances prevented. Another new company of Oregon emigrants, consisting of 13 wagons, passed us during our noon halt. In the afternoon we travelled $5\frac{1}{2}$ miles, mostly descending, and encamped on the bottoms of "Horse Shoe Creek," by the side of a large and very excellent spring of clear cold water. Here we found a more luxuriant growth of grass than we had seen upon our journey. The timber is cotton wood, willow, ash, and box elder; considerable quantities of pine grow on the higher grounds. Another heavy thunder shower, just after we camped, from the direction of Laramie Peak. The roads have been somewhat rough, on account of the large quantities of stone which are scattered over the surface of the uplands.

June 8th.—At a quarter past six o'clock the barometer showed 24.957, attached thermometer 54.5 deg., detached thermometer 53 deg. The morning calm; sky partially covered with clouds, but a clear blue sky in the west indicates a pleasant day. This forenoon we saw a buffalo, the first we have seen for upwards of 200 miles. Black tailed deer and antelope are the principal game of the country. We travelled $6\frac{1}{2}$ miles, and halted for noon latitude 42 deg. 29 min. 58 sec. In the afternoon travelled $8\frac{1}{2}$ miles, which brought us to Labent, or Big Timber Creek. We encamped upon the left bank. This creek is about 30 feet wide, 20 inches deep, with a stony gravelly bottom. Our road to-day has been quite hilly. The Black Hills range on our left, which, with their broken ragged cliffs and conical peaks, form a scenery grand and interesting. From the most elevated positions of our road we had an extensive view of the surrounding country. On the north and east the landscape stretched out for 30 or 40 miles in a succession of gentle hills and vallies. About one mile from our encampment a small company of wagons, loaded with peltries and furs from Fort Bridger, on the other side of the Rocky Mountains, were encamped. They were going to Fort Laramie, being the same mentioned above. There is considerable timber fringing all the small streams in these parts.

June 9th.—At half-past four o'clock the barometer stood at 25.230, attached thermometer 47 deg., detached thermometer 44 deg. A moderate west wind, with a clear sky, renders the morning serene and pleasant. We started about sunrise and travelled about one mile to find better grass, where we stopped for breakfast. We have made $19\frac{1}{2}$ miles to-day. Crossed a stream in the forenoon about 20 feet wide, called "Little Timber," and finding the banks rather steep as we descended into the stream, we soon bettered them with our spades, hoes, and pick-axes. We think that we fully work our road tax, for we have ten or twelve men detached daily,

whose business it is to go in advance of the company with spades, iron bars, and other necessary implements to work the road; moreover, we have measured the road with our mile machine, and placed mile boards for every 10 miles since we left Laramie. About one mile before camping we crossed a small stream. We encamped to-night on the right bank of a creek about 24 feet wide, called "A la Parele." The grass on the bottoms of this stream is very good. The timber about the same in quantity and kind as described on former streams in this country. Just above the camp this stream runs through a mountain, which forms a natural bridge. Our road this forenoon passed over a red clay formation. Numerous strata of rocks appeared, in various directions, of the same red argillaceous formation. Three men with 15 horses, the most of them carrying packs, passed us to-day. They were from Santa Fe, and bound for St. Francisco in Upper California, by the way of the Great Salt Lake. We observed some few stalks of wild flax to-day in blossom, the first that we have seen.

June 10th.—At six o'clock the barometer stood at 25.032, attached thermometer 57 deg., detached thermometer 57.8 deg. The morning is calm, with a beautiful clear sky. Considerable dew deposited during the night. Eight miles and three quarters brought us to a stream about 20 feet wide, called "Fourche Boisée," latitude 42 deg. 51 min. 5 sec. We halted here for noon. A few miles brought us on to the Platte bottoms. The rock in the bluffs at this place would make excellent grindstones, being a fine grit sandstone. Nine miles from our noon halt brought us to Deer Creek, about 60 feet wide and two feet deep: coarse gravel or pebble stone bottom. We encamped on the left bank. On the right bank, and about three quarters of a mile from our ford, we found an extensive bed of bituminous coal of a superior quality. There is considerable cotton wood on this creek: it grows large and tall. Latitude of the mouth of Deer Creek, 42 deg. 52 min. 50 sec., as given by the meridian altitude of Arcturus.

(To be Continued.)

THE GATHERING.—KINGDOM OF GOD, &c.

BY ELA B. KELSEY.

"Come out of her, O my people."

(Concluded from our last.)

The inhabitants of Zion are to be gathered out of all nations. See Jeremiah xxxi. 6, 7, 8—"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, arise ye, and let us go up to ZION unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither."

ZION is to be the great *gathering* place for the tribes of Ephraim and Manasseh, and the children of Israel their companions, together with as many of the Gentiles as will gather to Zion, and enter with them into a covenant to serve the Lord. They will thus become Israel by adoption, and heirs of the blessings of the literal seed. Jerusalem will also come in remembrance before the Lord, as the great centre of *gathering* for Judah, and the children of Israel his companions. Zechariah ii. 12, "And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again."

Judah, by right, held the reigns of government until Shiloh (Jesus) came, when the sceptre departed from him, and he was no longer a lawgiver to Israel—see Gen. xlix. 10,—but after the coming of Shiloh, the sceptre, or the rights and blessings of the first born were to be transferred to Ephraim. Jeremiah xxxi. 9, "For I am a Father to Israel, and Ephraim is my first born." Hence the LAW is to go forth from Zion, yet Jerusalem will also be blessed with the presence of God.

Micah iv. 2, "And many nations shall come and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for the LAW shall go forth of ZION, and the *word* of the Lord from *Jerusalem*."

The kingdom of God will continue to increase, while all other kingdoms will decrease. Its ministers will be sent abroad among all nations, with the proclamation that God has appointed a place for the gathering together of the pure in heart, even Zion, and that He has established her as a place of rest for His children, as a secure refuge for His elect.

Where they shall be hid up as in the hollow of His hand, whilst His indignation is being poured out upon the residue of mankind, who shall reject His offers of mercy, contained in the proclamation of the gathering? In the days of Jesus the message of salvation was first delivered to the Jews, and when they had rejected it as a nation it was given to the Gentiles; but in the last days the gospel is to be preached to the Gentiles until the times of the Gentiles be fulfilled. Until that time all that receive the message of salvation, and *gather* to ZION, shall become Israel by adoption, and be admitted into the family of God. But when the "times of the Gentiles are fulfilled," they will be precluded from the rights and blessings of the *children* of the covenant, and shall become servants to ISRAEL. See Isaiah lx, 10—14. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their *kings* may be brought. For the nation and kingdom that will not *serve* thee shall *perish*; yea, those nations shall be utterly wasted. * * * The sons of them that afflicted thee shall come *bending* unto thee; and all they that despised thee shall *bow* themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." When the Gentile nations shall have rejected the fulness of the gospel, the cup of their iniquity will be full. Then will the Lord make bare His arm in the eyes of all nations, in gathering together the dispersed of Israel, from the four corners of the earth, unto the great centres of gathering for the elect of God, viz:—ZION, on the western hemisphere, and JERUSALEM, on the eastern. Then will He pour out of His hot wrath and indignation upon those nations which have oppressed His chosen people, and trodden them under foot for so many generations.

Inasmuch as this article is designed to prove to the honest inquirer after truth that God will establish the kingdom of heaven upon the earth in the last days, no more to be thrown down, and that the subjects of this kingdom are the pure in heart, that will be gathered out from among all nations, it will be well to show that there are certain laws to be obeyed before a person can be permitted to share in the blessings, rights, and privileges of this great and glorious kingdom.

It must be evident to every believer in sacred writ, that all mankind, through their transgressions, have become aliens and foreigners to GOD, and, consequently, have lost all right to the privileges and blessings of citizenship in His kingdom. All earthly kingdoms have instituted ordinances of adoption, or laws of naturalization, the observance of which is necessary before a foreigner can be admitted to the right of citizenship, thus guarding with jealous care the rights of the natural born citizens.

Is it not reasonable to suppose, that GOD, the greatest of all *kings*, whose kingdom is the greatest of all kingdoms, and whose blessings of citizenship far exceed those of all other kingdoms, would be equally, yea, far more strict than any earthly king in guarding His kingdom from interlopers and all unworthy persons, by instituting ordinances which would be *strict* in proportion to the greatness of the blessings to be obtained through their observance; and that He would not leave the administration of those laws a matter of uncertainty, but that He would call and ordain worthy men, whose duty it would be to administer them to all who earnestly sought to be admitted into His kingdom. We have the most abundant evidence in the scriptures that He has done so in all former dispensations. It has been before shown that GOD has at sundry times endeavoured to establish His kingdom upon the earth; therefore, if we can find out what the initiatory ordinances were in those days, it will materially assist us in ascertaining what ordinances are necessary to

observe to gain admission into His kingdom in the last days. JESUS himself placed the matter beyond dispute in His day, for when called upon by a celebrated (divine) teacher of Israel for information upon the subject, He made the following sweeping declaration, "Except a man be born of water and of the spirit, he CANNOT enter the kingdom of heaven." See John iii, 5, 6. The Redeemer set an example of obedience to the first ordinance, being baptized by John in Jordan. As the birth of water requires an administrator, so does the birth of the spirit. We find that after the disciples were baptized, or born of water, the apostles laid their hands upon them for the gift or birth of the Spirit. But, says one, JESUS did not receive the Holy Spirit through the laying on of the hands. True, for there was no man upon the earth in that day who was authorized to administer for the gift of the Spirit.

John held the lesser or Aaronic priesthood, but not the higher or Melchisedec, which alone can authorize a man to dispense the spiritual blessings of the kingdom; therefore the Holy Ghost descended in the form of a dove and rested upon Him, and a voice from heaven witnessed that He was accepted of the Father.

The children of Israel, although heirs according to the covenant made with their fathers, had to yield obedience to these ordinances before they could be admitted into the enjoyment of the blessings of the kingdom of heaven. See 1st Corinthians, x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." But, says the objector, even admitting that the children of Israel were baptized by immersion, or born of the water, yet we have no account of hands being laid upon them for the birth of the Spirit. Granted, yet their being baptized proves that the same initiatory ordinances were in use in the days of Moses as in the days of the Apostles; and it is not at all likely that the great lawgiver of Israel would administer one ordinance and neglect the other; for except they were born of the Spirit, as well as of the water, they could not enter the kingdom of heaven.

Inasmuch as the kingdom of God is the only kingdom that will endure forever, no man can obtain an ETERNAL salvation out of it; and Jesus says, no man can enter it without first being *born* of the *water* and of the *spirit*. Since the strict observance of those initiatory ordinances were considered necessary to the salvation of the human family in the days of Jesus and the Apostles, it must be evident to every candid minded person, that as sure as the same great king rules *now* that ruled *then*; as sure as in Him there is no variableness nor shadow of turning, so sure will the order of His kingdom remain unchanged—so sure will all its laws and ordinances remain the same. If it was unlawful for any man to take upon himself the honor of administering the ordinances of the kingdom in the days of Paul, without being called and ordained as was Aaron, i.e., by revelation, it must be equally so now.

Saul was cursed, and the kingdom rent from him, because *he took upon himself* to act the part of a priest at the altar.—1st Samuel xiii. 8—15.

Uzziah, king of Judea, was cursed with leprosy for life, because he sought to offer incense before the Lord without authority.—2 Chron. xxvi. 16—21.

Fire came out from before the Lord, and consumed Korah and his company, because their inordinate vanity had led them to assume the high and dignified office of a priest and to seek by subtilty to establish their claim to the priesthood in the minds of the congregation; the earth opened her mouth, and swallowed up all that held up their heads for them. The Lord has never shown the least respect whatever for the offerings of such *soi-disant* priests; but on the contrary, His wrath and indignation has been poured out in times that are past, upon all who have sought to administer in the priestly office without authority. If such was the case, what will become of the thousands of *self-appointed* uncalled ministers of the nineteenth century. The divines of the present day, deny the doctrine of immediate revelation, and consequently, have no knowledge of God the father, nor Jesus Christ His son. For Jesus says, "no man knoweth the Father, save he to whom the Son revealeth Him."—See Mathew xi. 27. And in the same verse He says, "No man knoweth the Son but the Father." Therefore, no man can know the Son unless the Father reveals Him; at least it was impossible for Peter to know him in any other way.—See Matthew xvi. 17. But says the objector, "God revealed His Son, and the Son revealed the Father unto the

twelve apostles of the ancient church, and they have handed the knowledge down to us through their writings. This is inconsistent; a man may believe in God through the testimony of his fellow man, but he cannot *know* Him. If the faithful in the days of Jesus could have known Him and His Father through the testimony of Moses and the prophets alone, it would not have been necessary for Peter to have received a new revelation upon the subject, before he could know that Jesus was the Christ.

I have been thus minute in gathering together and combining the testimony of the ancient prophets, with regard to Zion and its location; also the laws and ordinances necessary to be obeyed before mankind can enter upon the enjoyment of the blessings of the kingdom of God, in the hope that this article will come under the notice of some persons who are asking themselves the questions previously set forth.

With the faithful Latter-day Saint, there is no uncertainty, he has the most abundant evidence of the establishment of Zion, and of her subsequent exaltation in power, and great dominion in the revelations of God, given through our martyred PROPHET, the divinity of whose mission is witnessed and made sure to his understanding by the testimony of the spirit of truth which he has received through his obedience to the mandates of heaven.

IMPORTANT FROM SALT LAKE CITY.

SECOND GENERAL EPISTLE, OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH.

(From the *Frontier Guardian*.)

Greeting:—Beloved brethren, since our communication of April, many events interesting in their nature, as relating to the progress of truth, and the happiness of the faithful have transpired, and we improve the earliest moment to write of the same, that the hearts of all may be united with us in praise to Israel's God for the fulfilment of His promises and of the prophecies in these last days.

On the 12th of April, Elder Amasa Lyman left this place in company with several brethren for Western California, carrying our former epistle; and Capt. Allen Compton started with a mail containing the same, for the States, two days after; and although the snow was unusually deep, and had been long considered impassible, we are happy in having learned that Brother Compton and the little band of the brethren accompanying him, arrived safe in Kanesville after a speedy and toilsome journey.

The heat of summer began to be exhibited at mid-day about the middle of April, which rapidly dispersed the snow upon the mountains, though more or less continues in sight of our beautiful valley perpetually, and the weather continued variable until the 23rd of May, when it was very severe, accompanied by a heavy fall of snow, and was followed the succeeding day by a severe frost; since which time the weather has been mild and warm, generally, with occasional slight frosts in the valley every month and almost every week, until the last, when two or three successive and severe frosts put an end to vegetation generally.

The Nauvoo Legion has been re-organized in the valley, and it would have been a source of joy to the Saints throughout the earth, could they have witnessed its movements on the day of its great parade; to see a whole army of mighty men in martial array, ground their arms, not by command but simply by request, repair to the temple block, and with pick and spade open the foundation for a place of worship, and erect the pilasters, beams and roof, so that we now have a commodious edifice 100 by 60 feet, with brick walls, where we assemble with the Saints from Sabbath to Sabbath, and almost every evening in the week, to teach, counsel, and devise ways and means for the prosperity of the Kingdom of God: and we feel thankful that we have a better house or bowery for public worship the coming winter, than we have heretofore had any winter in this dispensation.

The inhabitants of this great Basin have instituted a provisional state government, adopted a constitution, elected officers, and we anticipate that, at the next

session of Congress, we shall be admitted into the Union, free and independent like our sister States. Our city lies near the Great Salt Lake, which borders on the west on an extensive desert which runs through the Basin from north to south. We call our new state, Deseret.

A number of the brethren left here in May, and established a ferry on the Upper Platte during the high water, and another company opened a ferry at each crossing of Green river. Both companies have returned in safety, and we anticipate the same ferries will be re-opened in season for the emigration next spring.

The 24th of July was a day long to be remembered by all present in this valley, and all Saints who shall learn of our celebration, as the anniversary of the arrival of the Pioneers two years previous. To behold twelve or fifteen hundred feet of tables, filling the bowery and all adjoining grounds, loaded with all luxuries of the field and gardens, and nearly all the varieties that any vegetable market in the world could produce, and to see the seats around those tables filled and re-filled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this too, in the valley of the mountains, a thousand miles from civilization, where two years before, nought was to be found save the wild root of the prairie, and the mountain cricket, was a theme of unbounded thanksgiving and praise to the Giver of all good, as the dawning of a day when the children of the Kingdom, can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph.

Thousands of emigrants from the States to the Gold Mines have passed through our city this season, leaving large quantities of domestic clothing, wagons, &c., in exchange for horses and mules, which exchange has been a mutual blessing to both parties.

The Elders who received appointments for foreign missions last spring, were generally detained in the valley, to raise grain and locate their families, until recently; when Elder Addison Pratt, started on his return mission to the Society Islands accompanied by Elders James Brown and Hiram H. Blackwell. Elder Charles C. Rich left on the 8th inst., to join Elder Amasa Lyman in the Presidency of Western California.

Elder Orson Spencer arrived from England on the 23rd ult., in good health, welcomed by many friends, having travelled from the States with a company of Saints, in connexion with a large quantity of merchandize, now open in this place by merchants from St. Louis; and several others, who started with goods for the mines, have left them in this place this season.

Elder Dan Jones from Wales is within a few days travel, accompanied by a portion of the Welsh brethren: and the remainder are located on Pottawatamie lands.

Elders Geo. A. Smith and Ezra T. Benson are in the same vicinity with Dan Jones, accompanied by their families, and large companies of Saints from whom we received an express five days since, which left them in universal health and prosperity. They will probably be here in two weeks. We have sent teams to help them on their journey.

The direct emigration of the Saints to this place will be some five or six hundred wagons this season, besides many who came in search of gold, have heard the Gospel for the first time and will go no farther, having believed and been baptized.

Sept. 28th, fourteen or fifteen of the brethren arrived from the gold country, some of whom were very comfortably supplied with the precious metal, and others, who had been sick, came as destitute as they went on the ship Brooklyn in 1846. That there is plenty of gold in Western California is beyond doubt, but the valley of the Sacramento is an unhealthy place, and the Saints can be better employed in raising grain, and building houses in this vicinity, than digging for gold in the Sacramento, unless they are counselled so to do. The true use of gold is for paving streets, covering houses and making culinary dishes, and when the Saints shall have preached the Gospel, raised grain and built up cities enough: the Lord will open up the way for a supply of gold to the perfect satisfaction of His people; until then, let them not be over anxious, for the treasures of the earth are in the Lord's store house, and He will open the doors thereof, when and where He pleases.

The grain crops in the valley have been good this season; wheat, barley, oats, rye, and peas, more particularly. The late corn and buckwheat, and some lesser grains and vegetables, have been materially injured by the recent frosts; and some early corn at Brownsville, forty miles north, a month since; and the buckwheat was severely damaged by hail at the Utah settlement, sixty miles South about three weeks since; but we have great occasion for thanksgiving to Him who giveth the increase, that He has blest our labours, so that with prudence we shall have a comfortable supply for ourselves, and our brethren on the way, who may be in need, until another harvest; but we feel the need of more laborers, for more efficient help, and multiplied means of farming and building at this place. We want men. Brethren, come from the States, from the nations, come! and help us to build and grow, until we can say, enough—the valleys of Ephraim are full.

Any of the brethren, master workmen in cotton or woollen factories, who will come on with their means, machinery, and hands to work it, will meet a warm reception, and have every possible facility rendered them to prosecute their business, for we need such establishments in our midst.

The Bowery was crowded on the 6th of Oct. Conference, so that the cry was “our place is not large enough.” A sweet and heavenly influence prevailed, and much important business was transacted, as may be seen more particularly by the minutes accompanying this.

It was decided to locate a town or city at Brownsville, and also at Utah, near the settlements now existing, the Presidency having previously visited those places and selected sites.

Early in the fall we sent messengers to Sandpitch valley, who selected a place for a settlement, about 200 miles South of this, and we expect that from 50 to 100 families will start for that place in a few days. They also discovered a plentiful supply of good rock, or mountain salt, toward the contemplated settlement.

The walls of our Council house are nearly completed. The baths at the warm spring house are in progress; the foundation is laid, and brick prepared for an extensive store house and granary; and no exertions are wanting on our part to push forward the public works, as fast as tithing and means are put in our hands; and we are happy to say that an increasing spirit of liberality and faithfulness is daily manifest among the Saints.

About one month since we suggested the propriety of creating a perpetual fund for the purpose of helping the poor Saints to emigrate to this place, agreeably to our covenants in the Temple that we would “never cease our exertions, by all the means and influence within our reach, till all the Saints who were obliged to leave Nauvoo should be located at some gathering place of the Saints.” The Council approved of the suggestion, and a committee was immediately appointed to raise a fund by voluntary contribution to be forwarded east next mail. The October Conference sanctioned the doings of the committee, and appointed Brother Edward Hunter, a tried, faithful, and approved Bishop, a general agent to bear the perpetual emigrating funds to the States, to superintend the direction and appropriation thereof, and return the same to this place with such poor brethren as shall be wisdom to help.

We wish all to understand, that this fund is PERPETUAL, and is never to be diverted from the object of gathering the poor to Zion while there are Saints to be gathered, unless He whose right it is to rule shall otherwise command. Therefore we call upon President Orson Hyde and all the Saints, and all benevolent souls everywhere, to unite their gold, their silver, and their cattle, with ours in this perpetual fund, and co-operate with Bishop Hunter in producing as many teams as possible, preparatory for next spring's emigration, and let the poor who are to be helped, go to work with their might, and prepare wagons of wood for their journey. Such wagons, without any iron, now exist in this valley, that have come from the states, having done good business; and so great has been the influx of wagons this season, that they are cheap, and iron comparatively plentiful.

This perpetual fund is to be under the special direction of the presidency at all times, and as soon as Bishop Hunter shall return with the same and his freight of Saints to this place, the cattle and teams will be disposed of to the best advantage, and the avails, with all we can add to it, will be sent forth immediately on another mission, and we want you all prepared to meet it and add to it, and so would we continue to

increase it from year to year, until, "when a nation is born in a day," they can be removed the next, if the Lord will; therefore, ye poor and meek of the earth, lift up your heads and rejoice in the Holy One of Israel, for your redemption draweth nigh; but in your rejoicings be patient, for though your turn to emigrate may not be the first year, or even the second, it will come, and its tarryings will be short, if all the Saints who have, will be as liberal as those in the valley.

All the apostles now in the valley have had missions assigned to them. Elder John Taylor, accompanied by Curtis E. Bolton and John Pack, goes to France; Elder Lorenzo Snow to Italy, accompanied by Joseph Toronto; Elder Erastus Snow to Denmark, accompanied by Peter Hanson, and will start in about a week, passing through the States. Elder Franklin D. Richards, accompanied by John S. Higbee, George B. Wallace, Job Smith, H. W. Church, Joseph W. Johnson, Joseph W. Young, and Jacob Gates, will go with the mission to England, to co-operate with President Orson Pratt. Elder John Forsgreen will go out at the same time on a mission to Sweden. For wise purposes Elder P. P. Pratt's mission to the Western Islands will be deferred until spring.

Elder Orson Pratt is doing a great work in England, and the cause of truth is advancing rapidly in all her home dominions, and the rejoicing of the Saints there, causes Satan to howl, for he is compelled to be subject to the power of the Highest. Elder Woodruff is located in Cambridge Port, Massachusetts, and has been comforting and instructing the Saints in Canada and the Eastern States the past year. If Elder Woodruff now will gather up all the Saints in his vicinity, and come with them to this place, he will do a great work, and will be opening the way for a visit to those nations who have both eyes and ears, and are crying to the Elders of Israel, "Come, tell us of the things of God, for we have heard that God is with you."

By the late arrival of our brethren from the west, we learn that they were attacked on the way by the Snake Indians, and that a company of emigrants going west had shared the same fate. These attacks, from a hitherto peaceful tribe, have doubtless arisen from an early company of emigrants that passed through this place from the States to the mines, having shot two or three squaws, and stolen their horses about 150 miles north west of this. It is much to be regretted that such a band of desperadoes and murderers should roam at large, exciting the ignorant Indian to retaliation and revenge on our people, and thousands of honourable men from the States, who are, and will be passing to Western California through the same country; and we make these observations, that such men may be on their guard for their safety, and at the same time by every honourable means endeavour to do away from the Indians the prejudice which a few wicked men have created.

Many of the western emigrants were met by our brethren on this side of the Sierra Nevada mountains, and from the low condition of their teams, the scarcity of grass, the lateness of the season, the great amount of old snow on the mountains, and the prospect of new, they thought, more than probable that many would not be able to reach the mountain heights this season, and many had thrown away their provisions, save enough to last them through, also their clothing and other things to make their passage as light as possible, all of which will make their situation more distressing, should they be obliged to winter in the mountains.

Brother Parley P. Pratt is opening a new road through the range of mountains from the Weber to this place, which is already so far advanced that this fall's emigration will pass over it. This road will be accomplished at a great expense, and will be a great blessing to the emigrating brethren, and together with bridges in the valley, over the Weber and Ogden fork, all of which we expect will be completed before the next emigrating season, will shorten the distance and greatly facilitate the progress of travellers.

The health of the saints in the valley, is good, and it is so seldom that any one dies, we scarce recollect when such an event last occurred.

Each member of the Quorum of the Twelve Apostles is an agent to collect tithing, and donations for the perpetual fund for the emigration of the poor Saints, and all such collections or funds will be continually subject to our order, and all our agents in Europe will remit all such funds to our office in Liverpool every safe opportunity; and Elder Orson Hyde will receive donations in the States on deposit, for the perpetual fund after our agent leaves that place in the spring.

While kingdoms, governments, and thrones, are falling and rising; revolutions succeeding revolutions; and the nations of earth are overturning; while plague, pestilence and famine, are walking abroad; and whirlwind, fire, and earthquake, proclaim the truth of prophecy, let the Saints be faithful and diligent in every duty, and especially in striving to stand in chosen places, that they may watch the coming of the Holy One of Israel. We remain your brothers in the New Covenant.

BRIGHAM YOUNG.

HEBER C. KIMBALL.

WILLARD RICHARDS.

Great Salt Lake City, Deseret, Oct. 12th, 1849.

The Latter-day Saints' Millennial Star.

APRIL 15, 1850.

TO THE GENERAL BOOK AGENTS.—The conference agents have ere this received their quarterly accounts. The amount due this office, by the various conferences, is upwards of £1000 sterling; this is a large sum to be outstanding, when the limited state of our finances is taken into consideration. Most of the conferences have done well, and we have no cause to complain of them; but there are a few that have largely increased their debts during the past quarter, with scarcely a shilling on the credit side of their accounts. To prepare for the great increase in the circulation of the STAR, considerable outlays will have to be made; this, together with the heavy demands about to be made upon the office for church purposes, renders it necessary for us to request the book agents to be as punctual in their remittances as possible. It is hoped that the presidents of conferences will see that no unnecessary delay takes place.

We publish in this number the General Epistle of the first Presidency of the church, and a summary of the business transacted at the general conference, held in the Great Salt Lake City. Likewise a letter from the first Presidency to Orson Hyde at Council Bluffs, relative to the "Perpetual Emigration Fund." Also a letter from Elder George A. Smith to the same, giving an account of the difficulties encountered by himself and company in the pass of the Rocky Mountains. These communications contain much news that will be cheering and consoling to the hearts of the Saints. We feel disappointed in not having been able to lay this intelligence before the readers of the STAR long since. The General Epistle, and other communications from the first Presidency to the presidency of the church in the British Isles, have been lost on their way here, through the carelessness, neglect, or dishonesty, we know not which, of some post-master in the United States. We should not have been able, even now, to do so, had we not accidentally obtained possession of a copy of the "*Frontier Guardian*," dated Dec. 26th, 1849. We hope the editor of the *Guardian* will, hereafter, be as regular in sending us his valuable paper, as we are in forwarding him the MILLENNIAL STAR.

SOME interesting articles upon doctrine have been laid over for the present, for want of room, which will be published soon.

A SUMMARY OF THE BUSINESS TRANSACTED AT THE GENERAL CONFERENCE,

Held at the Great Salt Lake City, Oct. 6th and 7th, 1849.

A General Conference was held at the Great Salt Lake City, October 6th and 7th, 1849.

Present—the quorum of the first Presidency, several of the quorum of the Twelve Apostles, the Patriarch, the Presidency of the stake, the Presidency of the High Priests' quorum, the High Council, and Thomas Bullock, clerk of conference, together with a large number of high priests, seventies, elders, &c.

President H. C. Kimball then made some excellent remarks upon the importance of the

Saints going to with their might, to fulfil the covenant made in the temple of the Lord in Nauvoo, that they would not cease their exertions until the poor were gathered to this safe and quiet *resting* place; and the importance of the elders bearing forth the gospel to the nations, that the honest in heart in all the world might have the opportunity of participating with us in the blessings, light, and liberty of the gospel.

Elder John Taylor followed with some excellent remarks on the same subject.

President Brigham Young arose and gave some instruction about finishing the Bowery, and said, "I feel happy for this shelter from the rays of the sun and the blasts of winter. I feel well in my mind; my heart is like the chariot of Abinadab, full of joy. I realize we ought to bear off the kingdom to the nations of the earth. This people as a whole are a good people, and I shall seek to do them good, and bring forth salvation to the whole house of Israel, for I want to see Zion built up." The conference adjourned for one hour.

In the afternoon a great deal of important business was done. A vote was taken to raise a fund to gather the poor to the Valley. A committee was appointed to collect the fund by subscriptions. It was resolved that the "Perpetual Emigration Fund" be under the control of the presidency. The appointments of C. C. Rich to Lower California, Elders A. Pratt, James Brown, and Hyrum H. Blackwell, to the South Sea Islands, and the missions to England and various European countries, were unanimously sanctioned. It was motioned and carried that every man, as far as possible, should establish his own branch of business in the Valley; and, as a beginning, H. G. Sherwood was requested to establish a glass manufactory as soon as possible. The Great Salt Lake Carrying Company was organized. Conference adjourned till next day.

Sunday, October 7th, conference met pursuant to adjournment. It was unanimously voted to sustain the quorum of the first Presidency, the quorum of the Twelve, John Smith as patriarch of the whole church, Willard Richards as church historian, Orson Hyde as president of the quorum of the Twelve Apostles, John Young, Reynolds Cahoon, and George B. Wallace as the presidency of the high priests' quorum, Joseph Young, Levi Hancock, Henry Herriman, Zera Pulsifer, A. P. Rockwood, B. L. Clapp, and J. M. Grant as the first presidency of all the quorums of the seventies. Also to sustain the High Council, the presidency of that stake, and, finally, all the constituted authorities of the church in all the world. Several new places of settlement were appointed, the account of which is contained in the "General Epistle." Conference adjourned for an hour.

"In the afternoon the conference assembled and opened as usual, when the several bishops proceeded to administer the sacrament.

Elder Parley P. Pratt related his experience at the commencement of the work, and the time when the prophet, Joseph Smith, stood up in the midst of the congregation, and by revelation pointed out each individual to be ordained to the Melchisedec priesthood; and also related a miraculous case of healing a woman who was near her death. He then delivered a discourse on the subject of tithing: said he, the principle of tithing is not peculiar to this church or people—it is as old as the Bible. We see it illustrated in Abram's day, for when he held the power of the kingdom of God, Abram paid one-tenth of all he possessed. Where is there a Latter-day Saint who does not know and understand that it is by the power of the Melchisedec priesthood that we receive forgiveness, and justification, and eternal life. To fulfil the law of tithing, a man should make out and lay before the bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principle once, he has no occasion to tithe again, but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, money, goods, and trade; and whatever use we put it to, it is still our own, for the Lord does not carry it away with him to heaven. We have to establish the government of God on earth, and that requires means, and a knowledge how to use it, and to have every thing written on "Holiness to the Lord." Let God have what is His, and every thing be under the control of the Lord, and not Cæsar, or the world. If the people do not hold themselves responsible to help to carry off the kingdom of God, how do you expect we can do it ourselves. The Twelve and the elders are all minute men, and that is what makes us different to the rest of the world.

Elders Erastus Snow and John Taylor spoke on the same subject. Elder P. P. Pratt then moved that this conference adjourn to the 6th of April next, at 10 o'clock, a.m., to meet in this place: carried. The choir then sung the doxology, and were dismissed with benediction by Willard Snow. President Brigham Young then blessed the people in the name of the Lord, when they separated rejoicing in the Lord for His many mercies, that He has extended to His Saints, and for the happy and glorious conference that they had been privileged in attending.

In the evening the brethren who had been appointed to go on missions were called together for the purpose of receiving instructions, &c., whereupon the first Presidency proceeded to lay their hands on the quorum of the Twelve, and set them apart for their respective missions.

The Twelve then laid their hands on the elders who had been appointed missions to the different nations of the earth, and set them apart, predicting their success, and the remarkable scenes that will transpire during their absence from their families. A joyful meeting was continued until twenty minutes past ten, when the meeting was dismissed, all enjoying the peaceable influence of the Spirit of God, and filled with faith that the Lord God of Israel will speedily work a great and glorious work on the earth."

LETTER TO ORSON HYDE.

(From the Frontier Guardian.)

Great Salt Lake City, Oct. 16, 1849.

President Orson Hyde: Beloved Brother:—The Lord has been devising, or rather making manifest ways and means to facilitate the gathering of His Saints in these last days, and we lose no time in cheering your heart with the intelligence, and offering such suggestions as may be wisdom for you to follow, in helping to roll on the glorious work of gathering Israel.

The Saints are prospering in this valley, which is a very natural result of their good endeavors to keep the commandments and work righteousness. The desire of the brethren to see Zion built up is constantly increasing; and their labors are tending more and more to this one great object. Of our proceedings, the circumstances of the Saints, and things in general in this region, you will soon learn by our late epistle; and we write to you more particularly at this time, concerning the gathering, and the mission of our general agent, for the PERPETUAL EMIGRATING FUND, for the coming year, Bishop Edward Hunter, who will soon be with you, bearing the funds already raised in this place; and we will here state our instructions to Bishop Hunter, so that you may the more fully comprehend our designs.

In the first place, this Fund has been raised by voluntary donations, and is to be continued by the same process, and by so managing, as to preserve the same, and cause them to multiply.

Bishop Hunter is instructed to go direct to Kaneshville, and confer with the general authorities of the church at that place, and by all means within his reach, procure every information, so as to make the most judicious application of the funds in the purchase of young oxen and cows, that can be worked effectually to the valley, and that will be capable of improving and selling after their arrival, so as to continue the fund the following year.

We will give early information, to those whom we have directed to be helped, and such others as he shall deem wisdom, being aided in his judgment by the authorities among you, so that they may be preparing their wagons, &c., for the journey.

Wagons are so plenty here, that it is very desirable not to purchase with the perpetual fund; but let those to be assisted make wagons of wood, when they cannot get iron, such as will be strong and safe to bring them here, so that all the funds may be appropriated to the purchase of such things as will improve in value, by being transferred to this place.

The poor can live without the luxuries of life, on the road and in the valley, as well as in Pottawatamie and other places; and those who have means to purchase luxuries

have monies to procure an outfit of their own, and need no help, therefore let such as are helped, receive as little assistance in food and clothing, wagons, &c., as can possibly make them comfortable to this place, and when they arrive, they can go to work and get their outfit, of all things necessary for comfort and convenience, better than where they are, and even luxuries.

As early in the spring as it will possibly do, on account of feed for cattle. Brother Hunter will gather all his company, organize them in the usual order, and preside over the camp, travelling with the same to this place; having previously procured the best teamsters possible, such as are accustomed to driving, and will be gentle, kind and attentive to their teams.

When the Saints thus helped arrive here, they will give their obligations to the Church to refund to the amount of what they have received, as soon as circumstances will permit; and labor will be furnished to such as wish on the public works, and good pay; and as fast as they can procure the necessities of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increasing the Perpetual Fund.

By this it will readily be discovered, that the Funds are to be appropriated in the form of a loan, rather than a gift; and this will make the honest in heart rejoice, for they love to labor, and be independent by their labor, and not live on the charity of their friends: while the lazy idlers, if any such there be, will find fault, and want every luxury furnished them for their journey, and in the end pay nothing. The Perpetual Fund will help no such idlers; we have no use for them in the valley; they had better stay where they are; and if they think they can devise a better way of appropriating the emigrating funds, then we propose, let them go to work, get the funds, make the appropriation, set us a better pattern, and we will follow it; and by that time we are confident they will have means of their own, and will need no help.

Brother Hunter will return all the funds to this place next season, when the most judicious course will be pursued to convert all the cattle and means into cash, that the same may be sent abroad as speedily as possible on another mission, together with all that we can raise besides to add to it; and we anticipate the Saints at Pottawatamie and in the States, will increase the funds by all possible means the coming winter, so that our agents may return with a large company.

The few thousands we send out by our agent, at this time is like a grain of mustard seed in the earth; we send it forth into the world, and among the Saints, a good soil; and we expect it will grow and flourish, and spread abroad in a few weeks so that it will cover England, cast its shadow on Europe, and in process of time compass the whole earth: that is to say, these funds are designed to increase until Israel is gathered from all nations, and the poor can sit under their own vine and inhabit their own house, and worship God in Zion.

If from any cause, there should be a surplus of funds in the hands of our agent, when he leaves the States with a company, he will deposit the same with some good house, subject to our order, or bring it with him as wisdom dictates.

We remain your Brethren in the Gospel,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

LETTER FROM G. A. SMITH.

ACCOUNT OF TRAVEL—TREMENDOUS SNOW STORM—SIXTY HEAD OF CATTLE PERISHED—CHICKENS AND PIGS FROZEN TO DEATH—NO PERSON DIED ON THE JOURNEY—COMPANIES NOT TO START AFTER THE MIDDLE OF JUNE.

(From the "Frontier Guardian.")

Camp of Israel, Muddy Fork, 930 miles from Winter Quarters, Oct. 18, 1849.

Brother Hyde,—Dear Sir,—As we expect to meet the Fall express from the

Valley to the States in a day or two, we thought it advisable to drop a hasty note to you, for publication in the *Guardian*, for the benefit of all concerned. You have been informed of our progress and prosperity on our journey from time to time as opportunities offered. The last we wrote you, was at Fort Laramie; since then, no opportunity of sending letters to the States has presented itself. After leaving Laramie, we continued our journey slowly as heretofore, but making progress every day, keeping a vigilant eye to the welfare of our cattle; as the first 300 miles, nearly, of our journey, was through mud and mire; after that, heavy sand for a considerable distance: but pasture was first-rate, and our cattle stood the journey well; and up to our arrival at Laramie, we believe, neither our camp nor brother Benson's had lost a single head, with the exception of one or two cows that got killed in the yoke. After we passed Laramie, the feed became inferior, but we found a sufficient supply for our cattle, and indeed, we have found plenty all the while, with the exception of two or three days, in the neighbourhood of the Willow Springs, where the alkali or poisonous springs abound. Through these wild plains, lay the bones of hundreds of cattle, that have died the past summer, (no less than the bones of nine head we counted in one heap,) belonging to the gold diggers, bound for California. Through this desolate part of our journey, we lost but a few head of our cattle, and those that died, were chiefly worn down by the journey. When we arrived at the Sweet Water river, about six miles below Independence Rock, a recruit of some sixty yoke of cattle, together with several wagons and teamsters from the Valley met us, that had been sent by the President to our relief, under the charge of brothers David Fulmer and Joseph Young, which was a welcome meeting to us, as our cattle were much fatigued, and needed respite. The cattle thus sent, were divided between the three camps, viz: E. T. Benson, Capt. Richards, and ours, which relieved us much, and we rolled along with ease, and weather pleasant. Although at Independence Rock, some twenty-five or thirty head strayed away, but we recovered them all, except one cow, after following some thirteen head about one hundred miles. We crossed over Rocky Ridge on the second of this month, near the summit of the South Pass, with the Wind River chain of mountains on the north; towards night, it began to snow and blow quite hard and fast from the north-east, weather increasing in coldness, which obliged us to encamp the best way we could (without carrelling,) on the branch of the Sweet water. E. T. Benson and Captain Richard's camp some ten or twelve miles ahead, on Willow Creek. We turned our cattle loose, and drove them into the willows near by, to do the best they could, and share their fate; and such a storm of wind and snow as we experienced, we think was never superseded in Potawatamie. For thirty-six hours, it continued to howl around us unceasingly, blowing nearly a hurricane, drifting the snow in every direction, and freezing fast to whatever it touched. Being unable to keep fires, (except a few who had stoves in their wagons,) we had to be content without them, and do the best we could. Many were the mother and infant that was obliged to be in bed under their frail covering that sheltered them from the pitiless blast, to keep them from perishing with nothing perhaps, but a piece of dry bread, or a few crackers to subsist upon, while the winds spent their fury upon our camp of canvass, covering it with a mass of ice, the snow drifting around us in some places to the depth of three or four feet. Many were the reflections that passed through our minds in regard to our situation, and the welfare of our cattle during the storm, but we felt resigned to our fate and heavens' will. On the morning of the third day, the storm abated, and we turned out through the chilling blast (from off these everlasting snow capped mountains, being at an altitude of about seven thousand feet,) and snow, to look for our famishing, and, as we expected, many perished cattle. As we wended our way down the stream among the willows; indeed it was a sorrowful sight to behold our perished cattle, one after another, cold and stiff, lying in the snow banks food for wolves, ravens, catamounts, magpies, &c., that inhabit these mountainous regions in countless numbers, and live on prey. The greater part of our cattle, had made their way during the storm about five miles off, to Sweet Water, where they obtained pasture, and fared quite well, not one being found perished, while those that tarried behind, fell a prey to hunger, and the merciless storm. Upwards of sixty head of cattle perished in the three camps. Those of our cattle that survived

the storm, did not recover from its effects for several days; others died in consequence, and some show the effects yet, although they are improving at present, as we find quite plenty of mountain grass, and that hearty and good, and we are in tolerable good rolling order, making from twelve to fifteen miles per day, and we hope if we are prospered to reach the Valley in eight or ten days from this time.

Notwithstanding our loss, we consider we have been blessed and prospered considering our late start from Winter Quarters. The goodness and mercy of our heavenly Parent, has attended us on our journey, and surely we have been protected and preserved beyond those that have preceded us. Not a solitary death has occurred of man, woman, or child, in our camp. Although we have experienced storms, and endured cold weather. It was so cold during the storm, and after, that chickens, pigs, &c., froze to death, and men passed over the Sweet Water on the ice.

Many have been the graves we have passed on our journey, some of friends near and dear, others of strangers, that have fallen by the shaft of the destroyer, while journeying over these boundless plains of sage, and mountains of rock, where the buffalo, elk, antelope, bear, ravenous wolf, &c., range undisturbed, except by the red man, or the journeying emigrant.

Many has been the grave of the gold seeker we have seen, whose bodies have been disinterred by the wolves; and the bones, pantaloons, hose, and other things laying strewed around, with the head board laying near, informing the traveller, who had been buried, wherefrom, the day they died, age, disease, &c. But we have not seen a solitary instance where one of the Saint's tombs have been disturbed by the wolves. Among the graves of those whose bones lay around their graves, bleaching in the sun, their flesh being consumed by the ravenous wolf, we recognized the names of several noted mobocrats from the States of Missouri and Illinois, who took an active and prominent part in persecuting, mobbing, and driving the Saints from these States. Among others, we noticed at the South Pass of the Rocky Mountains the grave of one E. Dodd, of Galatin, Missouri, who died on the 19th of July last, of typhus fever. The wolves had completely disinterred him. The clothes in which he had been buried lay strewed around. The under jaw bone was found in his grave, with the teeth complete, being the only remains discernible of him. It is believed he was the same Dodd that took an active part as a prominent mobocrat in the murder of the Saints at Hawn's Mills, Missouri; if so, it is a righteous retribution. Our God will surely inflict punishment upon the heads of our oppressors in His own due time, and way.

We would earnestly recommend to all emigrating companies hereafter coming to the Valley, not to attempt to leave the Missouri river after the middle of June, for if they start later, they will almost be certain to encounter as severe snow storms as we have, in crossing these everlasting snow-capped and rock-bound mountains.—By starting early they will be apt to miss the snows, and have time and opportunity for recruiting a few days, when either their cattle are worn down, or any one sick and not able to travel, or feel a desire to encounter the cold weather, &c.

The weather at present is quite pleasant, although freezing hard every night.—The camps are healthy, in good spirits, and feel to rejoice in the God of their fathers, and in his goodness and protecting mercies. We hope in a few days to meet our brethren whom we love in the Valley of the mountains of Joseph, and mingle and rejoice with them, where no doubt you will hear from us again. E. T. Benson and Captain Richards' companies have broke up into tens, and gone ahead in order to pass through the kanyons of the mountains, one ten of our camp has rolled out also. We have a company of upwards of forty wagons at present, including the Welsh; we expect to continue so until we reach the Valley, as pasture here is rich and quite plenty. Farewell, may the Lord bless you for ever, and all the Saints. Amen.

As ever, we remain,

Your brethren in Christ,

G. A. SMITH.

W. I. APPLEBY.

LETTER TO THE EDITOR.

Merthyr, March 9, 1850.

Dear Brother Pratt,—At a Special General Conference, held here yesterday, it was moved, seconded, and carried unanimously, that Elder Thomas Pugh, formerly president of the Western Glamorgan Conference, be appointed to the office of second counsellor in the presidency of Wales, and that Elder Evan Williams be appointed to preside over the said conference in his place.

Yours in the truth,
JOHN DAVIS.

I'M A SAINT, I'M A SAINT.

I'm a Saint, I'm a Saint, on the rough world wide,
The earth is my home, and my God is my guide!
Up, up with the truth, let its power bend the knee:
I am sent, I am sent, and salvation is free.
I fear not old priestcraft, its dogmas can't awe:
I've a chart for to steer by, that tells me the law,—
And ne'er as a coward to falsehood I'll kneel,
While Mormon tells truth, or God's prophets reveal!
Up, up with the truth, let its power touch the mind,
And I'll warrant we'll soon leave the selfish behind.
Up, up with the truth, let its power bend the knee,—
I am sent! I am sent! dying Bab'lon to thee,
I am sent! I am sent! take this warning and flee.
The arm of the tyrant, fell terror may spread,
Yet, tho' they oppose us, their strong holds we'll tread,
What to us is the *scorn* of the *selfish* and *vain*,
We have *borne* it *before*, and we'll *bear* it *again*.
The fire gleaming bolts of oppression may fall,
And kill off the body, death can't us appal!
With Heaven above us, and all Hell mad below!
Thro' the wide *field of error*, *right onward* we'll go.
Come on! my brave comrades, now's the time you should speak:
The storm-fiend is roused from his long dreamy sleep.
Our watchword for safety in Zion shall be,
I am sent! I am sent! dying Bab'lon to thee,—
I am sent! I am sent! take this warning and flee.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 27TH MARCH, 1850.

James S. Cantwell.....	£3 11 10	Brought forward.....	£28 2 10
William West	7 0 0	John Morriss	2 0 0
Henry Thomas	2 11 0	William M'Keachie	16 15 0
James Walker.....	10 0 0	George P. Waugh	6 0 0
James Armitstead	5 0 0	John Lyon	3 0 0
Carried forward	£28 2 10		£55 17 10

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 9.

MAY 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

June 11th.—At half-past four o'clock the barometer stood at 25.077, attached thermometer 50 deg., detached thermometer 46 deg., giving for the elevation above the level of the sea 4864 feet. The morning is fine and pleasant, with a beautiful clear sky and a light breeze from the east. The wind soon changed to the west. We travelled $9\frac{3}{4}$ miles in the forenoon, and halted for noon, latitude 42 deg. 51 min. 47 sec. Half a mile west of our halting place we crossed a small creek of roily water. Travelled in the afternoon $7\frac{1}{4}$ miles, and encamped for the night. A short distance above us, two small companies which had passed us a few days before, were encamped; they were building a raft to cross at that place. The day before their teams took a fright by the running of a horse, upsetting two of their wagons; one woman and two children considerably injured, but no bones broken: some crockery, &c. destroyed.

June 12th.—At half-past five o'clock the barometer stood at 24.978, attached thermometer 51.5 deg., detached thermometer 47.5 deg. Calm and clear, with considerable dew. Travelled $7\frac{1}{4}$ miles and halted for noon, latitude 42 deg. 51 min. 44 sec. In the afternoon travelled four miles, which brought us to the place where the Oregon road crosses the Platte, being 124 miles from Fort Laramie. The Platte at this place is usually forded, but now it is quite high. The channel has about 15 feet depth of water in it, and the water about 100 yards wide. Here we overtook one of the foremost companies of the Oregon emigrants. Three days before we had sent a small detachment of our camp in advance to this place; they arrived about four hours before any of the emigrants, and having a skiff of sole-leather, that would carry 1500 or 1800 pounds, they were employed to ferry them (the emigrants) over, carrying their goods in the skiff, and swimming the empty wagons, which were frequently whirled several times over by the force of the current. A few miles from this place the hunters had succeeded in killing a few buffalo, and some three or four grizzly bears, which are quite numerous on the Black Hills. A range of these hills, running nearly east and west, lay to the south of us. To the summit of this range, south of the ferry, is $5\frac{3}{4}$ miles in a straight line, as I determined by a trigonometrical measurement with the sextant. Its altitude, probably, is 1200 or 1500 feet above the North Fork. Large banks of snow are quite numerous near and on its summit.

June 13th.—It being Sunday we attended meeting, and much good instruction was given by several who addressed the people. The emigrants whom we crossed

over, pursued their journey this morning, and were followed a few hours afterwards by the company, who crossed about 11 miles below.

June 14th.—We commenced crossing to-day, carrying some of our empty wagons on light rafts made of pine poles, lashed together, and swimming others; but we found that the current was too rapid to swim wagons without injuring them, and were obliged to resort wholly to the slower process of rafting. We succeeded in getting over only 24 wagons during the day. Towards evening we were visited with a very heavy thunder shower from the west, accompanied with hail and a severe gale of wind, but no particular damage done, with the exception of wetting the contents of many wagons.

June 15th.—By a meridian observation of the sun, I determined the latitude to be 42 deg, 50 min. 18 sec. And at a quarter past one p.m. the barometer stood at 24.810, attached thermometer 78 deg. detached 77.5 deg. A high west wind renders crossing the river rather difficult. We tarried at this place until the morning of the 19th, during which time we made two large cotton wood canoes, and placing them parallel to each other, a few feet asunder, firmly pinned on cross pieces and flat slabs running lengthwise of the canoes, and having attached a rudder and oars, with a little iron work, we had a boat of sufficient strength to carry over the loaded wagons of the emigrants. In charge of this ferry boat, we left Capt. Groves with nine men, to ferry over the Oregon emigrants, who were daily arriving in small companies, and very anxious to be forwarded over without delay. From the mean of four observations taken on successive days with the barometer and thermometer, the height of this place above the sea level is 4858 feet: the barometric column during the time fluctuated nearly one half of an inch. These atmospheric disturbances has given rise to high winds from the west, which have blown for several days in succession. The nights have been sufficiently cold to produce, here and there, some frost upon those plants and vegetables, which are the best radiators of heat. By three separate observations, two with the circle and one with the sextant, all of which included thirty-one readings, the angular distance of the sun and moon was taken for the longitude. A great quantity of fish abound in a stream or creek that runs into the Platte from the right bank, but a short distance below the ferry. One man, with a hook, caught fifty in a short time; they would average about one pound each, the chief part of them resembling a herring in appearance.

June 19th.—Saturday morning we again resumed our journey, leaving ten men in charge of the ferry, who were instructed to come on with our next company, who were expected in a month or six weeks. In the meantime they were to take every precautionary measure to protect themselves, horses, and substance from Indian aggressions. We left the North Fork of the Platte at the ferry for the Sweet Water. For the first twelve miles there is no water, the next nine and a half miles brings us to the second watering place, but no grass of any consequence. We encamped here about sundown. On the north side of the road, and a short distance from it, is a dangerous miry place for cattle, the ground being covered to a considerable depth with saline efflorescences.

June 20th.—We started early this morning and travelled $3\frac{1}{2}$ miles, and halted for breakfast upon a clear stream of water and good grass. At eight o'clock the barometer stood at 24.452, attached thermometer 62 deg., detached thermometer 61 deg. A light breeze from the west, with a clear sky, renders the morning delightful. After breakfast we travelled about nine miles, and crossed over and passed by, four or five small streams of water, and halted for noon. In the afternoon crossed over a rapid stream about ten feet wide, with sufficient water to carry a flour mill. Towards evening, not finding grass for our animals, we turned off from the road about half a mile, and encamped about dark, near the bottoms of the stream last mentioned. We travelled $7\frac{1}{2}$ miles this afternoon. Capt. W. Woodruff and Mr. Brown left our camp on horseback, and went on in advance, and not returning we were somewhat uneasy about them.

June 21st.—We resumed our journey, and in a short time found ourselves in the neighbourhood of vast quantities of *Saleratus*; a number of bushels were gathered up by the camp, and said to be of a good quality. We travelled $7\frac{1}{2}$ miles this forenoon, which brought us to the right bank of the Sweet Water, about one mile be-

low "Rock Independance." 42 deg. 30 sec. 16 min. was the latitude about 1½ miles below this rock. A short distance above the rock we forded the Sweet Water, which here is about three feet deep and 70 feet wide. We travelled 7¾ miles and encamped within a quarter of a mile of the upper end of Devil's Gate, upon the right bank of the Sweet Water. Observations were taken for the latitude and longitude.

June 22nd. —At 4 a.m. barometer stood at 24,250, attached thermometer 46 deg., detached thermometer 42 deg. The morning is calm and clear. Early this morning I visited the top of the Devil's Gate Rock, having with me my barometer and thermometer. By a barometrical measurement, the perpendicular walls were about 400 feet high above the river, which here cuts through a granite rock, forming a chasm about 900 or 1000 feet in length, and 130 feet in breadth. The rock upon the right bank runs back from the river about a quarter of a mile, and consists of alternated and perpendicular strata of gray granite and scoriated trap rock. I observed five alternate strata of trap rock trending to the north-east and south-west: these varied in breadth from one to five rods. The bed of the river in this chasm is nearly choked up by massive fragments of rock, which have been precipitated from above. About a quarter of a mile from the river, near the point of this granite hill, appeared some sandstone and conglomerate formations. We travelled ten miles and halted for noon, latitude 42 deg. 28 min. 25 sec. The mountainous aspect of the country is certainly very picturesque and beautiful. The valley of the Sweet Water varies in breadth from 5 to 8 or 10 miles, bounded upon the north and south by mountainous ridges, isolated hills, and ragged summits of massive granite, varying from 1200 to 2000 feet in height, those upon the southern boundary being the highest, and are partially covered with snow and well timbered with pine, while those on the north are entirely bare, with the exception of here and there an isolated pine or cedar in the clefts or benches of the hills. The river seems to hug the base of the hills on the north, and although its general course is to the east, its short and frequent meanderings give it a serpentine appearance; its average breadth is about 60 feet, its average depth about 4 feet, with a rapid current; its bottom consists of fine sand and gravel, while the bottom land for a few rods upon each bank generally affords sufficient grass for the emigrants; but the rest of the plain, for several miles in width, is of a sandy, barren, sterile aspect, with scarcely any vegetation but *artemesia* or wild sage, which seems here to flourish in great abundance, growing in places to the enormous size of 8 or 10 inches in diameter, and 8 or 10 feet in height. There is no timber upon the Sweet Water, and we are dependent altogether upon the drift wood, buffalo excrement, and *artemesia*, the latter burns extremely well, with a clear bright flame. In the afternoon I caught a glimpse of Wind river mountains, but the air was too smoky to discover anything but a faint blue outline. We passed over two or three small streams and encamped after having made 20¾ miles over a sandy road which has made it quite laborious for our teams. Towards night, mosquitoes were very troublesome, but after sundown they soon dispersed, the air becoming too cold for them.

(To be continued.)

MINUTES OF THE GENERAL CONFERENCE, HELD AT THE GREAT SALT LAKE CITY.

(From the "Frontier Guardian.")

Deseret, 6th October, 1849.

PRESENT.

Of the first presidency—Brigham Young, Heber C. Kimball and Willard Richards. Patriarch—John Smith. Of the twelve apostles—P. P. Pratt, John Taylor, C. C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards. Of the presidency of the stake—Daniel Spencer and Willard Snow. Of the high council—Isaac Morley, Henry G. Sherwood, Eleazer Miller, Levi Jackman, John Vance, Titus Billings, E. D. Wooley, William W. Major, Ira Eldridge, and Elisha H. Groves. Presidency of the seventies—Levi W. Hancock, Zera Pulsipher and Je-

dediah M. Grant. High Priest's quorum—John Young, Reynolds Cahoon and George B. Wallace. Of the elders quorum—John Nebeker. Clerk of the conference—Thomas Bullock.

The conference was called to order by President Daniel Spencer, when the choir sung the Jubilee hymn; prayer by President H. C. Kimball; singing by the choir.

President H. C. Kimball then addressed the conference, and stated that there was much business to be done, which will be beneficial to all, and in which all are equally interested. We are all of the same family; we have one God and one Saviour, therefore the business interests every one: this ought to be thought of more than it is. We have espoused this cause to continue in it through life and through all eternity. This world is only my second estate, and if I continue faithful in it, it will be glory everlasting to all eternity. Read the works of Abraham on these matters. We want to feel for the welfare, not only of this people, but all of the inhabitants of the earth. Shall we debar one portion of the inhabitants of the world of what we have obtained? How should we feel if they had received it and would not commit it to us? We want this people to take an interest with us in bearing off the kingdom to all the nations of the earth. The time is come when some of the Twelve and others of the Elders will have to go. How do you feel on the subject, ye elders of Israel? You ought to have your hearts prepared and be ready to go; know ye not that God established this work by Joseph Smith, his Prophet, and shall we become like drones in the House of Israel? I say no. Let us arise and shake ourselves, and make our election sure.

Elder John Taylor then arose and said, we have met to confer together upon things pertaining to the kingdom of God, and shall have to attend to the interests of thousands who are not here. * * * There is something different in our religion to any other, for our covenants are all eternal—they all lay hold of eternity. Although our bodies may slumber in the grave, our spirits go into another existence, and we go to possess a glory that has been revealed to us: we have a knowledge pertaining to our children and our children's children, through worlds without end. If we have got to be kings and priests to the Most High God, we have to become rulers, and those who do not know how to rule will be in a poor place; they will be similar to Napoleon on the island of Elba, retaining his title as an emperor, but having no one to rule over. O ye elders of Israel! remember there are kings and priests now sitting on thrones, who, if they only knew, would be glad to exchange situations with you, and go and preach the gospel. I believe in a very short time the elders of Israel will come with their hats in hand (suited the action to the word) to President Young, and want to go on missions, and I will say, sir, if you want fifty men to go now, they are on hand to go.

President Brigham Young gave some instructions about fixing the Bowery, &c., and said I feel happy for this shelter from the rays of the sun and the blasts of winter; I feel well in my mind, my heart is like the chariot of Aminadab, full of joy; I realize we ought to bear off the kingdom to the nations of the earth. This people, as a whole, are a good people, and I shall seek to do them good, and bring forth salvation to the whole House of Israel, for I want to see Zion built up.

The choir then sung a hymn, after which benediction was given by C. C. Rich. Adjourned for one hour.

At half-past one o'clock, p. m., conference met pursuant to adjournment, and opened in the usual manner.

President H. C. Kimball rose to present some items of business, the first of which is, to raise funds to bring the poor to this place. Most of you are aware of the covenant made by the Saints in the Temple in Nauvoo, that we would not cease our exertions until we had brought the poor to this valley, or those that wanted to come. We are here, and are healthy and have plenty to eat, drink and to do, and I prophesy you shall never have less while you live. Shall we fulfil that covenant, or shall we not? The vote was unanimous to fulfil that covenant. Now let every man and woman take hold, and do not send your agent to the states with less than ten thousand dollars, and then you will cause a day of rejoicing among the poor in Illinois.

It was moved that we raise a fund to bring the poor in to this place. Carried.

It was motioned that there be a committee of five appointed to raise funds to send

back to gather up the poor; carried.—That Willard Snow, John S. Fulmer, Lorenzo Snow, John D. Lee and Franklin D. Richards be that committee; carried.—That Edward Hunter carry the funds back to the States, buy cattle, take the oversight of the property, and bring the poor to this place; carried.—That Elders Amasa Lyman and Charles C. Rich be appointed to gather up funds in California, as agents for the perpetual fund; carried.—Elder John Taylor motioned, that the whole business pertaining to the Perpetual Emigrating Fund for the poor, be under the direction of the First Presidency; carried.—Moved that Elder Charles C. Rich, go on a mission to Western California and assist Elder Amasa Lyman in the duties of his office; to succeed Elder Lyman when he returns here; to receive tithing and donations in behalf of the church; and to perform all other duties as an Apostle of the Church of Jesus Christ of Latter-day Saints; carried.—Moved that Elder Addison Pratt, James Brown and Hiram H. Blackwell, go to the Society Islands to preach the gospel; carried.—Motioned that Lorenzo Snow and Joseph Toronto go on missions to Italy. That Erastus Snow and Peter Hanson, go on missions to Denmark. That Joseph W. Johnson and Joseph W. Young go on mission to England. That John Taylor go on a mission to France; that Curtis E. Bolton go with Elder Taylor on his mission to France, and that Francis M. Pomeroy go with Elder Rich on his mission to Western California. All carried unanimously.

President Young then remarked, that when the Twelve are abroad in any nation, they dictate the affairs of the Church there, the same as I do here. The enquiry may be made, can Lorenzo Snow dictate any where but in Italy? Yes.—The Twelve dictate in all the world, and send Elders where they please, and as they deem wisdom. We have appointed Lorenzo and Erastus Snow, to certain missions, have they any right to go anywhere else? Yes; I wish they would open the door to every nation on the earth, and if an Apostle sees any one professing to be an Elder in the Church and bringing disgrace on the priesthood, he has authority to silence him, demand his license and cut him off from the Church.

Moved that Franklin D. Richards, Job Smith and Haden W. Church go on a mission to England; all carried unanimously. Moved that Isaac Morley, Charles Shumway and Seth Taft, be the men to take the Presidency of the settlement in the Sandpitch valley. Carried.

President H. C. Kimball, then made some pointed remarks on the propriety of classifying the mechanics, and appointing every man to his own branch of business. Whereupon, it was resolved that Henry G. Sherwood build a glass factory in the valley, as soon as circumstances will admit.

Motioned that George B. Wallace and John S. Higbee take a mission to England; carried. Moved that John Pack go with Elder Taylor on his mission to France; carried.

Elder John Taylor then introduced the subject of organizing a carrying company, and moved that a company be organized to carry goods and merchandize from the Missouri River to this place; carried.

President Young proposed that a passenger train be started from here to the States, and "vice versa," forthwith. Adjourned, until to-morrow, at 10 A. M.

Sunday, Oct. 7th, 1849.—Conference met pursuant to adjournment, and opened as usual.

President Young called the congregation to order, and mentioned the different business to be brought before them, and rejoiced to meet with the Saints, and enjoy the society of a people who profess Christianity, and who are followers of the Lord Jesus Christ. I am thankful for this shelter from the rays of the Sun in summer, and a shelter from the inclemency and severity of the cold Winters that we have had hitherto.

On motion, President Brigham Young was sustained as the First President of the Church of Jesus Christ of Latter-day Saints by unanimous vote of Conference, and also, Heber C. Kimball as first, and Willard Richards as second Counsellors to President Young.

Motioned that John Smith be sustained as the Patriarch of the whole church; carried. That Willard Richards be sustained as Historian to the Church; carried. That Orson Hyde, be sustained as the President of the Quorum of the Twelve

Apostles; carried. Also, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards; carried. Motioned that John Young be sustained as the President of the High Priests' Quorum, and also, Reynolds Cahoon, as first and George B. Wallace as second counsellors; carried. Motioned that Joseph Young be sustained as the First President, Levi W. Hancock, second, Henry Herriman, third, Zera Pulsipher, fourth, Albert P. Rockwood, fifth, Benjamin S. Clapp, sixth, and Jedediah M. Grant, seventh, Presidents of the Quorum of Seventies; carried. Motioned that Daniel Spencer be sustained as President of this stake of Zion, and David Fulmer as his first, and Willard Snow as his second Counsellors; carried.

President Young then said, that as Isaac Morley is appointed to go and preside over the settlement in Sandpitch valley, it will be necessary to appoint another President in his stead; and as Elder Sherwood is the oldest member of the High Council, he is now nominated to fill that office.

On motion, Henry G. Sherwood was appointed President of the High Council; carried. On motion, Edwin D. Wooley was appointed a member of that Council, and also, William W. Major, John Vance, Ira Eldridge, Levi Jackman, Eleazer Miller, Elisha H. Groves, Lewis Abbott, Heman Hyde, and John Kempton. On motion, Newel K. Whitney was sustained as Presiding Bishop; and John Nebeker President of the Elders' Quorum, and Joseph Harker President of the Priests' Quorum.

Presidents Young and Kimball made some remarks on the duties of Teachers, showing their right and duty to teach, and watch over all Saints, in their several wards, High Priests not excepted.

It was moved that we lay off a city in Capt. Brown's neighborhood; carried. And also lay off a city in the Utah valley; carried. Also, that we make a settlement in Sandpitch valley and lay off a city; carried. Motioned that John E. Foss-green take a mission to Sweden; carried. Motioned that all the Bishops attend to administering the Sacrament this afternoon; carried. Choir sung a hymn, and adjourned for one hour.

Oct. 7th, 2 o'clock, P. M.—Conference assembled, and opened as usual, when the several Bishops proceeded to administer the Sacrament.

Elder Parley P. Pratt related his experience at the commencement of the work, and the time when the Prophet Joseph Smith stood up in the midst of the congregation, and by revelation, pointed out each individual to be ordained to the Melchisedec Priesthood; and also related a miraculous case of healing a woman, who was near her death. He then delivered a discourse on the subject of tithing: said he, the principle of tithing is not peculiar to this church or people—it is as old as the Bible. We see it illustrated in Abram's day, for when he held the power of the Kingdom of God, Abram paid one-tenth of all he possessed. Where is there a Latter-day Saint who does not know, and understand, that it is by the power of the Melchisedec Priesthood that we receive forgiveness, justification, and eternal life. To fulfil the law of tithing, a man should make out and lay before the Bishop a schedule of all his property, and pay him the one-tenth of it; when he has tithed his principal once, he has no occasion to tithe again, but the next year he must pay the one-tenth of his increase, and the tenth of his time, of his cattle, money, goods, and trade; and whatever use we put it to, it is still our own for the Lord does not carry it away with Him to Heaven. We have to establish the Government of God on earth, and that requires means, and a knowledge how to use it, and to have every thing written on "Holiness to the Lord." Let God have what is His, and every thing be under the control of the Lord, and not Cæsar, or the world. If the people do not hold themselves responsible to help to carry off the Kingdom of God, how do you expect we can do it ourselves. The Twelve and the Elders are all minute men, and that is what makes us different to the rest of the world.

Elders Erastus Snow and John Taylor on same subject. It was moved that Jacob Gates go on a mission to England; carried. Elder Parley P. Pratt then moved that this Conference adjourn to the 6th of April next, at 10 o'clock, a. m., to meet in this place; carried. Choir then sung the Doxology, and were dismissed with Benediction by Willard Snow. President Brigham Young then blessed the peo-

ple in the name of the Lord, when they separated rejoicing in the Lord for His many mercies, that He has extended to His Saints, and for the happy and glorious Conference that they had been privileged in attending.

THOMAS BULLOCK,
Clerk of Conference.

Eight o'clock, P. M.—The brethren who had been appointed to go on missions, were called together in the evening for the purpose of receiving instructions, &c. whereupon the First Presidency proceeded to lay their hands on the Quorum of the Twelve and set them apart for their respective missions.

The Twelve then laid their hands on the Elders who had been appointed missions to the different nations of the earth, and set them apart, predicting their success, and the remarkable scenes that will transpire during their absence from their families. A joyful meeting was continued until twenty minutes past ten, when the meeting dismissed all enjoying the peaceable influence of the Spirit of God, and filled with faith that the Lord God of Israel will speedily work a great and glorious work on the earth.

THOMAS BULLOCK, Clerk.

ELDER FRANKLIN D. RICHARDS' EPISTOLARY ADDRESS TO THE EUROPEAN SAINTS.

Beloved in the Lord,—Having been called and set apart to labor in this portion of the earth in connexion with Elder Pratt, the following letter of appointment from the First Presidency is inserted here, that the spirit and intent thereof may be more generally understood by all concerned.

"To all persons to whom this letter shall come, Greeting :

"Know ye that the bearer Franklin D. Richards, a true and faithful brother and elder in Israel, and member of the quorum of the Twelve Apostles for the last days; has been appointed and delegated, by the authorities of the Church of Jesus Christ of Latter-day Saints, in general conference, at this day and place assembled, on a mission to England. To counsel with Elder Orson Pratt, on all the affairs of the British Islands. To preach the gospel of Jesus Christ and administer in all the ordinances thereof pertaining to his mission, under the presidency of the church there; and in connexion with the brethren of his quorum to preside over all the affairs of the church in all the world; and he is authorized to collect Tithing, and to receive donations for the Perpetual Fund for the gathering of the poor Saints; and we call upon all Saints and upon the inhabitants of the earth, to receive our beloved brother Richards, as a messenger of the living God; offering life and salvation to men; and inasmuch as you shall give heed to his teachings and counsel, and assist him on his journey and mission, you shall in nowise lose your reward; and we pray God the eternal Father to bless brother Richards abundantly in all things, and those who shall receive him or minister unto his wants, in the name of Jesus Christ. Amen.

Signed and sealed at Great Salt Lake City, State of Deseret, North America, this 6th day of October, A.D. 1849.

L. S.

BRIGHAM YOUNG, }
HEBER C. KIMBALL, } Presidency of the Church of Jesus
WILLARD RICHARDS, } Christ of Latter-day Saints.
THOMAS BULLOCK, Clerk."

Since my departure from the British Islands with a company of Saints on board the "Carnatic," in February 1847, I have occupied the time chiefly in going to, and accompanying my family with a camp of the Saints from Winter Quarters to the Great Salt Lake Valley. In performing those physical labors by which building, fencing, ploughing, sowing, irrigating, and the general variety of handiwork attendant upon founding a new settlement in a remote part of the American wilderness is accomplished. Also in deliberative counsel with my brethren of the holy priesthood have contemplated the establishment of Zion, and the interests of her children in all the world. Since the 19th of October last, I have (with others of the brethren now arrived,) accomplished a journey of near one-third the circumference of the earth during the most unfavourable portion of the year, through hundreds of miles of snow

on the vast plains, deep and almost impassible mud through a portion of the United States, as well as squalls, gales, and hurricanes on the sea. Thanks and praise to Almighty God, through His tender mercy and great salvation we are safely landed on your shores, and our joy is greatly increased to learn of the increasing glory of His work in this realm. Those of the Saints, who are familiar with the situation of the church in Britain, as it was in the autumn of 1846, cannot but contemplate the contrast with inexpressible delight, and whole-souled thanksgiving: behold what hath God wrought! This great fact most abundantly declares the wisdom and goodness of those men who have been, and are your presidents; therefore, let both Saints and officers yield diligent obedience to their precious instructions though they are absent, and so shall you continue to prosper.

The magnitude and power of the work of God in Great Britain, impresses your humble servant with a lively sense of his incompetency to render efficient service thereto, unless greatly aided by the enlightening influences of the Holy Spirit. This sense of inability is greatly increased by his proximity to our luminous president, Orson Pratt, whose years of experience in the most holy priesthood,—who has so liberally shared the personal instructions of the Prophet Joseph, and whose diligence in “seeking words of wisdom out of the best books, both by study and by faith,” together with a life of rectitude harmonious with the principles of his faith, have so eminently qualified him to *gauge* the false philosophy of the day, and exhibit its deficiencies in the full light of eternal truth. The divine philosophy, that shines forth through the pages of the STAR from his pen, will reach the eyes, ears, and hearts, of many a Nicodemus, that would not openly hear the truth declared, and will create misgivings, which will result in schisms among theologians and philosophers in high places. Every division created in error’s ranks, is relative strength added to the power of truth. Let the Saints be diligent in giving these *silent* preachers missions among all classes of the people. Peculiarly blessed are those who see, hear and handle, the words of life in this propitious season of God’s favor. But infinitely blessed are those who receive the same into good, honest hearts, and cultivate them with the prayer of faith, and all good works, unto the end: such shall never fail.

By the letter of the First Presidency to President Orson Pratt, which is contained in this number of the STAR, the Saints are reminded of the *existence, nature and object*, of the “PERPETUAL EMIGRATION FUND.”

It will be borne in mind, that this fund is not designed as a substitute for tithing; neither to form any part or parcel thereof. The tithing, is a law to the Saints only; but this fund is to be increased by the voluntary donations of all persons disposed, whose names and amounts will be entered in a book, and preserved in the archives of the church, until the day when men shall be judged according to the deeds done in the body, out of the books which will be opened.

This fund is to be *perpetual*, and will continue to increase, and not diminish, so long as there shall be a poor Saint upon the face of the earth unable to gather to Zion.

It is an *Emigrating Fund*, and cannot be appropriated to any other use than the *gathering* of the faithful, and will be subject to the special direction and appropriation of the First Presidency. For further explanation of the general policy adopted in the use of these means, the readers of the STAR are referred to the General Epistle, and letter to Elder Hyde contained in last number, (No. 8,) which the Saints will do well to examine carefully. The presidents of the various conferences and branches will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all. We call upon all of every degree, who wish to see Zion established upon such a basis that she can manufacture the articles of her own consumption, independent of turbulent and dissolving nations; all who wish the poor employment and liberal reward; all who wish to see the cities and temples of Zion erecting, and the desolate places made beautiful for a refuge in the hour of God’s judgments; yes, all who wish for deliverance from the plagues of Babylon, and eternal life in the kingdom and glory of God, are invited to donate according to their means, and the liberality of their minds. When the creation of this fund was proposed to the Saints in the valley, it met with the fullest responses of their souls; and although they had been for years with no certain abiding place, driven, smitten, and peeled by their enemies, numbers of them voluntarily contributed by hundreds, by

fifties, and by twenty-fives; few of the males offering less than one guinea. The sisters were also forward to emulate the deeds of their worthy husbands.

Hark! a voice from the mountains of Zion is sounding,
A voice, still and small, from the sides of the north,
Full of pure, saintly love, and charity, abounding—
Sent forth to the poor, humble, meek of the earth.

First, to those who have toiled, Joseph's city to build;
To rear up the Temple, and then could not come;
Still behind, patient toiling, just escaped being killed—
Brother Hunter, go seek them, and bring *them* first home.

Here, the Lord gives us rest, in this land 'bove all others—
Hid for generations, till His people came forth;
Go, tell it, rejoicing, to all faithful brothers—
Bless'd are the meek, they shall inherit the earth.

Then, abroad to the nations, whom God hath his eye on—
That proud aristocrats have crushed to the earth;
We'll send forth and rescue from the jaws of the lion,
The willing and obedient, with sounds of great mirth.

The dispensation of the fulness of times, is a dispensation in which all are to be gathered together in one which are in Christ; and from henceforth it will be, with the people of God, more emphatically a day of gathering than hitherto. The Lord has, in everlasting kindness, planted His people where they do not toil with the implement of their labour in one hand, and the weapon of their defence in the other. *There*, they *rest* from all fear of their enemies. *There*, the Lord blesses them with health in their persons, and with His Holy Spirit in their joyous, thankful worship of His name. He has also given them of the gold of the earth. He has crowned their labours with success, and made the desolate barren place to yield its strength after the rest of ages, and the wants of His people are *well supplied* with the varied bounties of the earth. He has also put it into the hearts of men to bring their merchandise from afar, and seek out His people, that they may exchange goods for their gold till all are *comfortably and pleasantly clad*. Indeed, never were His people in this dispensation so well supplied with *all these things* as at the present. What, then, is most requisite for the furtherance of the work? The hand of industry, the diligent obedient poor, the artisan, the mechanic and the operative in all the branches of business necessary to supply the wants of a great and growing community; that the revelation may be fulfilled, and the Saints use those things which are "the beauty of their own hands make."

For the best accommodation of all who wish to aid in this good work, I propose the following method. Let the president of each branch appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the *full name* of each donor, and the name of the branch and conference in which they reside. Let each president of conference appoint a trust-worthy man to receive these donations, names, &c. from each branch, and arrange the same in proper order, that as often as once in three months, or whenever they may be called for by President Pratt or myself, the same may be forthcoming without delay. The presidents of branches and conferences will select such men as their respective branches and conferences will be responsible for, in like manner as for their book and STAR agents, for we cannot enter upon the books what we do not receive. This arrangement is for the benefit of those who may wish to make small payments monthly, semi-monthly, or weekly, and to save the needless expense of many post orders. Any persons so disposed can forward their subscriptions directly to this office by post, or bank orders, all which will be made payable to Orson Pratt as usual, and accompanied with the full names of the person or persons donating them, with the name of their branch and conference.

It is confidently expected a great and good work will be done through this fund in the work of emigration. If the Saints in Britain embrace the subject with the warmth and cordiality of the Saints in America, soon will be seen such a work of gathering as has never been witnessed on the earth since the days of Adam.

Already three of the Twelve, and other elders, are on their way to France, Italy, and Denmark, to kindle the flame of the love of God in the hearts of Israel scattered

there. Soon we shall hear the sound of joy and gladness echoing from the continent in happy responses of praise to Zion's King, for sending them the messengers of life and salvation. Ship loads of Saints will, ere long, depart from their shores to mingle with us and those already there, in common exertion to build up the waste places of many generations, and cause the fat valleys of Ephraim to abound with the habitations of the righteous.

O then, spread abroad the knowledge of God, all ye His Saints. His elders, cry aloud and spare not. Tell the poor and meek of His people to lift up their heads and rejoice, for their redemption draweth nigh and their salvation is *nearer* than when they believed. Let them be wisely diligent to warn their neighbours by precept and example: this is their most certain method of securing a safe passage to Zion, and an everlasting inheritance when there. My brethren, be not of a doubtful heart, but wait upon the Lord often with the prayer of faith, and he will give you abundantly of His Spirit, and crown your labours with unexpected success, even though you should quadruple your faith and works as well as number of STARS. The honest in heart perish for lack of knowledge.

The volcanic influences of civil revolution, which have decapitated certain monarchies on the continent, have approached the very portals of the British domicile, and its inmates have been infected with this popular spirit of the times; but by the will of God thus far and no farther could it approach, until the messengers of mercy should gather out those of like precious faith with Lot, and hasten them to the mountains. If the Saints and elders will diligently warn the people, and prepare themselves to gather without needless delay, the Lord will still stay His judgments in measure, till His people are gone out.

The deep toned influence of divine truth, as it spreads with irresistible sway among these Islands, is not only a source of great joy and strength to such as participate in its diffusion here, but is observed with the most lively feelings of gratitude and pleasure by the Saints in the valley; it adds life, spirit, and power to the councils of the Priesthood there, who, from the heights of the mountains, watch the conquests of the army of Truth with inexpressible delight. Let us then, while distraction is daily increasing in the ranks of Anti-Christ, boldly fight a good battle, "toe to toe" and hilt to hilt; and, with the sword of the Spirit, follow up and take possession as the invader reluctantly recedes from a long-possessed but unrighteous domain.

My brethren of the Priesthood in Britain, what encouragements are placed before us in the promises of Jesus Christ. Yet a little while, and those who have proved themselves faithful and skilful in building up churches and conferences, will be engaged in building cities and temples unto the Most High God, abroad upon the face of the land of Zion. There will you be entrusted with the keys of the Priesthood for the ministry of the ordinances of endless life;—to prepare your fellow-men for the coming of Christ—for the resurrection of their dead who sleep in Him; and the reign of everlasting righteousness. What integrity of soul, what fidelity of purpose, should the ministers of Christ observe, with an eye single to the interests of His kingdom; then, if the righteousness thereof has been obtained, the "*all things*" will not be wanting; but the King will say, thou hast been faithful over that which was entrusted to thee, enter into my joy, and rule over two, five, or ten cities.

In taking my place in this important field of labour, in Elder Pratt's absence, I shall seek to do all things, as nearly as possible, as he would if he were present himself. Our callings and ordinations are similar,—we are directed and instructed, I humbly trust, by the same spirit, and by it we shall be led to mind the same things; for the watchmen "see eye to eye" while the Lord is bringing again Zion. I hope to participate in your confidence and prayers, that while I may with fixed purpose of heart seek to do my master's will, I may be delivered from the evils which are in the world, and be qualified of God on every occasion to do the good, acceptable, and perfect will of the Lord, whether in word or work; and may peace, salvation, and power, be greatly multiplied to the faithful in every place, through the knowledge of the Lord Jesus Christ.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool, April 10th, 1850.

P.S.—The congregations of the Saints in St. Louis and New Orleans number about three thousand, and under the presidency of their excellent pastors continue

ardent in the spirit of the work, calculating to gather to the valley and Bluffs almost entirely this season. The promptitude and energy manifested by Elders Felt and M'Kenzie, together with the Saints under their charge, in forwarding the different European missions, emulated worthily the spirit of the valley, and will long be remembered with grateful acknowledgements by those who shared their generous aid.

F. D. RICHARDS.

The Latter-day Saints' Millennial Star.

MAY 1, 1850.

President Orson Pratt arrived in Boston on Saturday, the 23rd of March, in good health, after a safe but stormy passage.

Elder Franklin D. Richards, one of the quorum of the twelve apostles, arrived in Liverpool on Friday, the 29th of March, in good health, per ship "Thomas," which sailed from New Orleans, February 13th, 1850. We hail Elder Richards with delight, and participate largely in the general joy, that his safe arrival in this land will create in the hearts of the Saints, especially those who had the pleasure of his acquaintance during his former labours in this country. It will be perceived by referring to the STAR of March 15th, that Elder Richards is appointed to the presidency of the church in the British Isles, during the absence of Elder Pratt.

ARRIVALS.—The following brethren arrived in Liverpool on Saturday, the 8th of April, from New Orleans, per ship "Maine," in good health, viz, Peter Hanson, (seventy,) one of the mission to Denmark, and Joseph Toronto, (seventy,) one of the mission to Italy; also John S. Higbee and Joseph W. Johnson, high priests; Jacob Gates and Alonzo Le Baron, presidents of seventies; with Joseph W. Young and Job Smith, members of the quorum of seventies, on missions to the British Isles. It is with the greatest pleasure that we announce the arrival of these brethren, and anticipate a great impetus being given to the work of God in these lands through their labours.

We published in last number, a summary of the business transacted at the general conference held in the Great Salt Lake City, October 6th, 1849. Deeming it unnecessary to publish the minutes of the conference in full, from the fact of their coming to hand at so late a date, that almost all they contained had been published before in letters received from the west, and the remainder, in the general epistle of the first presidency; but, after more mature consideration, we have concluded to publish them in this number. As they must be considered as the foundation of all that has been published concerning the various matters therein recorded, it is highly important they should be given to the Saints in this land *verbatim*.

TO THE PRESIDENTS OF CONFERENCES.—It will be seen by referring to the minutes of the Special General Conference, held in Liverpool, January 5th, as reported in STAR, No. 2, that a resolution was then made, "that presidents of conferences send in to Elder Pratt, twice a year, a correct representation of the conferences over which they preside, so that the reports will arrive in Liverpool fourteen days prior to the 1st of January and 1st of July." But in consequence of the contemplated increased issue of the STAR to 20,000 copies on the 1st of June, we must request the presidents to favour us with the reports twenty-one days before the 1st of July.

The report should be given by all the conferences from the date of the representation in STAR No. 1, up to the 1st of June.

We shall not require the two items, "removed by letter," "received by letter."

The report should contain the following items: Number of Branches, High Priests, Elders, Priests, Teachers, Deacons, Excommunicated, Dead, Emigrated, Baptised. Total number of Members, Name of President, Name of Secretary. Let the total number of members, *in all cases*, include the officers and scattered members. Let the president of each conference see that the report be forthcoming by the appointed time, as we do not wish to be again under the necessity of giving an incomplete report.

The following conferences have not yet signified their intention of quadrupling their subscription to the STAR, viz: Preston, Herefordshire, Bradford, Leicestershire, and South Conference. With the 11th number, we shall commence the increased issue, and as there will not be a greater number issued than subscribed for, it will be well for those conferences to send in their reports soon, if they wish the STAR at a penny.

The following conferences have not quadrupled their subscription, viz: South Wales, Southampton, Hull, Isle of Man, Worcestershire, Staffordshire, Cheltenham, and Channel Islands. These conferences can easily ascertain when they have ordered four times their usual subscription, by referring to their bills for STAR, No. 4. We will endeavour, hereafter, to dispatch the STARS from this office eight or ten days before the date of issue; and it is expected that the general book agents will be prompt in distributing them to the sub-agents, so that they may be had in all the branches, ready for distribution, by the date upon which they purport to be issued.

The ship *Argo*, which sailed from this port on the 10th of January last, arrived at New Orleans on the 8th of March. The Saints were all well, and in good spirits.

ARRIVAL.—Elder Erastus Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool per steamer "Niagara," on the morning of the 16th of April, in excellent health. Brother Snow is on his way to Denmark, to open up the gospel of the kingdom in that and adjacent countries. Our heart swells with gratitude to the giver of all good, when we see Zion's chosen sons going forth with speed to bear the glad tidings of salvation to the nations of the earth. May the Lord abundantly bless brother Snow, and his companions in the good work.

APPOINTMENTS.

The following appointments were made by President Pratt, before his departure for America, in view of the anticipated arrival of these brethren, except that of Alonzo Le Baron, who will fill the appointment made for Elder Levi Stewart. Elder Taylor was in an error in supposing that Elder Stewart was appointed on a mission to England, as such was not the case.

Elder John S. Higbee, is appointed to labour in the Carlisle conference, under the counsel of Elder William Speakman.

Elder Joseph W. Johnson, to labour in the Bedfordshire conference, under the counsel of Elder John Spiers.

Elder Jacob Gates, to labour in the Derby and Leicestershire conferences, under the counsel of Elder Lewis Robbins.

Elder Alonzo Le Baron, to labour in the Warwickshire conference, under the counsel of Elder Alfred Cordon.

Elder Joseph W. Young, to labour in the Manchester conference, under the counsel of Elder William Gibson.

Elder Job Smith, to labour in the Norwich conference, under the counsel of his father, Elder Thomas Smith.

It is hoped that the Saints will uphold these brethren by their faith, prayers, and means. The hands of the presidents of these conferences will be greatly strengthened by the co-operation of these brethren, and it is expected that through their united efforts, great good will be done.

FRANKLIN D. RICHARDS.

LETTERS TO THE EDITOR.

Great Salt Lake City, October 14, 1849.

To Elder Orson Pratt,—Dear Brother,—You will learn from our General Epistle, the principal events occurring with us, but we have thought proper to write you, more particularly in relation to some matters of general interest, in an especial manner, the Perpetual Emigration Fund for the poor Saints. This fund, we wish all to understand, is *perpetual*, and in order to be kept good, will need constant accessions. To further this end, we expect all who are benefited by its operations, will be willing to reimburse that amount as soon as they are able, facilities for which will very soon after their arrival here, present themselves in the shape of public works; donations will also continue to be taken from all parts of the world, and expended for the gathering of the poor Saints. This is no Joint Stock Company arrangement, but free donations. Your office in Liverpool is the place of deposit for all funds received, either for this or the tithing funds, for all Europe, and you will not pay out only upon our order, and to such persons as we shall direct. We wish to have machinery of all kinds introduced in these vallies as soon as practicable. If you commence operations now, before you can get men to engage in the business, the material for cotton and woollen factories will be produced. Our settlements another season, will extend over the rim of the basin, where we can raise the cotton, the sugar cane, rice, &c. Therefore, if you can find those who will engage in manufacturing cloth for this market in the valley, we want you should let these cotton factory proprietors, operatives, and all, with all the necessary fixtures, come to this place. We have a carrying company started, who will accommodate all emigrants to this place with passage and freight from Missouri river; they need not be obliged under this arrangement to buy oxen and wagons when they arrive there, and can be immediately transported through the entire route. We have considered it policy for us to collect tithing in money, instead of labor, as heretofore, therefore we employ constant hands upon our public works, and pay them the money, or such things as they need for themselves and families. We therefore have appointed Joseph L. Heywood and Edwin D. Wooley our agents to go east, and purchase such things as we need to supply our public works with, such as are necessary: such as glass, nails, paints, &c., and furnish workmen; these agents will probably call upon you from Boston for funds, if they should, you will send them accordingly. It is distinctly understood that these arrangements are entirely disconnected with the Perpetual Emigrating Fund; that, is sacred to its proper use in gathering the poor Saints. Our true policy is, to do our own work, make our own goods as soon as possible, therefore do all you can to further the emigration of artisans and mechanics of all kinds; also continue to collect tithing.

Our beloved brother Franklin D. Richards, who is appointed to go on a mission to England, will co-operate with you, and give you more particular items, policy, &c.

With sentiments of the highest esteem, love, and kindness, we remain your brethren in the new and everlasting covenant

BRIGHAM YOUNG.

P. S. We want a company of Woollen Manufacturers to come with machinery, and take our wool from the sheep, and convert it into the best clothes—and the wool is ready. We want a company of Cotton Manufacturers, who will convert cotton into cloth and calico, &c., and we will raise the cotton before the machinery can be ready. We want a company of Potters, we need them, the clay is ready, and dishes wanted. Send a company of each, if possible, next spring. Silk manufacturers and all others will follow in rapid succession. We want some men to start a furnace forthwith, the coal, iron, and moulders are waiting.

B. Y.

AN EXAMPLE OF CHRISTIAN INTOLERANCE.

Chesterfield, March 18th, 1850.

Dear Brother Pratt,—I take the liberty of dropping a few lines to give you an account of a scene that has occurred at Brampton near Chesterfield. I have read of the Reverends of the present day refusing to marry unsprinkled adults, or read-

ing the burial service over unsprinkled infants, but never till now have I known of a case where the burial service was objected to being read on the ground that the deceased was a Latter-day Saint; but this has really occurred in Brampton. A young woman belonging to our church dying, application was made by her friends to the authorities of the Church of England for her interment. A day or two afterwards, the minister called upon the mother of the deceased, a poor widow, and very conscientiously told her that he could not inter her daughter in his churchyard, in consequence of her having belonged to the Latter-day Saints; but if she would get her buried elsewhere, he would pay the fees. After remonstrating with him for some time, he left the house, telling the poor widow he would write to the Bishop upon the subject. The circumstance caused quite a sensation in Brampton and vicinity, and the Rev. Gent. soon found that he was compelled to bury her by the laws of the land, yet his real intention was unknown to the friends of the deceased. On Sunday March 10th, the day fixed for the interment, hundreds congregated together to witness the scene. When the procession arrived at the church, they were forbidden to enter till a protest had been read by the incumbent of the church against the use of the burial service being used in the interment of any Latter-day Saint. Immediately after our arrival the Rev. Gent. made his appearance in canonicals, and read his protest, which in substance was as follows:—"In the name of God, I, John Berridge Jebb, incumbent of St. Thomas, Brampton, do hereby protest against the use of the burial service used by the Church of England over any member of the community called Latter-day Saints or Mormons; and were I not in this case compelled by the laws of the land, I would not thus knowingly injure my feelings and do such violence to my conscience; and I hereby declare that I will not, in future, knowingly inter within the limits of my churchyard, any member of the said society, and thus knowingly injure my feelings. This is my protest." We were then permitted to enter with the corpse, and the service was performed by the curate, to the great annoyance of the pious incumbent of the aforesaid church. If you think this worthy of a place in the STAR it is at your disposal.

I remain your brother in the gospel,

J. T. HARDY.

We will take this opportunity to inform the Rev. Mr. Jebb and his compeers, that the Latter-day Saints do not feel themselves under the least obligation to them for repeating the "service for the dead," over the body of a Latter-day Saint; nor do we feel to object to its being done; for we are well assured, that it will neither benefit nor injure the deceased. All we ask, is the privilege of burying our dead in places where the bodies are the *least* likely to be disturbed. It is truly a choice between two evils; for the ground that is *professedly* consecrated as a resting place for the dead, is not, at all times, exempt from the rude grasp of the most *disgusting avarice*.—EDITOR.

A CASE OF MIRACULOUS HEALING.

Dundee, Feb. 8, 1850.

Dear Brother Pratt,—If you deem the following worthy of a place in the columns of the STAR, it is at your disposal. I have a girl, aged three years who had for eighteen months been severely afflicted with convulsive fits, to the loss of all the powers of body, and even the mind seemed in the thralldom of some great power. I had tried the wisdom of the faculty but without effect, until the child was fearful to behold, almost in continual convulsions by night and day. On the 25th of December last, Elder Hugh Findlay called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our church, and for the truth of which, witness our hands,

JAMES DAVIDSON.
MARIA DAVIDSON.
HUGH FINDLAY.

MIRACULOUS HEALING BY BAPTISM.

Wolverhampton, January 29, 1850.

Dear beloved Pratt,—Having observed the many and interesting accounts of cases of healing, which from time to time have been inserted in the *STAR*, I send you the following:—

Sister Mary Bolland, aged 25, and residing in Pool Street, Wolverhampton, had suffered severely from a rupture ever since her confinement in the Autumn of 1847, until her baptism by Elder Richard Ramsell, on the 7th of December, 1849. She had, up to the time of her baptism, been accustomed to wear a truss, or some such instrument, whereby she was enabled to get about with safety, but this she took off before she entered the water, and has ever since dispensed with it entirely, having been perfectly healed in the act of baptism; in testimony of this the undersigned witnesses subscribe their names, at the same time expressing their gratitude to Almighty God, for this and the many other manifestations of His goodness which we all from time to time experience.

Yours, &c.,

JAMES BELL.

Witnesses,

MARY BOLLAND.

SARAH HUTCHENCE.

OLIVIA SATERS.

ONE OF THE SIGNS OF THE TIMES.—The following is taken from the "*British Banner*" of April 4th, 1850.—*Rebuilding of the Temple of Jerusalem*.—It is stated that the Jews have obtained a firman from the Porte, granting them permission to build a temple on Mount Zion. The projected edifice is to equal Solomon's temple in magnificence. Millions of money are said to have been collected for this purpose in America alone.

TO ELDER FRANKLIN D. RICHARDS.

BY MISS E. R. SNOW.

Thrice welcome, herald of eternal truth !
Glad tidings of salvation, you in youth
Have borne to thousands o'er the watery main ;
And now we hail you in our midst again—
With interest hear you of the welfare tell
Of our dear brethren, who in Britain dwell.

What keen sensations must have fill'd your heart
When duty's unction prompted you to part
With those whose welfare with your pulses join'd,
And whose existence with your own entwined,
Exposed to cruel suffering in a land
Where persecution held a reeking hand !

Forsaking all, with Godlike fix'd intent
To Europe's shore for Zion's sake you went ;
The heav'ns, with approbative whispers, bless
With constant favor, constant faithfulness.
And you were crown'd with blessings not a few—
The Saints in Europe love and bless you too ;
But Scotland, seem'd your labors most to share,
And friendship wove for you, bright garlands there ;
And now your heart's warm (warm) pulses fondly twine
Around the motto of their royal line,
Th' insignia which their own brave fathers had—
The thistled bonnet and the tartan plaid.
Back to their banks and braes and highland dells—
Their spiral cities and their moss-grown cells—
The land o'er which bold Genius' Goddess yearns,—
Sir Walter's birth-place, and the home of Burns ;

Your spirit now, on thought's swift pinions borne
 To mingle with the Saints, will oft return,
 But brother Richards! welcome, here remain
 Till God appoints to other climes again,
 And may the pow'r of lives eternal shed
 Unnumber'd blessings on the path you tread.
 Whene'er you write him, will you please to send
 My cordial salutations to your friend,
 The gifted "Lyon" whose sweet sounding lyre
 Breathes more than Ida's—breathes celestial fire;
 To whom the high prerogative is given,
 To circulate the glorious truths of heav'n
 And through the medium of the "STAR," diffuse
 The emanations of his heav'nly muse.
 And Brigham Young, the "Lion of the Lord,"
 Sends love and blessing to the Scottish bard,
 And all the faithful Saints of God who dwell
 Where Ossian sung—where Bruce and Wallace fell.
 Tell them to wait in hope, for "Liberty,"
 Till Jesus Christ shall make his people free—
 Till Zion's glorious banner is unfurl'd,
 And her high standard overlooks the world.
 In holy aspirations to His throne,
 To whom the secrets of all hearts are known—
 Whose are the issuing springs of life and death,
 The deep-ton'd promptings of our spirit's breath,
 With fervor are ascending night and day,
 That for the Saints, He soon will clear the way,
 That scatter'd Israel may be gather'd home
 To Zion, where the "best from worlds" will come.

Great Salt Lake City, N. A., Jan. 7, 1849.

LIST OF MONIES RECEIVED FROM THE 27TH MARCH TO THE 15TH APRIL, 1850.

Thomas Clarke.....	£7 0 0	Brought forward	£82 9 7
Thomas Smith	3 12 10	William West	15 0 0
John Davis.....	16 4 7	William M'Keachie	17 15 0
Charles King.....	1 8 8	Henry Smith	4 0 0
James Marsden.....	10 0 0	James Lockett	7 0 0
James S. Cantwell	2 3 6	Lewis Robbins	4 0 0
James Walker	10 0 0	W. C. Dunbar	2 8 0
William Speakman	5 0 0	James Farmer	5 0 0
George P. Waugh	7 0 0	James W. Cummings.....	15 0 0
John Godsall	20 0 0		
Carried forward.....	£82 9 7		£152 12 7
March 2nd, George P. Waugh	£3 0 0	} These items should have appeared in Nos. 6 and 7.	
„ 10th, James Lockett.....	3 0 0		

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

ADDRESS.—W. C. Dunbar, 20, Hue Street, St. Heliers, Jersey.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.

MAY 15, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

June 23rd.—At 6 o'clock the barometer stood at 23.995, attached thermometer 51 deg., detached thermometer 48 deg., the morning calm and clear. We started at the usual hour, or about 7 o'clock; crossed during the forenoon a small stream, and passed by several small hills, situated upon the plain, of fine-grained calcarious sandstone, very friable. We travelled 9 miles, and stopped to noon directly at a place where the river proceeds from between the hills, which rise very abruptly from each side. Latitude 42 deg. 31 min. 20 sec. Our road here bends off a short distance to the south, and then again assumes a westerly direction; and after a journey of 8 miles during the afternoon, through deep sand, we again struck the Sweet Water, and encamped upon its right bank for the night. The grass is good, but no wood; we therefore resorted to the wild sage for our fires. Two companies of Oregon emigrants are encamped a short distance above us. The Wind River chain of mountains exhibit in the distance their towering peaks whitened by perpetual snow, which, glittering in the sunbeams, resemble white fleecy clouds.

June 24th.—At half-past five o'clock the barometer stood at 23.766, attached thermometer 47 deg. detached thermometer 42 deg. The morning is calm and clear. The country over which we passed to-day is very sandy and barren, and not finding good grass we made no noon halt, but travelled 17½ miles and encamped on the Sweet Water. The road here crosses this stream. We passed in the forenoon sulphur springs, sometimes called ice springs. We took a spade and dug down about one foot, and found the ground frozen and large quantities of ice. A few rods west of this we saw two or three small lakes or ponds, the water in them was very salt and of a bitterish taste. The soil is covered in many places with saline efflorescences of considerable depth. Mr. Young had the misfortune after we had encamped to have one of his best horses accidentally shot, which died during the night. It was one of the best horses in camp. Two camps of the Oregon emigrants are but a few rods distant. Dense patches of willows grow upon the margin of the stream.

June 25th.—At half-past five o'clock the barometer stood at 23.431, attached thermometer 53 deg., detached thermometer 51 deg. The morning is clear, with a moderate breeze from the west, which soon however increased to a high wind. The country to-day begins to assume a more broken aspect, but not as mountainous and rugged as it is some 50 miles to the east; the hills here being more numerous and rolling, while at the former place they are more collected in chains. We travelled 8½ miles and halted for noon, latitude 42 deg. 28 min. 36 sec. To the right of our

road we saw several rocks of a white marl formation, and during the day we saw earthy limestone, ferruginous and grey compact sandstone, having a dip of about 30 deg. to the north. A short distance to the north of which was an extensive formation of red mineral clay; and a few rods from the road was a formation of red and whitish fine-grained sandstone, commonly called gritstone: excellent grindstones might be formed from it. We also passed by a species of bluish limestone, very compact; also large masses of trap rock, with some syenite. We travelled in the afternoon 11½ miles, and encamped upon a small tributary to the Sweet Water. The water was clear and cold. Frequent banks of snow are upon the hills in our immediate neighbourhood. Just below us is quite a large and beautiful grove of aspen or poplar. The evening is cold, rendering our overcoats quite a necessary appendage. The perpetual snows which completely cover the Wind River chain, gives the scenery a cold wintry aspect.

June 26th.—At a quarter to five o'clock the barometer stood at 23·095, attached thermometer 31 deg., detached thermometer 28 deg. The grass is whitened with frost, and the sudden change from the high temperatures of the sandy vallies below us is most severely felt by both man and beast. We resumed our journey, travelled two miles, and, being on the highest elevation that our road would pass over for several miles, I took an observation of the barometric column, which stood at 23·046, attached thermometer 51 deg., detached thermometer 46·5 deg. We travelled during the forenoon 11 miles, crossing the main branches of the Sweet Water, which were quite high, produced by the melting snows which were accumulated in places upon its banks, as well as in the mountains. At the largest and last of the main branches of the Sweet Water we halted to noon, latitude 42 deg. 22 min. 42 sec. It was quite interesting to see an abundance of good grass intermixed with various plants and flowers upon the bottoms of this stream, while upon the same bottoms, and only a few yards distant, were large banks of snow several feet in depth. This is 8 miles east of the South Pass. Myself with several others came on in advance of the camp, and it was with great difficulty that we could determine the dividing point of land which separates the waters of the Atlantic from those of the Pacific. This country called the South Pass, for some 15 or 20 miles in length and breadth, is a gently undulating plain or prairie, thickly covered with wild sage from one to two feet high. On the highest part of this plain over which our road passes, and which separates the waters of the two oceans, is a small dry basin of 15 or 20 acres, destitute of wild sage but containing good grass. From this basin, about half a mile both to the east and to the west, the road gently rises about 40 or 50 feet, either of which elevations may be considered as the highest on our road in the Pass. On the western elevation the barometer stood at 23·101, attached thermometer 58·5 deg., detached thermometer 56 deg., giving for the elevation above the sea, 7085 feet. The distance of this Pass from Fort Laramie, as measured by our mile machine, is 275½ miles. I went on with my carriage, accompanied by three or four men, and encamped four miles west of the Pass, while the main camp succeeded in finding an abundance of water and good grass near the Pass, a short distance to the north. At the place of my encampment the water and grass were good but quite miry. By some this is called Pacific Spring, by others Muddy Spring. A few rods from us were encamped a small company of men from Oregon on their way to the States. They were performing the journey on horseback, and had left the settlements in Oregon on the 5th of May. Major Harris, a trapper and hunter, accompanied them to this point; and from here he intended to act as a guide to some of the emigrant companies, if they wished to employ him. Having wandered and resided in different parts of this mountainous country for 20 or 25 years, he had acquired an extensive and intimate knowledge of all the main features of the country to the Pacific. We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report, like that of Captain Fremont's, is rather unfavourable to the formation of a colony in this basin, principally on account of the scarcity of timber. He said that he had travelled the whole circumference of the lake, and that there was no outlet to it.

June 27th.—At half-past nine o'clock the barometer stood at 23·303, attached thermometer 68·8 deg., detached thermometer 63 deg. The morning calm and clear. A little after ten the main camp came up; we moved on two miles from my

encampment and halted for noon, latitude 42 deg. 18 min. 58 sec. In the afternoon travelled 9 miles over a sandy and nearly level country, and encamped on a small stream. Grass very poor.

June 28th.—The morning is calm, clear, and pleasant, but no dew, although the night was favourable to its deposition. One of the oxen was badly gored by a bull this morning, which in all probability will render him unserviceable during the rest of our journey. Major Harris still remains in our camp, and has succeeded in selling many of his peltries; but he intends to leave us to-day. Travelled this forenoon 13½ miles over a plain whose formation was a mixture of sand and gravel. We found neither water nor grass, but wild sage still continues to abound. Some few antelope, but the frequent travel in this country has made them very wild. Soon after we left our morning's encampment we came to the forks of the Oregon road; we took the southern one. We halted for noon at the ford of the Little Sandy, which is now about 30 inches deep and 35 feet wide, with a sandy bottom. In the afternoon travelled 1¾ miles, and met Mr. Bridger with a small company going to Fort Laramie on business. He encamped with us during the night, and being a man of extensive acquaintance with this interior country, we made many enquiries of him in relation to the great basin and the country south. His information was rather more favourable than that of Major Harris. The grass on the right bank of the Little Sandy, where we are now encamped, is tolerably good. There are some few willows, which grow in small but dense clusters.

June 29th.—At 6 o'clock the barometer stood at 23.663, attached thermometer 51 deg., detached thermometer 51.8 deg. The morning is calm and clear. We resumed our journey and travelled 6¾ miles, and reached the ford of the Big Sandy, where we halted for noon, latitude 42 deg. 6 min. 42 sec. Big Sandy is about 80 yards broad, with nearly 3 feet of water in the channel at the ford. The melting snow of the mountains has raised the streams on both sides the Pass. We travelled 17 miles this afternoon without grass or water, although in about 12 miles water might have been obtained from the Big Sandy, which runs about half a mile to the left of our road; but there being no grass we concluded to pass on. We encamped a little after dark upon the right bank of the Big Sandy; the grass here was good, but no wood upon this bank, but some few large trees resembling cotton-wood upon an island, and upon the opposite bank. Towards evening the mosquitoes were exceedingly troublesome, but the coolness of the evening soon quieted them.

(To be Continued.)

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

Many and various are the heads of evidence, which bear with direct force upon the proposition, that the gospel preached by the Latter-day Saints is of divine authority. So many are they, that we are led to wonder and admire while contemplating them.

These various kinds of evidence are presented to us in so many striking aspects, and with so many of the characteristics of truth, and all so truly adapted to the different capacities and constitutions of mankind, as to afford abundant evidence that it had for its author, Him who knew what was in men, and produced just such evidence as was suited to their different minds. Look too, at the many broad lines of demarcation, which are placed to distinguish this from all other systems, not one of which could stand so many tests, or exhibit so many aspects of truth.

But while this gospel presents evidence adapted to the minds of all men, it is important we should bear in mind, that that evidence is of a kind, level to the capacities of all men; and for which there is already an indestructible foundation laid in the mind of every human being, namely, the evidence of facts,—evidence which if false, is easily detected; but which, if true, cannot be overthrown. Some of these heads of evidence, I shall, if I am permitted, lay before the numerous readers of the STAR, from time to time, commencing with the evidence for its

divine authority, from its rapid progress; not because I believe this head to be first in order, but because I mean to show that, although this head belongs more to the indirect than direct evidence, yet it is no less convincing in its nature, and certain and satisfactory in its results.

Here, there arises a necessity to define the limits of that saying of Gamaliel, recorded in Acts v. 38, "If this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." Similar in meaning to another, "Truth is mighty, and must prevail." Both of these sayings are true, but both of them have been much abused, and perverted by the votaries of infidelity on the one hand, and by the votaries of bigotry and superstition on the other. The one class running to the extreme of depriving the gospel of all necessary aid from human instruments, and the other class running to the opposite extreme of demanding (by every species of persecution, when they had the power) belief in the most enormous systems of superstition and falsehood. Now we maintain that success taken by itself alone, is no evidence of the truth of any system, or the want of it the reverse; otherwise it could be proven, that there never was truth in the world: because it has often, and through vast periods of the world's history, been utterly borne down and exterminated from the earth; while violence, falsehood, and deception, have reigned triumphant in its stead. Thus we see, that the pure religion of Jesus is altogether independent of our argument, and would stand entire, though the whole world had rejected it. But still we affirm, that the rapid progress of the Latter-day Gospel has been to such an extent, and under such circumstances, as to afford ample evidence that it is of God, and not of man.

The way I mean to proceed in laying this subject before you, is, first, to establish the fact of the rapid progress of this gospel; then ascertain the circumstances under which it spread so rapidly; and lastly, account for the result.

And first, we shall proceed to establish the fact of the rapid progress of the gospel. But before doing so, allow me to premise, that this kind of evidence has been practised and sanctioned by the greatest advocates of christianity, that have defended their system as divine, in any age since the religion of Jesus was first established on the earth, in the days of the primitive Apostles. And, indeed, in this age, when none of the external or internal evidences for the truth of the religion of Jesus remain in the world, we see at a glance that this kind of evidence is all they can produce in support of the divinity of their system. And we are willing to allow them the full benefit of such evidence, admitting their success in establishing the divine nature of the religion of Jesus established upon the earth in the first century of the christian era. But we would remind these great modern theological commentators of the fact, that though they can successfully do this, it has nothing whatever to do with the divinity of those systems, supported by them in the nineteenth century under the title of christianity. Let them come forth and support their own systems by similar evidence, and cheerfully shall we then give them the right hand of fellowship, and acknowledge them as brethren. And we would remind them farther, that it is their present duty, either to establish their own systems upon the same foundation, or throw them up as useless, and embrace the only system so founded, and not be so solicitous about the divinity of that religion established upon the earth in the days of Christ and His Apostles, nearly 1900 years ago, for they may rest assured, it does not stand in need of their interference. And I would farther premise, that I am about to bring forward such a chain of evidence in support of my proposition, as is altogether unparalleled in either ancient or modern history, and cannot be equalled by any system that ever existed on the earth, in any age of the world, if we except the progress of the same gospel in the first century; and bringing these two into comparison for the same length of time, namely, the first nineteen years of each, the former does not surpass the latter, neither are we sure that it equals it. The church of Jesus Christ of Latter-day Saints was organized upon the earth, on the sixth of April, 1830, with six members; and be it remembered, these six members composed the whole church of Christ, in all the world at that period. And now, however incredible it may be thought, in the short space of nineteen years, they have penetrated into many of the civilized nations; and also to many of the uncivilized nations of the old and new

world; gathering in their progress all who were humble enough to yield obedience to the dictates of heaven: until, astonishing to relate, the church is supposed to number at the present moment, upwards of 100,000 adult members; these, with their families, fall very little short, if any, of 300,000 of the earth's population. You ask our evidence for truth of this. Right you are, and it is but just that you should have it. Our evidence is both abundant and easy to be obtained: namely, our publications, which are to be had of all our book-agents throughout Great Britain, and the continent of America. The principal of these are, the *MILLENNIAL STAR*, a British semi-monthly periodical, which is now running the 12th volume; and in which is contained correct and authentic historical and statistical records of the rise and progress of this church from its earliest foundation to the present day, taken from the pens of both friends and enemies. Next in order is the "*Times and Seasons*," published monthly in Nauvoo, Illinois, North America, and which attained the 6th volume before the Saints were driven from that place. Joined with these, we may mention, "*Remarkable Visions*," by Orson Pratt. A series of letters by Oliver Cowdery. "*History of the Persecution*," by P. P. Pratt. "*A Voice from Jerusalem*," by Orson Hyde. "*A Journal*," by Heber C. Kimball, &c., &c. All which are just as much to be relied upon as the small shreds of evidence we now possess of the rise and progress of the same church, in the days of Peter and Paul; and just as binding upon the world as regards belief. But although, this is evidence which the world cannot reject, and yet remain guiltless, still we have the advantage of the whole world besides, in being able to produce a superior kind of evidence; namely, the very identical individuals composing this Church throughout the world, who are at this moment alive, and walking in our midst, in the flesh, upon the earth. Will there be any found so inconsistent as to reject the legitimacy of this evidence in support of my proposition? I should expect not.

It may be interesting to the reader to know a few items of what is to be gathered from these sources of information. Agreeably to the predictions of the prophets, relative to the ushering in of the dispensation of the fulness of times, the doctrine of the gathering together of the people of God, to one part and portion of the earth, to build up Zion, and to prepare a people for the coming of the Lord Jesus when He shall appear the second time, to establish His kingdom, and reign in the midst of His people, necessarily became a part of the Latter-day Gospel; and we find, by referring to the aforesaid publications, that their first location, in a gathering capacity, was at Independence, Jackson County, Missouri; and so mightily grew the word of God and multiplied, that in the month of August, 1831, or little more than a year from the organization of the Church, with six members, they were able to dedicate a site for a temple, as a dwelling place for the God of Heaven, having purchased much land there, and already begun to gather from all parts of the country. In the same month, they were able to send out many legally ordained ministers, as missionaries throughout the States, two by two, to preach the gospel. (See *MILLENNIAL STAR*, vol. v. page 132.) In a short space after this, we find that the population had increased to some thousands, had built a respectable town, and had amassed large possessions in goods and land. And again, when driven by persecution from that settlement to the state of Illinois, in poverty and nakedness, they there built a town, named Nauvoo; which, for beauty and grandeur, could not have been surpassed by towns of much older standing. In the short period of six years, the population of Nauvoo, and vicinity, amounted to 30,000, with an efficient army of 2,000 young men; who, for form, clothing, and discipline, was the wonder and admiration of the United States. They had a temple, which, according to the testimony of their enemies, for size, architecture, beauty, and grandeur, is not surpassed by any building in the Mississippi valley. There, many of the trades and professions, necessary for the comfort of a highly civilized people, flourished to a considerable extent. Many of the arts and sciences suited to elevate the intellectual capacity of man, flourished in Nauvoo. But above all, and it is the greatest wonder in nature, and can only be accounted for on this supposition, that they were guided and directed by God, the inhabitants of Nauvoo, and surrounding country that belonged to them, were made up out of many nations, kindreds, tongues, and people, who had left all who

were near and dear to them, to gather with the people of God. Here, men whose physical constitutions and habits of body were altogether different from their fellow men of a different latitude, lived together in the happy and peaceful enjoyment of all that could make life desirable. Here, men, who themselves and ancestors from time immemorial, cherished a national hatred towards each other, which had been nourished in their blood, and grown with their growth, and consequently had become a part of their nature, lived in all that union, harmony, and brotherly love, by which the Saints of God have still been distinguished. Here was realised, in the fullest sense of the term, that saying of Scripture, "There is neither Jew nor Greek: there is neither Bond nor Free, ye are all one in Christ Jesus." Look at this picture, ye Pharisees of the nineteenth century, and wonder.

But this work, mighty in itself, was little, compared with what was effected by the same people, in the same period, in other quarters of the globe. What we have mentioned was all effected at head quarters; but their missionary exertions in spreading the gospel abroad, was no less astonishing and successful. In the year 1844, churches had been organized throughout twenty-eight states of the American Union, comprising many thousand adult members. About the same period, they had an efficiently organized priesthood, consisting of a quorum of twelve apostles, a quorum of high priests, and thirty quorums of seventies. And be it remembered, all these were exclusively for missionary purposes, and altogether independent of that portion of priesthood who watched over and nourished the church, and preached the gospel to the towns in their own immediate neighbourhood.

Here, then, was a work set on foot, of the most stupendous magnitude, and that too, in such an incredible short space of time, as to fill the Saints with wonder and amazement. But lest our enemies should say that America was an exception to the general rule, we shall now turn and produce a few examples from the spread of the work in Britain.

It was in the spring of 1837, that the word of the Lord came to the Elders of Israel to arise and go forth with the gospel to Britain. Accordingly, Elder H. C. Kimball received the presidency of those brethren who were set apart by revelation for this mission. And on the 18th July, 1837, they landed in Liverpool without a friend or acquaintance to whom they could introduce themselves, or a farthing of money in their pockets. It is not my intention to follow those brethren throughout all their wanderings, fatigues, and privations; I shall only briefly notice some few incidents attending the first promulgation of the gospel in England.

Immediately upon their landing, these brethren spread themselves over several districts, two by two. Elders H. C. Kimball and Orson Hyde laboured in and around Preston, being the first town in England privileged with hearing the gospel of the latter-day dispensation. After labouring in that town a few days, they commenced baptizing for the remission of sins; and such success attended their administrations, that from twenty to thirty candidates for baptism was quite a common occurrence as the fruits of one sermon; and we read of no less than 130 who were baptized at once. So mighty grew the word of God, and prevailed, that in the short period of eight months, upwards of 700 members were enabled to meet together in conference, in Preston and its neighbourhood. But it was not only in the accumulation of members that the work was remarkable, but truly the Lord wrought with them, and confirmed the word with signs following, in a most remarkable manner; and such a change was produced in the hearts of the disciples, as could not easily be conceived of. Take one instance out of the many that could be produced upon this point. In the neighbourhood of Preston stood a village named Chatburn, proverbial for the wickedness of its inhabitants, so much so, that ministers of all denominations had long given them up as lost! and brothers Kimball and Hyde were cautioned not to go near them; but they replied, "We came not to call the righteous, but sinners, to repentance. It is just to such characters as these, we wish to preach the gospel;" accordingly they went to the place, and having engaged an old barn, preached to the people once; and at the close, told them they stood ready as servants of God to administer the ordinance of baptism to all believers. They had hardly closed, when some one pulled brother Kimball by the coat; and on his turning and asking what was wanted, the answer was,

"please, sir, will you baptize me;" and me, and me, and me, shouted more than a dozen voices. Accordingly, they repaired to the water, and were engaged in the delightful task of baptizing till four o'clock next morning; and when they left, the whole village were drowned in tears, thinking they would see their faces no more. "I cannot refrain," writes Elder Kimball, "from relating a circumstance of much interest, connected with this people. Upon a certain occasion, it became known to the inhabitants of this village, that we were approaching it; and, as if with one common consent, every implement of labour ceased its accustomed operation, and every loom in the village was hushed to silence, and all who were able to walk upon legs or crutches, hastened to their doors to welcome us and see us pass. The young people formed themselves into a procession to meet us, and taking hold of our hands, and then of the hands of one another, they marched us in procession through the village, beautifully chanting the songs of Zion; While the elder people lined the sides of the houses, and as we passed them, they prayed for blessings upon us, and thanked God for sending us among them once more. We felt that the very ground we trod upon was holy; and we felt constrained to bless both it and them in the name of the Lord." Nearly the whole of that village obeyed the gospel. So much as a specimen of the introduction of the gospel into Britain.

(To be Continued.)

AN EXTRACT FROM A SERMON DELIVERED BY ELDER
JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

Hull, February 24th, 1850.

Beloved Saints, and respected Friends,—According to public announcement, given by placards, I appear before you at this time, to address you upon the subject specified in the bills, namely, "The Thief on the Cross." The full history of which you will find recorded by Luke, 23 chapter, read with me from the 27th to the 50th verse. According to the popular system of preaching, by those that fill the pulpit, and profess to be teachers of the people, I shall for once take the 42 and 43 verses by way of text, but will not divide nor subdivide.—"And he (the thief) said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day, shalt thou be with Me in paradise." This subject I conceive to be, one that is fraught with infinite importance, and of thrilling interest to every real Latter-day Saint, and also to every one that has even the most latent desire to serve God, and be one with His people, inasmuch as it shews the precise position we, as the saints of God occupy, and the relation we stand in to the world at large, and also to those that have passed off this state of probation, into the world of spirits.

Whilst we teach the doctrine of faith in God, and in the testimony of His servants, of repentance, and of baptism in water by immersion, for the remission of actual sin; and also, the laying on of hands, to receive the gift of the Holy Ghost, as being the invariable conditions, the observance of which is necessary for the salvation of man, we not unfrequently hear raised as a crowning objection, the "Thief on the Cross." Not long ago, I had the good fortune (if I may so call it) of preaching in a Primitive Methodist chapel; when about the middle of my discourse, while elucidating the doctrine of baptism, and urging it upon them, for their obedience, some of the preachers and leading characters of the Methodists, cried out, was the "Thief on the Cross" baptised? To such, I immediately replied. Could they prove by the scriptures, that the Thief was not baptised. However, it is not my object to prove that the Thief was baptised. It is a prevailing opinion in the religious world, that the thief was immediately received into the kingdom of heaven upon his exit from this world. Now, if he were not baptised, how is it, according to the scriptures, that he could find entrance into God's kingdom, thereby contradicting what Jesus said to Nicodemus, "Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. For be it understood, that baptism is the initiating ordinance into the kingdom. It is the immutable—the unchangeable law of adoption.

But, aside from that, where did the Thief go to? Not, as is generally believed by

religionists, direct into that place called heaven, immediately into the presence of God. No! There never was a more erroneous idea entertained. But to the point at issue. Where did the Thief go to? Now let us find out where Jesus Christ went, and then we shall not be far from the mark; for said Christ to him, "To-day shalt thou be with Me." Who, among all the inspired writers shall we consult to unravel this profound mystery, which has been kept hid for centuries from the wise and prudent? Let us consult Peter.—Peter 1st Epistle, iii. c. 18, 19, 20 v.—"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also, He went, and preached unto the spirits in prison, who sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Now let us call in the unquestionable testimony of Jesus to Mary after His resurrection, as is recorded by John, xx c. 17 v.—"Jesus saith unto her, Touch Me not, for I am *not yet* ascended to My Father, but go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God." Now, mark, this was upon the morning of the third day—during which time, it is quite evident from His own testimony to Mary, that He had *not* been with His Father. "Touch Me not, for I am *not yet* ascended to My Father." And of course, the Thief had not been either, for this very potent reason—the Thief was to be with Him. And it would appear, the church of England once believed, if not now, that Christ went down into Hell. Let us read it. Third article of the going down of Christ into Hell.—"As Christ died for us, and was buried, so also is it to be believed that *He went down into Hell.*" But Peter tells us plainly where He was during the interval, whilst His body lay in the sepulchre. "Being put to death in the flesh, but quickened by the spirit, by which also He went and preached unto the spirits in *prison.*" Here then would the Thief get to learn, if not before, how he was to get admission into the kingdom with other spirits to whom Christ preached. Now, we hear it as a common plea by religious enthusiasts, of being saved at the eleventh hour,—of a death-bed repentance—of the Thief upon the cross being saved just at the last, when struggling with death, that he gained a happy passport into the presence of God! But not so, and to all such I would say, be *not* deceived.—God's way of saving man is unalterable. But according to the Thief's own desire, it was perspective. It would appear that the Thief knew better, his desire was in relation to the *future*. "Lord, remember me *when* thou comest into thy kingdom." Has this been fulfilled? I maintain that obedience to the gospel—obedience to its laws and ordinances, is the eternal, the unalterable law of God, by which any ever got into the kingdom and presence of God, or ever will, worlds without end. "The heavens and the earth may pass away, but My word shall *not* pass away." "Except a man be born of *water* and of the spirit, he *cannot* enter into the kingdom of God." There are no *two* ways about it.

But says an objector, "If the Thief was not saved, what has become of all our great reformers—our zealous and enterprising missionaries—our good and holy forefathers, and all our pious folks that have died happy, and left a glorious testimony that they were going to be with Jesus? To which I reply, that they will get to be with Jesus, when once they get to know how. Then, and not till then. If they lived and died without the gospel being given to them by a duly authorised servant of God, they most unquestionably will not be condemned for not believing and obeying that which was not given to them. "Where there is no law, there is no transgression." But let it be for ever remembered, that it is by the Gospel we have got to be saved. If any live and die without a knowledge of God's system of saving man, they have to learn it in the world of spirits! Startle not. Is it not consonant with reason? and there is abundance of scripture to sustain the idea, and to establish the fact beyond all dispute. 1 Peter, iv. 6.—"For, for this cause was the Gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Cor. xv. 29.—"Else, what shall they do who are baptised for the dead, if the dead rise not at all, why are they then baptised for the dead?" It is quite obvious from the way that the Apostle has introduced this subject, that it was one with which they, to whom he wrote, were very familiar.

The Prophet Isaiah, whilst writing prophetically of the work that Christ was to accomplish, says, "The spirit of the Lord God is upon me, because the Lord hath

anointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken hearted, to proclaim *liberty* to the captives, and the *opening* of the *prison* to them that are bound. To proclaim the acceptable year of the Lord.”—Isaiah lxi. 1. How vague the idea as entertained, “Once in hell, or in a place of punishment, eternally there.” What says Isaiah xlii. 7.—“To open the blind eyes, to bring out the *prisoners* from the *prison*, and them that sit in darkness out of the *prison* house.” Isaiah xlix. 9.—“That thou mayest say to the *prisoners*, *Go forth* ; to them that are in darkness, *Show yourselves*.” “Ah, but,” says one, “Here is a passage that strongly makes against you.” Matthew xxv. 46.—“These shall go away into everlasting punishment : but the righteous into life eternal.” “Only solve this difficulty, and I shall be satisfied.” Now let us take a common sense view of this passage, let us examine it, that we may come to a just conclusion. “These shall go away into everlasting punishment.” From this, we cannot for a moment suppose that they were to be in this punishment for ever, and ever ! without end !! as some vaguely imagine. No, the punishment may be everlasting, but it does not follow that they should be continually, or everlastingly in it. It is written *Doctrine and Covenants*, Section xliv. paragraph 2., that “Eternal punishment, is God’s punishment ; endless punishment, is God’s punishment.” Their, punishment is inflicted by God, who is an eternal being. Punishment is an eternal principle of the great God. Let crime be committed when and by whom it may, it will be punished. The punishment of vice, whilst virtue is rewarded, is an immutable and everlasting principle. For instance, there are prisons in this country,—criminals found guilty according to law, are thrust into prison ; but do they remain in prison perpetually ? No ! Still the law for the punishment of criminals continues to be in force, and prisons continue to exist. “They shall be thrust into prison until they have paid the very last farthing.”—Matthew v. 26. Thereby shewing that the time will arrive when they will pay the uttermost farthing. And you know that all prisoners have a claim to liberty, when they have paid the penalty of the law. Again, “The *end* of their punishment no man knoweth, save *they* to *whom* it shall be *given*,” which shews clearly that it will certainly have an end. Man will most assuredly be punished according to the criminality of his conduct. “They that *know* their master’s will, and do it not, will be beaten with *many* stripes ; whilst those that know *not* their master’s will, (yet have committed things worthy of stripes) will be beaten with *few* stripes.”—Luke xii. 47, 48. The popular system of preaching blazing fire and brimstone—endless torment—eternal hell and damnation to frighten people into what some are pleased to call *conversion*, and into the belief of the dogmas of the age, is certainly amusing to every Latter-day Saint, whilst it is at the same time lamentable—soon, soon, may it come to an end.

(To be continued.)

The Latter-day Saints' Millennial Star.

MAY 15, 1850.

ELDER Orson Pratt was at the city of Louisville, Kentucky, U S. A., the first day of April *en route* for Council Bluffs. He was in excellent health.

THE PERPETUAL EMIGRATION FUND.—How manifold is the wisdom and goodness of God, as displayed in His dealings with His people. Every fresh edition of news from the strong-hold of Ephraim, gives still greater evidence that God is with His Saints, and that the “Lord’s anointed” are not excluded from His presence, but drink copiously of the stream of intelligence as it flows from Him. Doubtless, the heart of every faithful Latter-day Saint has been made to rejoice exceedingly, through the letter and General Epistle of the First Presidency in the valley, relative to the Emigration Fund for the gathering of the poor among the people of God in all the world. How great, how noble, how God-like is the undertaking ! Is there a single Latter-

day Saint in the British Isles, that has tasted of the good word of God, whose bosom does not thrill with delight whenever his mind dwells upon the subject? Lift up your heads and rejoice, ye faithful poor, for the day of your redemption draweth nigh.

President F. D. Richards in his address, published in last STAR, has presented the matter before the Saints, and has devised a wise plan for the collecting of all funds donated for this purpose. Who is there that will not respond to this call with hearty good will? Who is there that *cannot* do so to a greater or less extent? Come on, ye rich, and by the liberality of your works manifest the extent of your faith. Economise, ye poor, that you may be enabled to add your mites to push forward the great work. What is there that is great and glorious that cannot be accomplished by a union of faith and works. If there are Latter-day Saints in the British Isles, whether elders, priests, teachers, deacons, or members, male or female, who will not, by precept and example, assist to the best of their abilities in rolling on this great work of the gathering, their hearts are not right before the Lord. The hand of the Lord is in it, and it has been given to the Saints through the highest authorities of the church; and all who have the Spirit of God will rejoice to have their names registered in the archives of His house, as donors to the PERPETUAL EMIGRATION FUND, for the gathering of the LORD'S POOR.

Cannot several ship loads of skilful artizans be sent off the coming emigrating season, or as soon thereafter as may be directed, to strengthen the hands of the presidency in the valley, and enable them to establish the different manufactories so much needed, for the welfare and convenience of those already gathered, and all who will gather, to the fat vallies of Ephraim.

ARRIVALS.—Elder Lorenzo Snow, one of the quorum of the Twelve Apostles, arrived in Liverpool, per ship "Shannon," from New York, on the 18th of April. Elder Snow is on his way to Italy, to open up the gospel of the kingdom to the inhabitants of that land. May the Lord greatly bless and prosper Brother Snow in the performance of this important mission: may He cause every opposing spirit to become subject to the power of TRUTH.

Elders John Forssgren and Haden W. Church, members of the quorum of Seventies, arrived in Liverpool on the 19th of April, from New York. These brethren are in good health. Elder Forssgren is a native of Sweden, and is on his way to the land of his fathers with the glad tidings of salvation. May he be an instrument in the hands of the Lord in bringing many thousands of his countrymen to the knowledge of the truth. Elder Church is on a mission to the British Isles, to co-operate with his brethren in the work of the ministry in this land.

We publish in this number a letter from a gentleman residing in Calcutta, East Indies, giving an account of the conversion of himself and about twenty others, through reading the various publications of the church. Truly, the *sound* of the gospel is going through all the earth. What a glorious field of labour is here opened for some faithful, energetic, and persevering servant of God. REMEMBER, YE SAINTS, that in using your best endeavours to spread abroad the *printed word*, that you are sending forth thousands of *silent* preachers, some of which may penetrate into the most distant parts of the world, and carry joy and gladness to many an honest soul, who, like the writer of this letter, may send up the cry, "come over and help us." In answer to the questions propounded, we have sent him Elder Pratt's pamphlets. The questions not answered in those pamphlets, will be answered in due time.

LETTER TO ELDER ORSON SPENCER.

Calcutta, February 6, 1850.

Dear Brother Orson Spencer,—The following works having recently been introduced among us, viz., “Book of Mormon,” “Voice of Warning,” “Remarkable Visions,” tract on “Baptism,” “Priesthood,” and your own little volume of Letters, which having met with the warmest reception by a few of the Lord’s people here, and none more so than myself, I lose no time in opening a correspondence with you, which I trust may be productive of the utmost benefit to those hungering and thirsting for the truth in this city, as we have many inquiries to make, many desires to be fulfilled.

We have hitherto met, a few only—not exceeding twenty souls—simply as believers in the Lord Jesus, desirous of being led by the Spirit of Jesus into all truth, and to walk in the light of it. Our reading and other meetings, thus convened in simplicity at the feet of Jesus, with our hearts open to receive from the pure fountain of truth its refreshing streams, have been blessed abundantly to each of us. Prophetic scripture, and the strong meat of the glorious Word, have been earnestly sought into, and our minds and spirits have been much, I may say deeply, exercised therein; for we look and wait for the coming of our Saviour Jesus Christ with great glory, to take unto Himself His great power, and to reign. Consequently the things pertaining unto the future are diligently and prayerfully inquired into by each of us, who live in the hope of participating in the glorious first resurrection. We meet in each others houses for the purpose of reading, praying, and breaking of bread, and drinking of wine, in conformity with the Lord’s mind; and the precepts contained in the *new covenant* are maintained by us in the fulness of their simplicity, as our rule and principle of action. Thus there are no distinctions of rank among us—all are humbled, and the chiefest of gifts, charity, is encouraged in its widest acceptation. We fully and freely forgive all and every injury and every trespass, by whomsoever committed, pray for our enemies, and, finally, desire to overcome all evil with good. Some of us have received baptism as adults, and some have not, though all admit the correctness of adult baptism. Our principles of faith are in every respect similar to those recorded in the pamphlet on Remarkable Visions, and to which we fully ascribe our Amen.

Touching the Book of Mormon some doubts have arisen in the minds of our dear brethren, as to its carrying out the character which it professedly bears. As for myself I am convinced of the solemn and glorious truths to which it bears record, and I openly confess myself at heart a member of the church of the Latter-day Saints; and my fervent desire is to join them so soon as an opportunity offers for so doing.

Some strange imputations against the Book of Mormon have been circulated among the brethren, which may have tended materially to shake their first impressions. One appears to have emanated from a visitor to Nauvoo, with a copy of a Greek Testament—an ancient copy—which the brethren there, as the writer observes, looked upon as a work in an unknown tongue, which J. Smith could by his gift fully interpret. Then follows some fearful statements which I need not refer to, and I doubt not but that you may have seen this, as well as other glaring assertions, which have been set forth to operate against the favourable reception of the Book of Mormon.

A letter from a Mrs. — (I forget her name,) setting forth that the historical portion of the Book of Mormon had been written years before by her husband, (“*Spalding*” I think is the name,) and that they had been made use of to carry out the conceptions of Smith. Another letter purporting to be from an individual who had obtained a personal interview with Harris, who confessed that he had not seen with his natural eyes the plates from which the records have been translated. I have read with sorrow these several letters, not that they have had any effect on me, but in contemplating the injury they may do to others who have perused the Book of Mormon, and the several publications relating to it, and the Lord’s gracious dealings with His people whom He has raised up in these latter days as witnesses to the true faith.

We have long felt our need of the Holy Ghost in power amongst us, and the dead and inanimate portion of the Lord's people generally; and we were much cheered in learning of the church in the wilderness, and the power given to her by the Lord, in the pouring out of His Spirit as in the apostolic days; and we anxiously look forward for deliverance from our own position to that exalted one in spiritual things which marks the gathering in the wilderness, and carries with it the glorious conviction of unimpeachable truth.

Dear brother, write to me by return of mail, and send out as many works as you can supply us with which treat on the Lord's dealings with His people in the wilderness, and any explanations you may have at hand respecting Mrs. Spalding's assertions, for the perusal of the brethren here. Are you an apostle, dear brother? If so, I know you must have the signs and can effect the corresponding works. Should you not be one, pray let me know if you have any in England, and whether the gifts and signs are manifested in them, and whether they are likewise manifested in those who are converted through your or their instrumentality, as we believe that God is no respecter of persons, and that the Holy Spirit is distributed in its gifts unto all: one this, and the other another gift, so that no flesh may glory before God. Should any of the gifted brethren appointed by God to the glorious work come out to India, many souls will be drawn out of the surrounding darkness.

How is it that the word asserted to have come by prophecy, to build a temple to the Lord in the city of Nauvoo, has been so signally defeated?

Promises from the Lord are conditional, but prophecy is, generally speaking, unconditional. How are we to trust to the prophets of the Lord, otherwise than in the fulfilment to the letter of their words of prophecy? Pray furnish us with some lucid explanation of this. It is the privilege of the church to try those who say they are apostles, and if they are found such, they should be received as those appointed of the Lord in so high and glorious a vocation.

In the Voice of Warning, about the 21st or 22nd page, it is asserted that the stone hewn off the mountain will roll, and in its process of gathering will cover the whole earth. This I do not understand, as my conclusions, drawn from the word of God, lead me to believe that at the Lord's coming he will have but few witnesses on earth. The man of sin and his adherents will be all-powerful, and none shall have the privilege of buying and selling, unless they bear the mark of the beast. Again, the man of sin with all his host, comprising all the nations of the earth, will come up to make war against the Lamb in Judea; and the Jews themselves, as we learn in Zechariah, who will be fighting against the man of sin and the nations, when they encompass Jerusalem, will only believe in Christ when He is manifested with His saints on Mount Olivet, and shall weep and mourn on beholding Him whom they had pierced. The Mount Olivet will be cleft in two at that time, and the Lord will destroy the nations that have come up against Him at Jerusalem, both horses and their riders; and the implements of warfare used on this occasion by the enemies of the Lord, shall serve the Jews for fuel for a period of seven years.

Baptism for the dead is another doctrine incomprehensible to us. There is no repentance in the grave, and repentance by proxy is a doctrine apparently to us contrary to the work of Christ. Pray furnish some scriptural grounds for entertaining this doctrine. The 15th chap. of 1st Corinthians, does not, in its particulars carry you out in the opinions set forth in your Letters; and if this chapter fails in so doing, I do not think any other portion can. "Else what shall *they* do which are baptized for the dead, if the dead rise not at all?" The emphasis is laid on *they which are* baptized, and not on the word dead. The context likewise refers clearly to the actions of the living. For if they have been baptized according to the teaching of the apostles, and deny the resurrection, or say that there is no resurrection, then is their faith vain, and the act of baptism useless, if the dead rise not at all.

Christ having died and overcome death, and we being buried with Christ in baptism, leads us to infer that Paul refers to the death of Christ in the 29th verse of the 15th of 1st Corinthians. And knowing that as Christ rose from the dead, so will all men rise; He having brought life and immortality to light through His victory over death and hell.

Your explanation of the standing army is likewise unsatisfactory. The primitive christians were taught to glory in persecution, and in the spoiling of their goods. As followers of the Lamb this is our glorious privilege, and as soldiers of the Cross our weapons should not be carnal but spiritual. The sword of the Spirit, which is the word of God, would preserve us from our enemies far more effectually than the exhibition of a motly array of pikes and bayonets.

I cannot, dear brother, but perceive our apparent manifestation of the flesh in all this; nevertheless, as it is so plainly asserted that the Holy Ghost in power has been poured out upon the people, I must yield obedience and precedence to the gifted of the Lord, but would, nevertheless, desire to be clearly informed on these points ere I could be led to depart from the sure word of commandment so clearly recorded in the book of the New Testament, manifested in the life of Jesus, the Prince of glory, and inculcated by the holy apostles of the Lamb, and shown forth in their individual lives, and borne testimony to in their respective deaths.

Hitherto our opinions have been somewhat similar to certain brethren in Plymouth and elsewhere, but we have had no intercourse with them further than through their works, which have reached us indirectly. Their views have been brought to the test of the word, and whereinsoever it hath appeared in opposition to it, have been rejected; so you see we desire to be conformed only to the mind and will of the Lord.

May the Lord guide you and all his people into all truth, and make us individually shining lights, and collectively as a city on a hill. May grace, peace, and mercy be yours, and likewise the portion of all who love the Lord Jesus Christ in truth and sincerity.

Your affectionate brother in Jesus,

Care of Messrs. Willis and Earle, Calcutta.

W. A. SHEPPARD.

THE FRENCH MISSION.

ORGANIZATION OF A BRANCH OF THE CHURCH.

Boulogne-sur-mer, April 7th, 1850.

Dear Brother Pratt,—I Left Aberdare on the 9th of February last, at 8 a.m., for France. I found it hard to part with my young family, my wife turned from me and wept; we could not get the parting farewell for some time.

Feb. 12th.—Reached Boulogne by 11 a.m. Took lodgings with a Wesleyan family in the Grande Rue. Had a conversation with the family, and a Mr. Howe, in the evening. Did not inform them that I was a Latter-day Saint. All kind,—invited also to take tea with them.

Feb. 13th.—After having got my luggage and tracts from the Custom House, I visited the English consul, post office, libraries, newspaper offices, &c., with tracts; kindly received by all, with two exceptions.

Feb. 14th.—Cold and wet. Five families took in the tracts called "The Kingdom of God," two refused. Having returned from the preaching service at the Wesleyan Chapel by the minister, Mr. Cleane, my landlord, Mr. Gregory, asked me some religious questions, and soon found out my character. After the joke was over, his wife told me that she had a sister and her husband, both members of the church of Latter-day Saints, who formerly lived at Nauvoo, but that they now reside in the valley of the Salt Lake; that she had received letters from her sister, stating that she had been delivered from sickness by the power of God, through the laying on of hands; and sincerely desiring her and Mr. Gregory, her husband, to become members.

Feb. 18th.—Several families took in tracts. I presented the French Protestant minister of the reformed church, with tracts, from number one to six. He received the present with thanks. A lady, in the evening, sent to beg of me to come and cure her consumptive daughter, who was in a dying state. I sent her "The Kingdom of God," so that she may know the plan and terms of Jesus, the never failing physician of both soul and body.

Feb. 22nd.—Visited upwards of twenty English families. I do not number some hundreds of French families I have visited, as I give the small French tracts as presents; they are received almost without exception, with great kindness.

Feb. 23rd.—Received a letter from my family, containing the glorious news, that

brother J. Taylor, C. E. Bolton, and John Pack, are coming to France. I wept with joy for some time, and called upon my soul to magnify the Lord for having mercy upon France.

Feb. 27th.—In calling to exchange the tracts, one gentleman said, "You ought to be ashamed of yourself in bringing such blasphemous stuff to my house, I have burnt them. Yes, you know what would become of you if you were in England, &c." Another said, "the maid took them to light the fire." Another, "the boys have tore them up," &c., &c.

Feb. 28th.—The *Interpreter* newspaper, contained the following notice in English and French. "It seems we have been lately favoured with the visit of a Mormon prophet here, who has taken up his abode in Grande Rue. We fear that the poor fellow's chance of success is very faint indeed, as, although he has been now resident nearly a fortnight, during the course of which he has had several controversies (in all of which it is needless to say, he has been worsted;) he has not yet succeeded in making a single convert." You have made a mistake, Mr. Editor. The Mormon doctrines cannot be worsted. And there are families already here, who have believed the gospel.

March 1st.—In distributing tracts in Capicure, I succeeded in getting a room just in the centre of the lower town, to preach the gospel on Sundays.

March 3rd.—Sunday. Paid Mr. Viett a visit. His wife told me that ladies had been with her, speaking of the false principles the Mormons had; having a plurality of wives, &c. "But," said she, "I told them that I could not believe them, for the gentleman laid his hands upon this boy when very ill, and in answer to his prayer, from that moment he has been healed." There were seven present at our preaching services. The house I preached in belongs to a Frenchman, and some English had been telling his wife, of the various curses that would follow, if they consented that I should preach in their house, and that I should surely strike the family blind. Even the little children were afraid. But instead of being blinded, they commence testifying that they begin to see *better than ever*. There were present at the first sermon preached at Boulogne, French, English, Scotch, German, and Welsh. All shook hands at the end of the service, as if an *unity of faith* had just commenced its harmonious career on the continent.

Love of theatres, and amusements of all kinds, is the besetting sin of all classes in France. As a people, their cheerfulness under all circumstances is truly wonderful, you see hilarity in every step, all life and animation. As a learned author lately said, "there is so much of mercurial in their manner, and of cheerfulness in their countenances, that you at once set them down, as the happiest race of beings on the earth. No care appears to cloud a Frenchman's brow; happen what will, his cheerfulness never forsakes him. Place a rope round his neck, or even shew him the guillotine which is about to operate upon him, still you see an expression of cheerfulness in his face."

March 11th—Went to the family where I preach on Sundays, and engaged the room for five weeks, by paying before hand, lest the enemy through bribes should get the place shut up against me. I also visited with tracts the hamlets of *Bedouatre*, *Blanc Pignon*, and *Huplandre*, on the St. Omer road.

March 12th.—I paid *Portel* a visit, a maritime village, inhabited by about 1,800 fishermen. A fine place for a branch of the church of Jesus of Latter-day Saints, so that the honest in heart may be called by God, and have *authority* to go and fish men in the great *French-pond*, containing upwards of thirty-three millions of inhabitants.

March 18th.—In visiting families in town, a Catholic priest saw me entering Mr. Viett's house; he followed me in, and asked me several questions. I had a fine opportunity of preaching the gospel to the gentleman, who received all well, and shook me by the hand in parting. Some of the protestants are so *very holy*, that after I have made known the doctrine of salvation to them, they refuse to shake hands with me in parting, they say "No," and shake their heads.

March 29th.—It appears by a letter I have received from sister Anne Browse, St. Malo, that she is getting on very well in that part of Brittany. Bearing her testimony with undaunted courage to friends and foes.

April 5th.—I had to preach the gospel to a Welsh congregation in the "*Iaith Gymraeg*." I have also engaged to preach again to the same Welsh sailors next

Sunday. At a book-stall, I saw a neat pocket testament, in the French language. I enquired the price, and was told two sous, so, I gave the lady one penny, and had not the conscience to offer less.

April 6th, 1830.—The church of Jesus Christ of Latter-day Saints, was organized on the continent of America, containing six members.

April 6th, 1850.—I had the pleasure of organizing a branch of the same church on the continent of Europe, containing six members. To be called the "*Boulogne-Sur-Mer branch of the church of Jesus Christ of Latter-day Saints,*" under the presidency at Liverpool. I had also the pleasure of ordaining brother G. Vielt to be a priest, to preach the gospel in the French language. He is worthy, for he took up the cross without "*conferring with flesh and blood,*" although he knew not when he should lose his situation as a teacher of languages in the public school. His children were brought to me (after the organization of the branch) to lay hands upon them, and bless them in the name of Jesus, and oil to be consecrated for the use of the family; I also laid hands upon the sick, and anointed them with oil in the name of the Lord. "*Who will despise the day of small things?*"

With kind respects, your brother in the Lord,

WILLIAM HOWELLS.

ANOTHER PROOF OF THE TRUTH OF THE BOOK OF MORMON.

(From the Hampshire Telegraph.)

"*Philadelphia, Feb. 18.*—Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics—all speak of some ancient race of men now for ever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recent discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf Coast; in others again, the ruins of ancient Egypt; in others again, the Monuments of Phœnicia; and yet in many features they differ from all referred to. The discoverers deem them to be ante-diluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

"Behold I, Moroni, do finish the record of my father, Mormon. Behold, I have but few things to write, which things I have been commanded by my father. And now it came to pass, that after the great and tremendous battle at Cumorah, behold the Nephites who had escaped into the country southwards were hunted by the Lamanites, until they were *all destroyed*; and my father also was killed by them, and I, even remain alone to write the sad tale of the destruction of my people."—*See Book of Mormon, page 509.*

MORMON GOLD AND THE MORMONS.

We are indebted to the mercantile house of James Conolly and Co., of this city, for the pleasure of examining a sample of a consignment to them of California gold, in the shape of coin, stamped with the Mormon symbols. It consists of three specimens, one worth 20 dollars, another 10 dollars, and a third 5 dollars. They present much the same appearance as the United States gold coin, though not so neatly cut or beautifully designed. The gold is of a dull yellow colour. One is naturally led, on examining these hieroglyphic looking pieces of treasure, to thoughts of the distant land they come from, and the strange people who have left the impress of their religious faith on both surfaces. California and the Mormons—Subjects of much and serious, yet interesting reflection. The former one of wonder, admiration, and doubt as to its future history—the latter, the origin of feelings almost similar to those entertained towards a foreign people, who are seemingly at variance with our national institutions and prejudices. The Mormons appear, indeed, to have separated themselves entirely from all ties of home and country; the past and glorious history of the

American nation can have but little hold on their feelings—can inspire in them few of those bursts of glowing enthusiasm that spontaneously rise in the breasts of all true Americans, when they listen to the story of their forefathers' deeds of patriotism, or think of the giant progress of their ocean-bound country towards prosperity and fame. The Mormons seem a race of modern Israelites, wandering over boundless deserts, surrounded by enemies, yet still, amidst adversity, and persecution, maintaining a bold and unflinching front. They are evidently destined to become a great and powerful community. There is something of the persevering, unsubdued, Anglo-saxon spirit in them that claims at least our admiration of their courage, and, whatever be their principles of religion or State policy, as forming a noble outpost of civilization, they are entitled to respectful consideration and liberality of opinion by us, when we judge of them and their deeds.—*New Orleans Daily Picayune.*

APPOINTMENT.

Elder Haden W. Church is appointed to labour in Herefordshire Conference, under the counsel of Elder Cyrus H. Wheelock. Brother Church is recommended to the Saints of that conference as a faithful energetic servant of God; and it is hoped that they will sustain him as such by their faith and prayers. Elder Wheelock has been doing a great work in that region for the last few months, and it is expected that a still greater work will be accomplished through the united efforts of these faithful servants of God.

F. D. RICHARDS.

TO THE MILLENNIAL STAR.

Thou art right welcome, little *Morning Star*,
Brilliant reflector of celestial light,
Fondly I hail thy every glad approach,
To lead me through this howling wilderness
Of modern, mazy, mystic Babylon.
How oft, when all around were locked in sleep,
I've trimmed my lamp from thy pure heavenly flame,
And thank'd my God for such a beacon light
To guide my weary feet.
Still on,
With undiminished lustre may'st thou shine,
And may thy hallowed brightness fast increase,
Shedding a sacred halo round the path
Of all sojourning righteous upright souls
In this dark corner of the universe.

Stratford-on-Avon, Dec. 1st, 1849.

JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 15TH TO THE 30TH APRIL, 1850.

Henry Thomas	£2 0 0	Brought forward	£46 2 8
John Morris	1 10 0	George P. Waugh	2 0 0
John Hackwell	30 0 0	James Walker	10 0 0
Henry Beecroft.....	4 0 0	William Cartwright	3 10 0
William Speakman	5 0 0	James S. Cantwell	7 3 0
John Parkinson.....	1 12 8	William West	15 0 0
Thomas Clarke.....	2 0 0		
Carried forward.....	£46 2 8		£83 15 8

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 11.

JUNE 1, 1850.

VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

June 30th.—At half-past five o'clock the barometer stood at 23.969, attached thermometer 49 deg., detached thermometer 46 deg. The morning is calm and clear. Travelled 8 miles from our morning's encampment, and arrived at Green River ferry. Green River is very high, there being in the channel from 12 to 15 feet of water; the width of the water is about 180 yards, with a very rapid current. We made two rafts, each rigged with oars and rudder, and succeeded in getting all our wagons over in safety, without taking out any of their contents. We caused our animals to swim over. There is considerable cotton wood upon this river, and good grass in some places; musquitoes are in great abundance and very troublesome during the day, the nights being generally too cold for them. This afternoon, towards sundown, Mr. Samuel Brannan arrived in camp from the Bay of St. Francisco on the Pacific: he was the gentleman whom we appointed in the city of New York to take charge of a company of our church, consisting of 200 or 300 persons, and conduct them by ship to Upper California by the way of Cape Horn. The ship sailed from New York in the winter of 1846, and they landed in California in the autumn of the same year. Since that Brother Brannan had for most of the time been engaged in locating a colony of the Saints on the San Joaquin river; and having brought a good printing press with him, he published a paper called the "California Star," 16 Nos. of which he had issued and brought with him to our camp. He left the Bay of St. Francisco, expressly to meet us, on the 4th of April last, accompanied by only two persons; and, having at this early season of the year braved the dangers of the deep snows upon the mountains, and the wild and savage tribes of Indians that roam over these terrific regions, he arrived in safety at our camp; having also passed directly over the camping ground where about 40 or 50 California emigrants had perished, and been eaten up by their fellow-sufferers only a few days before. Their skulls, bones, and carcasses lay strewn in every direction. He also met the hindmost of one of these unfortunate creatures making his way in to the settlements. He was a German, and had lived upon human flesh for several weeks.

July 2nd.—At Green River ferry, right bank, at half-past six o'clock, the barometer stood at 24.009, attached thermometer 56 deg., detached thermometer 53 deg. By a meridian altitude of the sun, the latitude is 41 deg. 52 min. 37 sec.

July 3rd.—All things being in readiness we resumed our journey in the afternoon, and travelled 3 miles, and encamped upon the right bank of Green River. Grass good; musquitoes in dense swarms; the soil barren and sandy, except in places near the river.

July 4th.—Sunday. The camp having been called together last evening, all who were desirous to return and meet their families, who they expected were in our next emigration camp, supposed to be some 400 or 500 miles in our rear, had the privilege of so doing. Five volunteered to return. This morning they started, taking with them instructions to the Saints whom they should meet, and also a short synopsis from some of our journals as a reference, containing the distances, good camping places, &c. ; and if they should meet the detachment from the Mormon battalion, under Captain Brown, one was counselled to return as a guide to the detachment, if desired. The camp met for public worship under the presidency of the bishops, some of the Twelve having returned as far as the ferry with the brethren who returned to meet their families. In the afternoon 13 soldiers, all belonging to the church, came into the camp, accompanied by those of the Twelve that went back to the ferry, where they were met. These 13 had been detached by Captain Brown to go in advance of the main body, in order to obtain some horses that had been stolen from them while at Pueblo. The thieves they had learned were at Bridger's trading post, on Muddy Fork, a few miles south-west from this. These brethren, when they came into the camp, were greeted with three hearty cheers.

July 5th.—The morning is calm and clear. We left our camping ground, and travelled $3\frac{1}{2}$ miles, following the right bank of Green River. We here came to a short halt and watered our animals, and again started, leaving Green River, and gradually ascended the bluffs, and continued over a gently undulating sandy plain, destitute of grass and water for $16\frac{1}{2}$ miles, when we gradually descended upon the left bank of Black's Fork. This stream is about 70 feet wide, swift current, and its waters somewhat roily. The most of the mountain streams of any size have at this stage of water a muddy appearance, although when low they are represented to be very clear. We encamped for the night on the left bank of Black's Fork; grass not very good, and no timber. Several of the camp have for a few days been slightly afflicted with fever, probably occasioned by the suffocating clouds of dust which rise from the sandy road, and envelope the whole camp when in motion, and also by the sudden changes of temperature; for during the day it is exceedingly warm, while the snowy mountains which surround us on all sides, render the air cold and uncomfortable during the absence of the sun.

July 6th.—At half-past six this morning the barometer stood at 23.859, attached thermometer 53 deg., detached thermometer 52 deg. The morning is calm and very pleasant. We travelled $3\frac{3}{4}$ miles, and forded Ham's Fork, which is now about 35 or 40 feet wide, and about 2 feet deep. In $1\frac{1}{2}$ miles we came to Black's Fork ford, which is about $2\frac{1}{2}$ feet deep in the channel. We proceeded on about 13 miles, and re-crossed Black's Fork, the depth about the same as below. We camped upon the left bank. The grass was good; some dense clusters of willow, and four or five cotton wood trees near camp. Around our encampment we noticed considerable quantities of flax. A number of fish, (by some called salmon-trout,) weighing from 1 to 10 pounds, have been caught with the hook in the different streams on this side of the South Pass.

July 7th.—This forenoon I came on in advance of the camp for the purpose of taking some observations. Two and a-half miles brought me to the ford of Black's Fork; water about 3 feet deep. Two and three quarter miles further I crossed a branch on the right bank of Black's Fork, about 35 feet wide, and $1\frac{1}{2}$ feet deep. Eleven and a quarter miles from this I arrived upon the right bank of Black's Fork. Nine Indian lodges stood a few rods distant, occupied by the families of the trappers and hunters, who have taken squaws for wives. Some few half-breed children were seen playing about their lodges. Bridger's trading post is situated half a mile due west of these lodges on an island. The main camp having arrived, we passed over four branches of Black's Fork, without any road but a foot-path. Three quarters of a mile brought us to the door of Bridger's. We here turned to the south, and crossing three more branches camped within half a mile of the post. Black's Fork is here broken up into quite a number of rapid streams, forming a number of islands, all containing 700 or 800 acres of most excellent grass, with considerable timber, principally cotton wood and willow. Bridger's post consists of two adjoining log-houses, dirt roofs, and a small picket yard of logs set in the

ground, and about 8 feet high. The number of men, squaws, and half-breed children, in these houses and lodges, may be about 50 or 60. I took some astronomical observations, which gave for the latitude of the post 41 deg. 19 min. 13 sec. By a mean of two barometrical observations, taken on the 7th and 8th, the calculated height above the level of the sea was 6665 feet. The distance from the South Pass is 109½ miles. Musquitoes very numerous and troublesome.

July 8th.—The morning is cold. Ice was formed during the night, which, however, was soon melted by the rising sun, the thermometer standing at nine o'clock at 66 degrees, with a brisk wind from the south-west. Several large speckled trout were caught with the hook this morning. Our blacksmiths are busily engaged in setting wagon tires, shoeing horses, &c., and preparing for a rough mountainous road, in a south-west direction towards the Salt Lake.

July 9th.—Mr. S. Brannan and some few others returned towards the South Pass, to meet the main detachment of the battalion. We again resumed our journey, taking Mr. Hasting's new route to the Bay of St. Francisco: this route is but dimly seen, as only a few wagons passed over it last season. We continued gradually to ascend, and in 6½ miles came to a small brook, formed by a spring and melting snow, which lay in places upon its banks. In about ¾ of a mile crossed this brook, and ascended a long steep hill for about ½ a mile, at the top of which I obtained the latitude, which was 41 deg. 16 min. 11 sec., after which our road led across a comparatively level table land for 2 or 3 miles. We then descended 150 or 200 feet down a very steep hill. We travelled 5½ miles from the station where I took the latitude, descending 400 or 500 feet, and crossed a stream about 15 feet wide and 1½ feet deep,—very clear water: this is said to be a branch of Muddy Fork. Some few willows upon its bank. We encamped on the left bank for the night, it being 13 miles from Bridger's. The grass is good; there is a quantity of large grass, which very much resembles wheat, having heads and nearly as tall—our animals are very fond of it. We discovered, now and then, a little of this kind of grass on the Sweet Water, but as we continue our journey it increases in quantity. There is another species of fine tender grass, which the animals are also extremely fond of. We saw to day considerable cedar upon the hills, on each side of our road; it is low and scrubby. No game to be seen. A short distance from where we encamped, we saw an abundance of fine grit sandstone, of very excellent quality for grindstones.

July 10th.—We commenced gradually to ascend, passing a small spring which we called Red Mineral Spring, from the extreme redness of the soil out of which it issued; its taste was very disagreeable, and no doubt poisonous, on account of the great per centage of copperas which it contained; from the taste, I should judge that it also contains considerable alum. After a journey of 5 miles we attained the summit of a ridge between two branches of Muddy Fork. The barometric height above the sea, was 7315 feet. From this summit we commenced descending for about one mile, and came upon a small level valley, from 30 to 50 rods wide: there was some water in places in this valley, proceeding principally from mineral springs. From the ridge we had descended 300 or 400 feet, we followed up this valley to the south-west, and halted for noon 3 miles from the last named ridge, latitude 41 deg. 14 min. 21 sec. We continued on for 5 miles, our road ascending gradually for a while, and then quite abruptly, until we attained the summit of the dividing ridge between the waters of the Gulf of California and those of the Great Salt Lake, or the branches of Muddy Fork on the east and Bear River on the west. The barometric elevation of this ridge above the sea is 7700 feet, being 615 feet higher than the South Pass at the head of the Sweet Water. From this summit we commenced descending very abruptly at first, and then more gradually. We continued down this narrow valley in a south-westerly direction for about four miles; no running water, but some standing in pools; the grass was good. From this ravine we crossed a slight elevation on the left, and descended gradually upon a small tributary to Bear River; here we encamped for the night. About 25 rods south of this stream, coming out of the bluffs on the left bank, is a most excellent cold spring of pure water; good grass. Some few willow, with the wild sage, was our fuel as usual. On the side of the hills to the north-west, about 100 rods, are some few cedars. We are now 5 miles from the summit of the last dividing ridge. We travelled 18 miles to-day. Just before our encampment, as I was wandering

alone upon one of the hills, examining the various geological formations, I discovered a smoke some two miles from our encampment, which I expected arose from some small Indian encampment. I informed some of our men and they immediately went to discover who they were; they found them to be a small party from the Bay of St. Francisco, on their way home to the States. They were accompanied by Mr. Miles Goodyear, a mountaineer, as far as this point, where Mr. Goodyear learning from us that the Oregon emigration was earlier than usual, and that they, instead of coming by way of Bridger's had taken a more northern route, concluded to go down Bear River, and intersect them for the purpose of trade.

July 11th.—Sunday. Mr. Craig and three others proceeded on their journey for the States. Mr. Goodyear and two Indians went down Bear River. The morning is clear, calm, and pleasant, although it was cold during the night, forming considerable ice. About $1\frac{1}{2}$ miles south we discovered a mineral tar spring, and a few rods to the north-east some sulphur springs. At this point the roads fork, a few wagon tracks bearing off to the south, while a few others bore down the small creek on which we were encamped.

July 12th.—This morning we resumed our journey, taking the right hand fork of the road down the creek, which is represented as being the nearest, and $1\frac{1}{2}$ miles brought us to Bear River ford. The river here is about 60 feet wide, $2\frac{1}{2}$ feet deep: a very rapid current, and the bottom completely covered with rounded boulders, some of which were about as large as a human head. The height above the sea is 6836 feet. Some speckled trout were caught in the stream this morning. The road again forks at this place. We took the right hand, which bore a few degrees south of west. For about 2 miles our road gradually ascended, and crossing a ridge we commenced descending, following down for several miles a ravine in which there was little water. Plenty of grass, of an excellent quality, is found in almost every direction. The country is very broken, with high hills and vallies, with no timber excepting scrubby cedar upon their sides. Antelope again appear in great abundance, but rather wild: some 10 or 12 were brought in by our hunters in the course of the day. The road is exceedingly difficult to find, excepting in places where the grass has not completely obscured it. We halted for noon a little east of a pudding stone formation. This ledge is on the right of the road, which passes along at its base. The rocks are from 100 to 200 feet in height, and rise up in a perpendicular and shelving form, being broken or worked out into many curious forms by the rains. Some quite large boulders were cemented in this rock. Mr. B. Young, being sick, concluded to stop a few hours and rest; several wagons stopped with him for company, the rest being requested to move on. We continued down the ravine but a short distance, where it empties its waters into a small tributary of Bear River, which we crossed and again began to ascend for some distance, when we crossed another ridge and descended rather abruptly at first but afterwards more gradually into another ravine, at the head of which was a good spring of cold water. We continued descending this ravine until towards evening, when we encamped at the foot of a ledge of rocks on the right. Here is the mouth of a curious cave in the centre of a coarse sandstone fronting to the south, and a little inclined from the perpendicular. The opening resembles very much the doors attached to an out-door cellar, being about 8 feet high and 12 or 14 feet wide. We called it Reddin's Cave, a man by that name being one of the first in our company who visited it. We went into this cave about 30 feet, where the entrance becoming quite small, we did not feel disposed to penetrate it any further. On the under side of the roof were several swallows' nests. Mr. Young did not overtake us to-night.

July 13th.—Early this morning we despatched two messengers back to meet Mr. Young, being unwilling to move any farther until he should come up. The barometer here indicates quite a fall since leaving Bear River, the mercury standing, at half-past six, a. m., at 24.005, attached thermometer 62 deg., detached thermometer 60.5 deg. The morning is calm and clear. The two messengers returned, and Mr. H. C. Kimball with them. They reported Mr. Young as getting better, but that he did not think of moving to-day. Those of the Twelve present directed me to take 23 wagons and 42 men, and proceed on the journey, and endeavour to find Mr. Reid's route across the mountains, for we had been informed that it would

be impracticable to pass through the kanyon on account of the depth and rapidity of the water. About 3 p.m. we started, and proceeded down Red Fork about 8½ miles and encamped. At present there is not much water in this fork thus far. The height of our encampment above the sea is 6070 feet.

July 14th.—We resumed our journey. Travelled about 6½ miles, and halted for noon, latitude 41 deg. 1 min. 47 sec. In the afternoon travelled about 6½ miles further, which brought us to the junction of Red and Weber's Forks. Our journey down Red Fork has truly been very interesting and exceedingly picturesque. We have been shut up in a narrow valley from 10 to 20 rods wide, while upon each side the hills rise very abruptly from 800 to 1200 feet, and the most of the distance we have been walled in by vertical and overhanging precipices of red pudding-stone, and also red sand-stone, dipping to the north-west in an angle of about 20 deg., (the valley of the Red Fork being about south-west.) These rocks were worked into many curious shapes, probably by the rains. The country here is very mountainous in every direction. Red Fork, towards the mouth, is a small stream about 8 feet across: it puts into Weber's Fork from the right bank. Weber's Fork is here about 70 feet wide, from 2 to 3 feet deep; a rapid current, stony bottom, consisting of boulders: water very clear; its course bearing west-north-west. Height of the junction above the sea 5301 feet. The road has been quite rough, crossing and re-crossing the stream a great number of times. There is some willow and aspen in the valley and upon the side hills, and some scrubby cedar upon the hills and rocks as usual.

July 15th.—We resumed our journey down Weber's Fork, crossing on to the left bank. Travelled about 6 miles, and encamped about one mile above the kanyon, which at the entrance is impassable for wagons. The road, crossing the river to the right bank, makes a circuit of about 2 miles, and enters the kanyon at the junction of a stream putting in from the right bank, about one-third as large as Weber's Fork. I rode on horseback, in company with Mr. Brown, about 5 miles down from our encampment, and being convinced that this was the 10 mile kanyon which had been spoken of, we returned to camp. In the meantime Mr. Markham, with one or two others, had gone up the river on the right bank, in search of Reid's trail across the mountains, leading down to the south-eastern shores of the Salt Lake. Mr. Brown and I also went in search, travelling along the bluffs on the south. We soon struck the trail, although so dimly seen that it only now and then could be discerned; only a few wagons having passed here one year ago, and the grass having grown up, leaving scarcely a trace. I followed this trail about 6 miles up a ravine, to where it attained the dividing ridge leading down into another ravine, in a southerly direction, and returned again into camp. There is some cotton-wood timber fringing the shores of Weber's Fork, and also thick clusters of willows, making very close thickets for bears, which, from their large tracks and the large holes they have made in digging for roots, must be very numerous.

July 16th.—At half-past four o'clock this morning we were visited by a thunder-shower: nearly rain sufficient to lay the dust, which is rather more than usually falls in the showers which have been frequent for a few days past. At half-past five o'clock the barometer stood at 24.779, attached thermometer 53 deg., detached thermometer 52 deg. Calm, and still partially cloudy. We concluded to send Mr. Rockwell back, to report to the other portion of the pioneers that we had found the new route, &c., which we had anticipated would be troublesome to find. We resumed our journey up a small stream on Reid's route, sending in advance of the wagons a small company of about a dozen with spades, axes, &c., to make the road passable, which required considerable labour. We travelled about 6 miles, and, crossing the ridge, began to descend another ravine. Travelled down about 2½ miles, which took about 4 hour's labour, and encamped for the night. Plenty of grass and water; some antelope; small willows in abundance. After we had encamped Mr. Newman and myself walked down the ravine to examine the road. We found that Mr. Reid's company last season had spent several hour's labour in spading, &c., but finding it almost impracticable for wagons, they had turned up a ravine, at the mouth of which we had encamped, and taken a little more circuitous route over the hills.

July 17th.—A severe frost during the night. Early this morning I started out alone, and on foot, to examine the country back, to see if there was not a more practicable route for the companies in the rear than the one we had come. I was soon satisfied that we had taken the best and only practicable route. Met a large græy wolf about 4 rods from me. I returned to camp and counselled the company not to go any farther until they had spent several hour's labour on the road over which we passed yesterday afternoon; and all who were able to work laboured about two-thirds of the day upon the same; and, leaving orders for the camp towards night to move on, Mr. Brown and myself rode on to explore. About 3½ miles brought us down upon the right bank of the creek, which was about 20 feet wide; swift current. This creek passes through a kanyon about 40 rods below, where it is for a few rods shut up by perpendicular and overhanging walls, being a break in a mountain, which rises several hundred feet upon each side. The creek plunges underneath a large rock which lays in its bed, near the foot of the kanyon, blockading the same, and making it wholly impassable for wagons or teams. We followed the dimly traced wagon tracks up this stream for 8 miles, crossing the same 13 times. The bottoms of this creek are thickly covered with willows, from 5 to 15 rods wide, making an immense labour in cutting a road through for the emigrants last season. We still found the road almost impassable, and requiring much labour. The mountains upon each side rise abruptly from 600 to 3000 feet above the bed of the stream. Leaving our horses at the foot, we ascended to the summit of one which appeared to be about 2000 feet high. We had a prospect limited in most directions by still higher peaks: the country exhibited a broken succession of hills piled on hills, and mountains on mountains, in every direction. We returned and met our camp about 4½ miles from where they were encamped in the morning. They were encamped about 2 miles above the kanyon, on the left bank of Kanyon Creek. At this place there is a small rivulet which runs down from the mountains: the water pure and cold.

(To be Continued.)

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL, FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(Continued from our last.)

But the work did not stop there, for we find that in 1839, large churches had been established in Yorkshire, Lancashire, Staffordshire, Cheshire, Worcestershire, Gloucestershire, Herefordshire, and the city of London. Also in Edinburgh and Glasgow, and some other of the principal towns of Scotland; also in several parts of Ireland. Elder Woodruff, speaking of the success of the gospel in Staffordshire, that year, says, "I preached there for the first time, on the fifth of April; on the sixth, I again preached, and baptized six, four of whom were ministers. I then continued to baptize daily; and as a proof of the speedy and rapid work which broke out on every hand, I have only to mention, that I preached one month and five days, and baptized forty ministers of different denominations, 160 members, and opened forty preaching places." A similar success attended the work in other parts, so that at a conference held in Manchester, in 1840, three years from its first introduction into Britain, the church numbered 3,626 members, 383 office bearers, making in all 4,019 Saints. See "Journal."

I shall only advert to another instance of later date, to show that the rapid progress of the gospel was not confined to its first introduction into England. Elder Jones went to preach in Wales in the summer of 1845. (See MILLENNIAL STAR, vol. v. page 173.) His conference consisted, at his commencement, of himself and wife, two individuals; but at a conference, held December 31, 1849, the statistics showed an organization of fifty-five churches, with a priesthood of 156 elders, 180 priests, 147 teachers, and 67 deacons,—3,603 members. Baptized during the past year, 1,930, making an average of about 1,000 a year, from his first commence-

ment with himself and wife, and brighter prospects for the future. (See MILLENNIAL STAR, vol. xi. page 38.) The gospel first came to Scotland in the years 1839 and 1840, through the instrumentality of elders Orson Pratt, Mulliner, and Wright. By reason of the peculiar prejudices of the Scotch, and their tenacious adherence to existing systems, particularly in matters of religion, they met with very strong opposition; yet prejudice was forced to give way before the power of truth, and now there are about 3,500 Saints in Scotland alone; and upwards of 30,000 in the island of Britain, in the short space of twelve years.

These are but samples, out of a stock equally good, of the rapid progress of the gospel in the latter-days. And looking at what has been done as our guide to what will be done, what a glorious scene presents itself before our vision. Let us cast our eyes over the vast extent of the earth's territory, already blessed with the sound of the gospel. It has penetrated several nations between this and Jerusalem, and into the holy city itself. There is scarcely a nation in Europe but has heard the sound. It has been widely proclaimed in the New World,—a stupendous undertaking of itself. Australia also, and the East Indies have received a first visitation. And in the Society Islands, notwithstanding the bitter opposition of long settled christian missionaries, over 1,200 have embraced its divine precepts. With these facts before our eyes, what are we to anticipate as the fruits of the next nineteen years?

I shall now close this part of my subject, by remarking that the Latter-day Gospel has made such remarkable progress, as to indicate, even in this stage of my arguments, something more peculiar than has ever attended the natural progress of any system not of the ordinary kind, but claiming a divine origin, without any adventitious aid.

But, as I remarked at the commencement, the rapid progress of the gospel, taken by itself alone, cannot be taken as proof of its divine origin. This will appear more clearly when we proceed, as we shall now do, to take into account, the means by, and the circumstances under which the rapid progress of the gospel was effected.

Before entering upon a separate consideration of the circumstances in which the gospel spread with such rapidity, I may remark in general, from what I know of the constitution of christian society, compared with the Latter-day Gospel, and the means and instruments made use of for its diffusion, that there never was a system of religion presented to mankind under more disadvantageous circumstances, or less likely beforehand to obtain success. Whether we regard the nature of its doctrines, the heaven-born purity of its precepts, the character and fate of its earthly founders, or the instruments made use of to promulgate it. When we consider these circumstances, apart from promised aid from on high, we are led to exclaim, "who shall believe our report?" "who shall receive this system?" It is in the earth, as a tender plant, and as a root out of the dry ground; to mankind it can have no form or comeliness; and when they shall see it, there is no beauty that they should desire it; nay, more, it is invested with a repulsive aspect, and many of its features are hateful to sectarianism. But yet, the tender plant is rapidly becoming a great tree, and over-shadowing the whole earth, and diffusing gladness and healing through the nations; and ere long, all kingdoms and nations shall seek shelter in its boughs, and under its shadow. Whence, then, is this? Is it not the Lord's doing, and marvellous in our eyes.

To enter upon this subject with fairness to the argument, we must view this gospel as having to commence in the heart of one man; its adversary, in one shape or another, being already long and firmly established in the heart of every human being upon the face of the whole earth. And we must view it, at the moment of its birth, announcing itself without concealment and without compromise, as the enemy of all the religions that then existed in the world. On the one hand, you have nothing whatever but the religion itself, and its founder. But we find him boldly declaring that God spake to the world through him; that the hour of God's judgments was at hand; and that all other systems would crumble into dust before this one, and it alone should stand for ever. "He that believeth and is baptized shall be saved; and he that believeth not, shall be damned, and these signs shall follow them that believe." His followers did the same, declaring that they were of God, and the whole world lay in wickedness. And so inflexible have they

been in the propagation of these principles even to death and bonds, that the sectarian world have looked upon them as madmen, or something worse.

Here then, we have Latter-day Saintism deliberately committed, unaided, and alone, an open and avowed enemy to all the unrighteousness, customs, habits, opinions, and hostile passions of the world. In short, against all the power, prejudice, interest, and consequent hatred of the earth. And one of two conclusions must follow, either that its founder, and those he sent forth as sheep among wolves, were mad, as the world affirmed, or else they were conscious they had the power of God on their side. That it was not madness, the result has proved. That they were conscious they had the truth and the power of God on their side, they constantly testify. They were earthen vessels, chosen expressly for this purpose, that the excellency of the power might be of God, and not of man. Let us see how facts bear out this statement, and what there was in the means and instruments, viewed as merely human, that gave them such a mighty advantage over the religions of the nineteenth century.

Some of the leading characteristics of the Latter-day Gospel were as follows: It declared all the earth, Christian, Jew, Heathen, and Pagan, to be living in wickedness, unbelief, and without a knowledge of God. It declared that the religion of Jesus established upon the earth in the days of the primitive apostles, had been long perverted into human institutions, without either the form or power, and consequently were not acknowledged of God. It declared, that all those calling themselves christians in the nineteenth century, were nothing less than idolaters, and living under a broken covenant. It declared that God had now spoken from the heavens, and given a commission to man to go forth and usher in the dispensation of the fulness of times, by opening the kingdom of God to Gentile and Jew. It declared, that all who would not humble themselves, and go forth and be baptized for a remission of their sins, and have the imposition of hands for the reception of the Holy Ghost, by those whom God had called, would never enter into the kingdom of God, or be saved with an everlasting salvation. It declared, that all who were without prophets and apostles—the spirit of inspiration and immediate revelation from God, together with the Holy Ghost, which would enable men to dream dreams, see visions, and prophesy; speak in unknown tongues, and work miracles; were not yet fellow citizens with the Saints, or of the household of God. It declared, that this was the stone cut out of the mountain without hands, spoken of by Daniel and the prophets, and that it would roll on until every hostile power upon the earth had fallen before it, and it had become a great kingdom and filled the whole earth. Let us here pause, and enquire: Was there anything in all this, to pamper the prejudices of the public mind, and thereby gain the applause of the world? On the contrary; it is obvious, that had the inhabitants of some other world laid their heads together, to concoct such a story to palm upon this world, as would stir up the bitterest spirit of hatred and persecution, they could not have hit upon one more effectual than the principles embodied in the Latter-day Gospel.

We accordingly find that the gospel met with the opposition and contempt naturally to be expected. No sooner was its first proclamation made, than both earth and hell were in a stew to find adequate means to put a stop to such a work; all manner of lies and slanderous reports were put in circulation to the prejudice of those who obeyed it, every where. The whole artillery of the learned world was put in requisition to bolster up such lies and slanders, and men were warned, both from pulpit and press, to beware of the impostors. The servants of the Lord knew and felt they were so treated; but still they preached and still they determined to know, and to glory in nothing else. Why this, if they were impostors, they must have yielded to the contempt it called forth. But no, they preached it, and succeeded. And yet Jew and Gentile hated it. What could carry it above that hatred but the power of God? For as was to be expected from a religion of this description, making such pretensions, and with a world hostile and already entrenched in power, it met with most formidable opposition and violent persecution from all ranks, orders, classes, and individuals whose interests were endangered or craft disturbed. From governors, rulers, inferior magistrates; from priests and the whole train of idolatrous worshippers; from a lawless rabble multitude, the victim and sport of every passion and prejudice; the ready instruments of party violence; the easy dupes of designing men,

and the tumultuous and eager executioners of wrath, against those who had become the object of their hatred. That the Latter-day Saints have suffered horrible persecutions is a fact not to be denied, after all the publications upon the subject, and the thousands of living witnesses who at this moment attest its truth, and mourn over their martyred relatives.

As an outline of what is contained in our records upon this subject, we may notice, that no sooner were a few thousands of the Saints settled on the western frontiers of Missouri, having provided themselves with comfortable, and many of them with large, possessions, and having by industry greatly improved their estates, and were beginning to enjoy something like real comfort, than the storm that had been brewing against them in the hearts of their enemies broke out with uncontrollable force; and large bodies of christians, armed with the powers of mobocracy, and headed by their ministers, with the bible in one hand and the sword in the other, endeavoured to annihilate the poor, peaceful, unoffending Latter-day Saints; and in the most savage, barbarous manner did they drive them from their lands and possessions in the midst of a severe North American winter, burning their dwelling houses and other buildings, murdering them and their families, first ravishing and afterwards murdering their wives and daughters. In one case nineteen of them had hid themselves in an old smithy, but their ruthless pursuers found them out and butchered them to a man; and just when about to leave, thinking that the work of slaughter was done in this place, one of them discovered a little boy hid behind the bellows; him they dragged forth, and while his little eyes and hands were raised to heaven in earnest entreaty that these christian savages might have mercy upon him, one of them, in whose heart the last spark of humanity was not wholly extinguished, ventured to plead for the life of the little boy; but the ready reply of one and all was, "Away with him; d—n him, if he lives he'll be a Mormon like his father," and a ball from a gun quickly scattered his brains upon the floor.

My heart sickens, and the blood freezes in my veins while I write, and while I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God. Yes,—they drove them from their homes, their lands, and their possessions. Stript, wounded, and beaten, they were compelled to flee from all they had in or of the world, in the midst of a very rigorous winter. It would have sickened the heart of the wildest savage of the forest to see their young infants, their old men and women, their sick and infirm, with many of their women suffering from the pangs of child-birth, many of them too premature to look, or even hope, for their recovery, lying scattered here and there across the bare prairies, without the slightest covering to shelter them from the pitiless pelting storm, or the bitter frost and snow; so that many more were they who fell martyrs to the inclemency of winter, than they who perished by the sword, and much more bitter and torturing to the feelings was their fate.

It will not be expected that I could write one-thousandth part of the sufferings of the Saints at the period alluded to, neither is it my present intention so to do; suffice it to say, that the readiest pen, or the most eloquent tongue, would come far short of the reality. To know would be to have felt; and even then the knowledge would be all your own—you could not communicate it to another.

But the question now is, did these cruelties destroy the work of God? No,—so far from destroying, it did not as much as retard it a single moment. Nay, it went on with accelerated speed; and at the very moment the Saints were being butchered for the testimony of Jesus and the word of God, that testimony was boldly and undauntedly borne throughout all parts of the land. Is it possible to look upon facts like these, and still hold the idea that these poor persecuted people were impostors, or under a delusion? Reasoning from such a state of things, and the results flowing from it, we cannot, as reasonable beings, hold the idea a single moment. They must either have obtained a knowledge of that God whom to know is life eternal, and which served to support their sinking spirits, and bear them up under all they were called upon to suffer, or they must have given way to the popular wrath, and thrown up their imposture as a thing altogether unfit to succeed in the world.

(To be Continued.)

The Latter-day Saints' Millennial Star.

JUNE 1, 1850.

THE INCREASED ISSUE OF THE STAR DEFERRED UNTIL THE 13TH NUMBER.—We have concluded to defer the commencement of the increased issue until the 13th Number, or 1st of July, for the following reasons:

First. In consequence of the great amount of important information received from the valley of the Salt Lake, which we were anxious to lay before the Saints as speedily as possible, we were obliged to defer the publication of several articles upon doctrine, that were already in type; consequently, the present number, and the next, will mostly be filled with articles continued from our last. The interesting extracts from the private journal of Elder Orson Pratt, will also be closed in the next number. It is highly important that the first number of the increased issue should be free from all *continued* matter, as several thousand persons will begin their subscription for the STAR with that number.

Second. The 13th number will begin the remaining half of the 12th volume, and will contain the half yearly report of all the conferences in the British Isles.

THE HALF YEARLY CONFERENCE REPORT.—We again request the Presidents and Secretaries of the various conferences not to fail in having their half yearly reports for the six months, ending the first day of June, at this office, by the 10th of June, *at the latest*. Who will be behind hand?

The Presidents of conferences are especially requested to write often to this office, relative to the prosperity of the word of God in their various fields of labour; and if they feel disposed to do so, they can record the various measures they, in their wisdom, have deemed necessary to adopt for the more rapid spread of truth. We shall take pleasure in publishing such letters from time to time, that all may be mutually edified and instructed.

At the time of President Pratt's departure for America, there was about £800 due this office by the various conferences. Since his departure, the debts have increased to near £1,200. If things go on as they have done of late, there will be £2,000 outstanding, by the time he returns. Do the conferences think the office can sustain itself at this rate? We call upon the presidents of conferences to see that the sub-agents do not sell books and STARS on credit, and that they are prompt in their remittances to the general agents; and that the general agents are equally prompt in their remittances to this office.

AN EXTRACT FROM A SERMON DELIVERED BY ELDER
JAMES M'NAUGHTON.

SUBJECT, "THE THIEF ON THE CROSS."

(Concluded from our last.)

Let me ask you what is the object of all punishment? Now, for once, let us all exercise our reasoning powers—let us not be afraid of exercising the reflective faculties with which we are endowed. What is the end or object desired to be accomplished by the infliction of punishment? I answer it is reformation. Is it not with this incentive that the parent applies the rod of correction to his disobedient children? You all will no doubt agree that it is, and that by the infliction of va-

rious punishments, the object is speedily accomplished. But who would consider that parent wise, just, and merciful, who amid the bitter cries and wailings of his child, continues unsparingly to apply the rod; notwithstanding the child promises obedience and amendment of conduct in the future, the parent, deaf to all, unmercifully continues to apply the rod time without end. Is not the idea repugnant to our feelings, quite revolting to our very nature; and yet, strange to say, such is the exact position in which charitable christians place God in relation to the wicked. Where is the wisdom, where is the justice, where is the mercy and love of God as exhibited in this? "God is a God of love." David says that the mercy of the Lord endureth for ever. David also says, before I was afflicted I went astray, but *since* then I have *learned* to keep thy law. Yes, I assert fearless of successful contradiction, that *obedience* is the object of God in all punishments inflicted upon man, whether in this state of probation or that which is to come.

Many are the instances that could be advanced to prove that such was the thing desired and gained in this state of existence in regard to this life; but as it is the future that we are more particularly wishful to establish, I would particularly call your attention to those spirits to whom Christ ministered, who were *disobedient* in the days of Noah, when the long-suffering of God waited for them, or was exercised towards them. Here we have an account of some, that, through their *disobedience* were put into a place that Peter calls prison. It would appear they had been there from the days of Noah, until that Christ ministered unto them, a period of some two thousand years. For what were they put there? Peter says because they were *disobedient*; hence the punishment in order that they might learn *obedience* by that which they suffered, and have an opportunity of going forth from their dreary prisons, for it is not likely that Christ was preaching to them to remain there. Although altogether contrary to the wishes of the old gentleman, the devil, of whom it is written by Isaiah xiv., 17, that he opened not the house of his prisoners."

Again, Isaiah xxiv. 1, tells us of a general calamity that lay in the future, that seemingly will take place at or about the time of the second coming of Christ. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after *many days* shall they be *visited*." Now here is another striking proof that punishment is inflicted upon certain noted characters, and that, too, with the view of reformation. They will not continue in the punishment eternally, for, saith the prophet, "They shall be shut up in the prison, and after *many days* they shall be *visited*."

The *sumum bonum* of the whole matter is this: Jesus Christ, the Son of God, being deputed by His Father, came into this world, that He might destroy the works of the devil—that He might restore that which was lost in Adam—that He might destroy the power and influence of the invader. In order to do this, He must enter his domain. Accordingly, we find that He voluntarily suffered all things—met with no small degree of opposition from the devil, and the powers of darkness, so much so, that on one occasion, when in the garden of Gethsemane, when He struggled, and sweat, as it were, great drops of blood, in view of the great event that lay immediately before Him, He exclaims, "Father, if it be possible, let this cup pass from me!" As much as to say, if there be any other remedy—any other way, if there be any other plan, whereby this can be accomplished, let it be done. "Let this cup pass from me." But did He flinch? No!

but showed that He was willing, "Nevertheless, not my will, but Thine, be done." His Father's will, was His will. So we see that He subjected Himself to death, combated the powers of darkness, for upon the cross, in that solemn hour, when darkness covered the land, He exclaims, "Eloi, Eloi, lama sabacthani?" i. e. "My God, My God, why hast thou forsaken Me?" Then yielded up the ghost. Then immediately (in the spirit) descends into the world of spirits,—into hell, the seat of Satan's kingdom. Finds entrance—proclaims *liberty* to the *captives*, the *opening* of the *prison* to them that are bound. Upon the morning of the third day, He is resurrected. He burst assunder the bands of death. Comes forth with an immortal body, having gained the victory over Death, Hell, and the Devil. It was whilst contemplating upon this momentous and interesting subject, that Joseph, our martyred prophet, gave vent to the feelings of his capacious soul in the following beautiful language. *Doctrine and Covenants*, Section 106, paragraph 22, 23.—"Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the *dead* speak forth anthems of eternal praise to the king Immanuel, who hath ordained, before the world was, that which would enable us to redeem them *out* of their *prisons*, for the *prisoners shall go free*. Let the mountains shout for joy, and all ye vallies cry aloud, and all ye seas and dry land tell the *wonders* of your eternal king. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord, and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare His name for ever and ever." Yes, this is a glorious subject to contemplate. It is heart cheering. It fires our minds with the same spirit and feeling which Jesus had, when He said, greater love hath no man than this, "that a man lay down his life for his friend." This subject exhibits the economy—the manifold wisdom—the mercy and the justice of the Great God. And well may the world say, it's a deep laid scheme, for so it is. It is a most profound system. It is high as heaven! deep as hell!! and wide as eternity!!! Yes, and the faithful saint of God, has not any thing whatever to fear. Does he fear death, the king of terrors? No, because Jesus, the captain of our salvation, descended below all things, that He might be exalted above all. Jesus now holds the keys of death and hell, having gained the victory. He, as our great High Priest, has passed into the heavens, and is now sitting at the right hand of His Father, in majesty on high, where He acts as our mediator and intercessor in the counsels on high. But ere long shall the many heart-cheering sayings of the prophets be fulfilled, when all things shall be restored, when He shall come and acknowledge His ready bride. Then shall the funeral sermon of Sectarianism be preached. "Then shall the wicked be cut off, and *we shall see it*." Then shall He take to Himself His great power and reign, and we shall behold, and strike hands, and associate with the *ancient* and *modern* worthies. Then "Death shall be swallowed up in victory."

You that have not as yet obeyed the Gospel, let me sincerely and affectionately urge upon you to obey it presently. The Gospel of God is worth every thing. Believe in the plain testimony now given. Repent, be baptized for the remission of sin, and receive the spirit in God's way, by the imposition of hands. Then you shall know more clearly, the things of God. It shall be well with you *here*, and still better in the *future*; if not, you will most assuredly be criminal in the sight of God. Rom. ii. 8, 9.—"To those that are contentious and do *not* obey the *truth*, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil." But to the Saints of God, to them who by patient continuance in well doing, *seek* for glory, and honour, and immortality, and eternal life. Thrones, kingdoms, principalities, and powers await you all; things present and things to come, are yours, all are yours, and ye are Christ's, and Christ is God's.—Amen.

LETTER TO ELDER ELI B. KELSEY.

16, Hastings Street, London, April 23, 1850.

Dear Brother Kelsey,—I received yours of the 18th ult, for which I thank you.

In speaking of the Perpetual Emigration Fund, you say, "here is a chance for all the noble among Zion's sons to prove their zeal." You speak truly, and while some are trying to show their zeal in attempting great things, I often think what a great amount of good would result from their attention and practice of *small* things first. I am a true believer in arriving at great and glorious things; *yes, things* transcendently great and gloriously sublime; but my doctrine is, first, little things, do them well, and then go on to greater; for instance, in the "valley of the mountains," some few thousand Saints have found a home, after having been driven about from city to city, and from synagogue to synagogue, until finally their enemies succeeded in expelling them from the land of their fathers, and driving them into the wilderness. These saints have no sooner drawn the first breath of comfort, than they say, come, *now* for our brethren in captivity; let us put our small means together for their aid. They do so, and their "little" means brought to one fund, swells to some thousands of dollars, that is capable of delivering many of their poor brethren and sisters. Here then is a great, a very great work growing out of small means.

Now, you English Saints, many of you are *poor*, very poor, but let every Saint speak out the truth, and you will say with me, the Saints in England have been favoured: take the 28,000 or 30,000 Saints in this country as a body, and you will find their circumstances have been as good as any 30,000 working people in the country. I have known several instances where employment has fallen off, and the employer has been compelled to discharge hands, that the Saints have been kept on at work, till the last; yes, and I know many too who have had to leave their work because they serve God, and bear the honourable name of "Saint," but taking all things into a calm consideration, I think the Saints have been blest in temporal affairs more than the millions of poor in this "Island of the sea."

Now let me ask a very serious question—"small" but serious,—How many pence do you *throw* away in one week in useless superfluities? Now don't be too premature in your answer. Is there not one odd penny? yes, methinks I hear you say, "there is one." Try again, cannot you find another, and another? Have we not 20,000 Saints in the British Isles that could find *three pence* each—the small sum of *three pence* in a week? If you give way and say we can't, why then you will not; but if you say we can, we are determined to put it by, you will be able to do so. Well, what of this little *three pence*? Why just this. Let 20,000 commence the first week in June, and pay three pence per week each; do so till the last week in December, which will be about thirty weeks, and you will have paid into the fund seven shillings and sixpence each, which will amount to *Seven Thousand Five Hundred Pounds*—that is, 20,000 Saints paying seven shillings and sixpence each, which they will do by paying three pence each from the first of June to the last week in December, will amount to the great sum of £7,500. Here you see, by commencing with "little" three pences, saying nothing of the hundreds and fifties, twenties and tens of pounds that will be given by our rich brethren, you establish a "Perpetual Emigration Fund," and have £7,500 to begin with, which would take several ships loaded with Saints to the land of Zion. I will not say, confine yourselves to three pence, pay as much more as you can, and those who cannot pay so much, let it be as much as they can—I take three pence as an average.

President Richards has wisely remarked in the 9th number of the STAR, that it will be wise to appoint a good man in each branch to receive the donations from the members, and then forward the same to a man appointed in the conference to receive the whole, who will forward the money to the president in Liverpool. I think such an arrangement might soon be established. If it meets the mind of the President I will commence in the London conference at once.

Dear brother, I almost thought I was speaking to a number of the Saints instead of writing to you; but if these thoughts are of use, do as seemeth good with them. I will write again in a few days of the progress of the work in this conference.

We shall hold our conference on the first Sunday in June, and will feel most happy to see Brother Richards, yourself, or any of the Elders lately arrived, with us on that day. My love to all, and believe me yours affectionately in the Kingdom of God.

THOMAS MARGETTS.

A MAN OF UNDERSTANDING HOLDETH HIS PEACE.

(From the Hampshire Independent May 4th, 1850.)

So said Solomon, the wise man of old; and if the sage advice expressed in this proverb were sometimes remembered, and acted upon, by all who claim to be "men of understanding" in our own day, we should not have to record such a piece of absurdity as now falls to our lot. Never was a more disgusting exhibition—wrapped up in a religious garb—witnessed, in our opinion, than the Victoria Room was the scene of on Monday evening, as some 600 or 700 of our townsfolk can bear witness to. A series of discussions was announced to take place on the doctrines of that fanatical sect—the "Latter-day Saints"—better known as Mormonites, or the disciples of Joe Smith—such discussions to be carried on by one dubbing himself the "Rev. Enos Couch," and "Elder T. B. H. Stenhouse," and on Monday evening was to be the first display of the debating powers of these rival "champions of truth." Large bills were circulated, announcing the several questions for each of six evenings, and containing certain of the regulations by which the discussion was to be conducted. A committee of five persons was named by each disputant, and we certainly were surprised to see such names as those of the Rev. Dr. Wilson, W. Betts, Esq., the Rev. W. Orger, the Rev. J. Knowles, and the Rev. J. Trestrail, forming Mr. Couch's committee—surprised, we say, and vexed too, to think that such men, one of them being not only the Rural Dean, but also brother-in-law to the Archbishop of Canterbury and the Bishop of Winchester, should lend their countenance to such a farce. It appears that the discussion arose out of a course of lectures delivered by this said "Rev." Enos Couch, a fortnight since, at Zion Chapel, on the same subject; and great interest was excited in the town—much to the satisfaction of Joe Smith's followers, to whom all this fortuitous notoriety was a thorough Godsend, tending as it did to give their doctrine a publicity which, unaided, and if left to their own miserable influence, they could never have attained. The first question, for Monday evening's discussion, was—"Has the God of Heaven body, parts, and passions?" and the large room was crammed to excess. Mr. E. Palk had been chosen as chairman on behalf of Couch's committee, and Elder Bradshaw as chairman on behalf of Stenhouse's committee, and these two appointed Mr. A. Mordaunt to act as umpire or moderator. With all this preliminary flourish of trumpets, and paraphernalia of names, the battle commenced; and, as we have said, a more paltry, contemptible, and disgusting contest we never witnessed. The Bible and the holy name of God were handled in a manner, and with a levity, that, if perpetrated outside one of the Merry Andrew booths in the fair next week, would shock the feelings of many who seemed to look calmly on, on Monday evening. We would here remark that, as far as ability was concerned, the "Reverend" and the "Elder" were pretty equally matched; but the "Elder" was far more courteous and respectful in his language, and appeared to us more reverent and sincere, than the avowed champion of evangelical truth. Two hours of this wretched exhibition sufficed for us, and we retired from the arena with no very pleasurable sensations, and emotions; and our feelings were, it seems, participated in by those who had previously differed in opinion with us, for at the close of the evening, Couch's committee withdrew their further countenance and support, and the discussions abruptly came to an end. This was announced to the public on the following morning, in a handbill containing an address from the "Rev." Enos Couch, who expresses a wish "to set myself right with the public, and to state that Elder T. B. H. Stenhouse has acted a most honorable and gentlemanly part towards me during the whole of the proceedings," &c., &c., followed by an epistle from "Elder" Stenhouse, in which he says "my committee are quite satisfied with Mr. Couch." Of course they are—who can dispute that? We think the gentlemen of Southampton above-named have committed two great errors on this matter—first, in treating the Mormon delusion as of sufficient importance to require a six nights' debate to dispel it; and secondly, *if it were necessary*, in entrusting their cause to a mere adventurer, of whose character, conduct, or sincerity, they knew nothing. We will venture to say that, but for these proceedings, Mr. Stenhouse and his doctrines would have remained in the obscurity which they have hitherto occupied, for a short time longer, and then the delusion would have quietly died out. Now, they have put him in this

position—he can boast of having met in discussion, in the largest hall in Southampton, in the presence of 600 or 700 of the inhabitants, an opponent of the Mormon doctrines, backed up and supported by Episcopalian and Dissenting Ministers, and that he so overpowered them in the first night's debate, that they withdrew from the contest, and his cause was triumphant!! We repeat that this would be but a legitimate inference, which he would be justified in using for his purpose. Experience of the past has amply proved that all religious delusions, when let alone, soon dwindle into nothingness; when opposed and combated with, they grow in strength and preserve a much more lengthened existence. We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance—that we shall hear no more of these absurdities—that the men who occupied the platform on Monday evening will henceforth take the same position, but on more worthy occasions, when practical religious, social, and moral reforms are brought before the public—and that they will remember there are occasions when it is advisable for “men of understanding” to “hold their peace.”

We have been greatly amused in reading the above, to see the poor grace with which the pious Editor of the *Independent* endeavours to cover up the fact that the “Reverends” of Southampton have sustained a most signal defeat, he evidently feels deeply chagrined at the failure of his friends in their endeavours to put down Mormonism. “We hope the friends of truth in Southampton will profit by the practical experience afforded them in this instance.” Good—no doubt they will; and like the cur after having been severely handled in his attack upon the noble mastiff—stand afar off, and bark most *valiantly*.

Never mind, friend Editor, let us alone and we'll take the world; molest us, and we'll do it the sooner. We hope you will take warning from the *practical* experience afforded in the history of the past, that Mormonism will not “dwindle into nothingness.”—ED.

AN EXTRACT FROM THE DOMESTIC MAGAZINE FOR 1837, PUBLISHED
IN LONDON.

“Empires move westward,” this implies that the march of civilization is in that direction! If such a supposition be true, how long a period must elapse ere its blessings shall reach the barbarous cannibals of New Guinea, or the scarcely human inhabitants of Borneo. Christianity proceeds with rapid strides over the wastes of North America, and science and the arts follow in her train; already has she passed the lofty heights of the Rocky Mountains, and science and the arts follow in her train; and soon will her dominion extend along the shores of the Pacific, and that without a check, and yet we cannot establish worship in our oriental possessions.

It is true that we have stronger prejudices to combat among the bigoted, and exclusive Hindoos, than among the aborigines of North America, who yet *dream* of the religion which their forefathers professed, but our efforts have been proportionate to our difficulties. And is it too visionary to imagine, that as it is supposed that North America is indebted to Asia for her inhabitants, so she will, at some future period, bestow, in return, upon the benighted children of Asia, the blessings of Christianity and civilization?”

Dear brother, it is a settled axiom with many, “that coming events cast their shadows before,” and if this be not a shadowing forth of Mormonism, even before it had reached our shores, I know not what it can imply; I was much struck with it when I first read it, I have kept it by me many years, and the more I have heard of our teaching and doctrines, the more I imagine that a portion of the spirit of prophecy rested upon the man who wrote it.

I remain, dear brother Pratt, yours truly,

W. WALKER.

A SONG.

Rejoice, ye saints of God, rejoice,
At what our eyes behold;
With gladness we lift up our voice—
The stone has from the mountain roll'd:
Its potent power the image feels,
And soon we'll see the monster reel;
And into dust it will be ground,
And not a vestige shall be found.

The Lord his kingdom doth extend,
And Babel soon must yield;
And hireling priests must have an end,
And vanquished fly and quit the field:
As snow before the noon-day sun,
Or darkness to the opening day,
Old Babel's course is almost run,
And soon like these must flee away.

The gospel heralds we behold
Sent forth with power and might;
Arm'd with the Spirit's sword of old,
To darken'd minds diffusing light:
To kingless France, and popeless Rome,
The gospel's truths shall be made known;
Along the coast of Dane and Swede,
Shall swiftly fly with rein deer speed.

Then open up the way, O Lord,
Of these thy faithful few,
That nations when they hear thy word,
May praise thee for thy cov'nant new;
And list'ning to their warning voice—
Thy kingdom enter by the door;
And then with us they will rejoice,
And praise the Lord for evermore.

Seacombe, February 26th, 1850.

W. Ross.

LIST OF MONIES RECEIVED FROM APRIL 30TH TO MAY 13TH, 1850.

James W. Cummings	£5 0 0	Brought forward	£17 0 0
George P. Waugh	5 0 0	Henry Naish	10 0 0
Lewis Robbins	2 0 0	James S. Cantwell	1 8 0
James Farmer	5 0 0		
Carried forward.....	£17 0 0		£28 8 0

PORTRAITS AND PLATES FOR SALE—Portrait of President O. Pratt, folio, India proof, 16s. per dozen; retail 2s. each. Folio, plain proof, 9s. per doz.: retail 1s. each. Portraits of G. D. Watt, quarto, 1s. each; 8vo., 6d. each. Plate of Joseph Smith, preaching to the Indians, 12s. per doz.: retail, 1s. 6d. each. We have still on hand a large supply of the 6th Vol. of "The Times and Seasons," unbound, price 5s. each.

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EXTRACTS FROM A PRIVATE JOURNAL

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 12.

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VOL. XII.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Concluded from our last.)

July 18th.—Sunday. The morning is cold, and the ground whitened by frost. We remained in our encampment to-day. Attended meeting in the forenoon. Latitude 40 deg. 54 min. 7 sec. A lunar observation was taken for the longitude. I also obtained an observation of the altitude of the moon for time.

July 19th.—The morning cold and frosty, but in the middle of the day it is exceedingly warm. Mr. Brown and myself started soon after sunrise to examine the road and country a-head. We continued along the road which we explored the day before, and ascertained that the road left Canyon Creek near the place where we stopped the day before, and run along in a ravine to the west. We ascended this ravine gradually for 4 miles, when we came to the dividing ridge. Here we fastened our horses, and ascended on foot a mountain on the right for several hundred feet. Both from the ridge where the road crosses, and from the mountain peak, we could see over a great extent of the country. On the south-west we could see an extensive level prairie, some few miles distant, which we thought must be near the Lake. We came down from the mountain and mounted our horses, and rode down on the south-west side of the mountain: the descent is very rapid at first. We travelled down several miles and found that the small stream we were descending passed through a very high mountain, where we judged it impossible for wagons to pass; and after searching awhile, we found that the wagon trail ascended quite abruptly for about $1\frac{1}{2}$ miles, and passed over a mountain, and down into another narrow valley, and thus avoided the canyon; and after making these explorations we returned to our camp, which we met $6\frac{1}{2}$ miles from their morning encampment, having performed a great deal of labour on the road. Mr. Rockwell had returned, bringing us the intelligence that the most of the pioneer wagons were within a few miles of us. A fresh track of a buffalo was discovered in this ravine he had rubbed off some of his hair upon the brush in his path, probably the only one within hundreds of miles.

July 20th.—The morning is frosty. I wrote a description of the road and country which we had traversed for several miles a-head, and left the same deposited in a conspicuous place for the benefit of the camp which were soon expected to pass. We resumed our journey about 9 o'clock in the morning, being hindered more than usual by some cattle which had strayed a short distance. We travelled to-day about 6 miles over the mountains, labouring diligently upon the road. The baro-

metrical observations on the dividing ridge were 23·137, attached thermometer 80 deg., detached thermometer 76 deg., giving for the height of the same above the sea 7245 feet.

July 21st.—No frost this morning, but a heavy dew. We resumed our journey, travelled $2\frac{1}{2}$ miles, and ascended a mountain for $1\frac{1}{2}$ miles; descended upon the west side one mile; came upon a swift running creek, where we halted for noon: we called this *Last Creek*. Brother Erastus Snow (having overtaken our camp from the other camp, which he said was but a few miles in the rear,) and myself proceeded in advance of the camp down Last Creek $4\frac{1}{2}$ miles, to where it passes through a kanyon and issues into the broad open valley below. To avoid the kanyon the wagons last season had passed over an exceedingly steep and dangerous hill. Mr. Snow and myself ascended this hill, from the top of which a broad open valley, about 20 miles wide and 30 long, lay stretched out before us, at the north end of which the broad waters of the Great Salt Lake glistened in the sunbeams, containing high mountainous islands from 25 to 30 miles in extent. After issuing from the mountains among which we had been shut up for many days, and beholding in a moment such an extensive scenery open before us, we could not refrain from a shout of joy which almost involuntarily escaped from our lips the moment this grand and lovely scenery was within our view. We immediately descended very gradually into the lower parts of the valley, and although we had but one horse between us, yet we traversed a circuit of about 12 miles before we left the valley to return to our camp, which we found encamped $1\frac{1}{2}$ miles up the ravine from the valley, and 3 miles in advance of their noon halt. It was about 9 o'clock in the evening when we got into camp. The main body of the pioneers who were in the rear were encamped only $1\frac{1}{2}$ miles up the creek from us, with the exception of some wagons containing some who were sick, who were still behind.

July 22nd.—This morning George A. Smith and myself, accompanied by seven others, rode into the valley to explore, leaving the camp to follow on and work the road, which here required considerable labour, for we found that the kanyon at the entrance of the valley, by cutting out the thick timber and underbrush, connected with some spading and digging, could be made far more preferable than the route over the steep hill mentioned above. We accordingly left a written note to that effect, and passed on. After going down into the valley about 5 miles, we turned our course to the north, down towards the Salt Lake. For 3 or 4 miles north we found the soil of a most excellent quality. Streams from the mountains and springs were very abundant, the water excellent, and generally with gravel bottoms. A great variety of green grass, and very luxuriant, covered the bottoms for miles where the soil was sufficiently damp, but in other places, although the soil was good, yet the grass had nearly dried up for want of moisture. We found the drier places swarming with very large crickets, about the size of a man's thumb. This valley is surrounded with mountains, except on the north: the tops of some of the highest being covered with snow. Every 1 or 2 miles streams were emptying into it from the mountains on the east, many of which were sufficiently large to carry mills and other machinery. As we proceeded towards the Salt Lake the soil began to assume a more sterile appearance, being probably at some seasons of the year overflowed with water. We found as we proceeded on, great numbers of hot springs issuing from near the base of the mountains. These springs were highly impregnated with salt and sulphur: the temperature of some was nearly raised to the boiling point. We travelled for about 15 miles down after coming into the valley, the latter parts of the distance the soil being unfit for agricultural purposes. We returned and found our wagons encamped in the valley, about $5\frac{1}{2}$ miles from where they left the kanyon.

July 23rd.—This morning we despatched two persons to President Young, and the wagons which were still behind, informing them of our discoveries and explorations. The camp removed its position 2 miles to the north, where we encamped near the bank of a beautiful creek of pure cold water. This stream is sufficiently large for mill sites and other machinery. Here we called the camp together, and it fell to my lot to offer up prayer and thanksgiving in behalf of our company, all of whom had been preserved from the Missouri River to this point; and, after dedica-

ting ourselves and the land unto the Lord, and imploring His blessings upon our labours, we appointed various committees to attend to different branches of business, preparatory to putting in crops, and in about two hours after our arrival we began to plough, and the same afternoon built a dam to irrigate the soil, which at the spot where we were ploughing was exceedingly dry. Towards evening we were visited by a thunder shower from the west; not quite enough rain to lay the dust. Our two messengers returned, bringing us word that the remainder of the wagons belonging to the pioneer company were only a few miles distant, and would arrive the next day. At 3 p.m. the thermometer stood at 96 deg.

July 24th.—This forenoon commenced planting our potatoes; after which we turned the water upon them and gave the ground quite a soaking. In the afternoon the other camp arrived, and we found all the sick improving very fast, and were so as to be able to walk around. Towards evening another thunder shower from the south-west, but not enough rain to benefit the ground.

July 25th.—Sunday. To-day we held two meetings, at one of which we partook of the sacrament. Each one of the Twelve who were present, together with several others, expressed their feelings and exhorted the brethren to righteousness.

July 26th.—The brethren are quite busily employed in wooding their ploughs, harrows, &c., and in ploughing and planting, and in various branches preparatory to farming. Considerable good timber is discovered up the ravines which put down from the mountains, such as sugar maple, ash, oak, fir, and pine.

July 27th.—Two Utah Indians came into camp this morning. Brother Amasa Lyman arrived: he is one of the Twelve who was sent from Fort Laramie to meet the battalion. Mr. Brannan and some others came with him. They represented a portion of the Mormon battalion to be but 2 or 3 days journey from us. Eight of the Twelve and several others started out on an exploring expedition, taking with us one carriage, several horses and mules, with some provisions and blankets. We directed our course west. Two or three miles brought us to a river called the Utah Outlet; it is about 6 rods wide and 3 feet deep at the ford, gravel bottom; its current not very rapid, water not quite so transparent as the mountain streams generally in this valley; its course north towards the Salt Lake, into which it empties. About 13 miles further across a level prairie, with here and there the bed of a lake which is now perfectly hard and dry, we came to the north point of a range of mountains which forms the western boundary of this valley. At the foot of these mountains, at the north point, there is a stream of fresh water, very little brackish. We halted here a short time for the horses to feed. About 6 miles further west, following the emigrant trail and the Great Salt Lake, made up near the base of the mountains. We all bathed in the salt water, which is fully saturated with salt: its specific gravity is such as to buoy us up in a remarkable manner; the water was very transparent; the bottom is sandy. We continued on about 4 miles farther, when we reached a valley putting up to the southward from the lake. This valley we judged to be about 12 miles in diameter. On the south there was a small opening, which we supposed might be a continuation of the valley, or an opening into a plain beyond. It was nearly dark, and we concluded to return to the place of our noon halt, where we encamped for the night.

July 28th.—At 8 a.m. the barometer stood at 25.841, attached thermometer 82 deg., detached thermometer 80 deg. Mr. Woodruff returned on the road west about 2 miles, and, discovering a party of Utahs about 20 in number, he returned to our camp; one of their number overtook him and came into camp. After breakfast we journeyed for about 10 miles along the eastern base of the range of mountains where we were encamped; found no water. I went upon a rise of ground about 3 miles south of where our company stopped, and I could see the Utah Lake, which appeared to be nearly 20 miles distant to the south. The number of streams putting into the Utah Outlet from the east, between the lakes, appeared to be about nine, while several other streams, from one to two miles in length, appeared to put into these nine, all of which afforded a fine opportunity for irrigating the valley east of the outlet. We returned to the main camp.

July 29th.—The Twelve and several others went out a few miles to meet Capt. Brown, who was near with about 150 of our volunteer soldiers, accompanied with

a small company of emigrants from the State of Mississippi. About the time that we met them we were visited with a thunder shower of considerable rain, raising the mountain streams very rapidly. We conducted the soldiers near our camp ground and they encamped; many of their wagons being broken and their teams failing, they were under the necessity of stopping until further orders. It was their calculation to have proceeded to the Bay of San Francisco. The camp numbers, including the soldiers, between 300 and 400 persons.

July 30th.—I took several observations during the day of the sun's azimuths and altitudes, and by the mean of seven calculations I ascertained the variation of the magnetic needle to be 15 deg. 47 min. 23 sec. east. Some 20 or 30 of us rode to visit the hot sulphur springs this afternoon. In the evening the people were all assembled together; Mr. B. Young addressed them upon various subjects.

July 31st.—Our people are still busily engaged in ploughing, planting, and sowing. The soldiers constructed quite a comfortable bower for meetings, sufficiently large to accommodate the whole of our people. The Utah Indians continue to visit our camp in small numbers. The corn planted 4 or 5 days since has come up finely and looks well.

We proceeded to lay out a site for a city, which we called GREAT SALT LAKE CITY. The streets were laid out eight rods wide, running at right angles, and forming the city into square blocks of ten acres each. Each block was divided into eight lots, containing one and a quarter acres each. It was intended to place but one family upon a lot. Upon every alternate block four houses were to be built on the east, and four on the west sides of the square, but none on the north and south sides. But the blocks intervening were to have four houses on the north and four on the south, but none on the east and west sides. In this plan there will be no houses fronting each other on the opposite sides of streets, while those on the same side will be about eight rods apart, having gardens running back twenty rods to the centre of the block.

One block of ten acres was reserved for a temple. The latitude of the northern boundary of the temple block I ascertained by meridian observations of the sun, to be 40 deg. 45 min. 44 sec. The longitude, as obtained by lunar distances, taken by the sextant and circle was 111 deg. 26 min. 34 sec., or 7 hours, 25 min., 46 sec. west of Greenwich. Its altitude above the level of the sea was 4300 feet, as ascertained by calculations deduced from the mean of a number of barometrical observations taken on successive days.

"The city is located within three miles of the mountains, which enclose the east side of the valley—within three miles of the Utah outlet, and 22 miles of the Salt Lake. The land is gradually sloping from the mountains to within a mile of the Outlet, and is of a black, loose, sandy nature. A stream of water rushes from the mountains east of the city, and at the upper part it divides into two branches, both of which pass through the city to the Outlet. The water is good and very cold, and abundance for mill purposes, or for irrigation. The air is good and pure, sweetened by the healthy breezes from the Salt Lake. The grass is rich and plentiful and well filled with rushes, and the passes in the mountains afford abundance of good timber, mostly *balsam fir*.

"The valley is about forty miles long, and from twenty to twenty-five miles wide. It is beautifully surrounded on the west, south, and east by high mountains. The Salt Lake extends from a point a little south of west from the city to about eighty miles north, forming the north western boundary of the valley. There are two sulphur springs, a mile and a half north from the TEMPLE BLOCK; the water is salt and a little warmer than blood: two miles further north there is a sulphur spring," whose temperature stands at 126 deg. Fahrenheit. "There is not much land in the north part of the valley fit for cultivation; but the east side is well adapted for farming, being well watered by several large creeks, and the soil beautiful. The land on the west of the Utah Outlet is also good for farming, and easily irrigated from the south end of the Outlet." *

* See the Latter-day Saints Emigration Guide, by W. Clayton.

EVIDENCE OF THE DIVINE AUTHORITY OF THE LATTER-DAY GOSPEL,
FROM ITS RAPID PROGRESS.

BY ELDER WILLIAM M'GHIE.

(Concluded from our last.)

Now all who know any thing of Latter-day Saintism, know that, deluded they cannot be; they may be practising a barefaced imposture, but they cannot be under a delusion; and if one be an impostor, they are all impostors, priests and people, for they all speak the same thing—they all bear testimony to the same great facts. But let us, for argument's sake, suppose that their leader only was an impostor, and all the rest deluded, which is the popular opinion of the world. And we shall suppose their leader stood firm under all these persecutions; but would his poor deluded followers have done so? They would not. The tenth part of the sufferings they endured, would have opened their eyes to their true position, and ere long, the impostor would have found himself without one single follower to stand by him, and acknowledge his cause in the world; so that let us turn it round and round, and examine which side of it we may, we are convinced no system less than divine, could have endured a week under such circumstances.

But all this is but a drop in the bucket, compared to the persecutions and sufferings endured by the same people since. I might trace down through the history of this people since their expulsion from Missouri, and during the brief period they were settled in Illinois; and in doing so, I should exhibit such a system of persecution and suffering, as never disgraced the annals of any country in any age; but brevity forbids. When our enemies saw that all their efforts were in vain to stop, or even retard this work, they said one to another, "What shall we do next? Has invention reached its utmost limits against them? Is it possible, that we, with all our learning, influence, and power, must bow before such low, mean, despicable characters." "No," says one, "there is still one grand chance; hitherto our efforts have been directed against them as a whole, and the consequence has been, we have been beating the wind; in future, let our united energies be employed against one common centre, and let that centre be their prophet. He is to them as God, they adore him, their whole faith and affections are centred in him; but let us rid the world of him, and you will see them drop to pieces like a building minus the foundation." "Hurrah! hurrah!! hurrah!!!" shouted the host of priests, editors, and rabble—"Down with the Mormon prophet—Down with Joe Smith, the money digger—Away with such a fellow from the earth." And from that moment they sought every opportunity of proving somewhat against him. But what the law was unable to do, with all the twistings and shiftings imaginable, they at last effected, without the law, and—"hear it ye heavens! and blush for shame ye inhabitants of the earth"—by the basest, the most cold-blooded treachery, they butchered the prophet of the nineteenth century; a man as legally sent of God as ever was a Moses, an Isaiah, a Daniel, a Peter, or a Paul. The best man who has trodden the surface of this earth for the last eighteen hundred years. Something like forty times was he tried by the tribunals of his country for crimes charged against him by his enemies, and as often was he clearly and honourably acquitted. At last, they said one to another, "this, our scheme, will be frustrated, unless we act upon a different principle; let us persuade the authorities this once, to bring him, as though we had something against him; and we, before he can come to a trial, will be ready to kill him." Their plan succeeded, and at this moment his blood cries loudly for vengeance upon that nation, and all who have countenanced the deed in any other. But the important point to be settled here, is, did the death of him whom they termed our founder, he who composed the great connecting link between us and dissolution, put a stop to the work. No, never for a moment. It is true the announcement of the death of our much-beloved president and prophet, brought a pang to the hearts of many thousands who were never privileged to see him in the flesh upon the earth. But that pang was not the pang of despair—that mourning was not as the mourning of those who have no hope; on the contrary, it was just such a pang as would be felt upon being suddenly called upon to part from a dearly beloved object for a short season. But that pang never detracted from their confidence in God, their

Eternal Father in Heaven. It was there, their great president had taught them to look for protection from danger; and for consolation in the hour of distress, he had instructed them to set their whole thoughts and affections upon God, through Jesus Christ his Son; and they knew, that though now they were called upon to part for a little season, yet if they remained faithful to their great calling, they would again meet together in the eternal world. It was the certainty of such glorious realities as these that raised their hearts, and animated their spirits far above the persecutions of men. This is the grand secret why the work of God was never impeded. Neither the rearing of their town, the building of their temple, the preaching of the gospel both at home and abroad, nor the gathering of the nations, was stopped for a moment. All went on as smooth as if nothing had occurred to mar their progress, or ruffle the even tenor of their way.

Ye lovers of miracles, here is one for you, a greater than which is not upon record. It was one which filled our enemies full of wonder and astonishment, and we defy the whole world to account for it upon any principle less than divine.

The same remarks apply with equal force to the late persecutions of the Saints, and their banishment from civilized society into the wilderness, to the loss of their property, their lands, their town, and their temple; and to the great effusion of their blood. But without dwelling upon what, from former remarks, must be obvious to every one, we would only remark that these persecutions were inflicted in an age of great civilization, intelligence, and gospel light, by men possessing all the advantages springing from such a source, upon the most peaceful, law-abiding people in the world. We defy our enemies to prove against us from the archives of their law courts, or any other legitimate source, the hundredth part of the crimes charged against the most pious and holy of all the holy denominations that have been the persecutors and the butchers of the Saints, clearly proving that they perished for the testimony of Jesus, which they held. And we would further remark, that all which has yet been executed for our overthrow, has tended to the glory and exaltation of the Saints, to the shame and confusion of the devil, and to the accumulation of evidence upon evidence to prove the divine authority of our mission for the condemnation of the world.

The next point we have to notice is, the gathering of the nations. Let us examine it a little, and see how powerfully it was calculated to prejudice the minds of men against this gospel. It is true, that no other subject is so largely treated of in the prophecies. But our theologians, being more wise than the prophets, and seeing that such a doctrine would be very hurtful to the best interests of popular christianity, had long done away with it, by substituting a spiritual gathering in its stead. But all who obeyed the Latter-day Gospel were bound, along with all their other engagements, to burst asunder all those endearing ties that bind them to friends and country, and gather themselves from amongst the nations to a particular spot pointed out for their in-gathering. Such a doctrine, coming from such a source, met with all the opposition and ridicule naturally to be expected. Such a doctrine was taken as the foundation of many false, absurd, and ridiculous stories about "money speculators," "robbers and plunderers of the people;" and not a few bore testimony, upon undoubted authority, that all who left this country (Britain) were kidnapped by our leaders into one or other of the slave states, stripped of all they possessed, and then sold as slaves. And then they cried, "What blasphemy! to suppose that God cannot save a man any where, except upon the continent of America." The whole being wound up with an eloquent appeal to the natural affections, exhorting them, as they loved the land on which their forefathers lived and worshipped God, and bled and died for their religion,—the land that was sacred to them as the place of their own nativity, connected with which were ideas, and associations, and recollections never to be erased from the human heart. All this, and ten thousand times more, set forth with irresistible eloquence, was well calculated to shut up the heart of the whole world against such a work; especially when we consider the power of early education, prejudice, and habit, combined with our natural love of country and kindred. The fact that the gospel spread so rapidly as we have shown, had it not had another principle repugnant to human nature, clearly proves it to have been attended by the power of God.

And when we contemplate the change of heart, in this particular alone, which the Holy Ghost produces; when we hear those who beforetime were so closely attached to their native land, that they would rather have suffered martyrdom at the stake than left its shores never to return; praying now in sincerity and anguish of heart, that God would open up their way across the deep, that, at the least, they may be enabled to lay down their bones in the land of the Saints; and when we witness the tide of emigration that is every year flowing to Zion, we are led to exclaim, "It is the Lord's doing, and marvellous in our eyes."

There is another important element of contempt and opposition which we shall here take notice of, which most powerfully affects all mankind, but more particularly the pious and wealthy pharisees of the nineteenth century, namely, the deep rooted belief of the human heart, that great sufferings and disasters in any cause, or to any person, is a sure and certain proof of the displeasure of heaven. Hence the sufferings of the Saints, instead of creating a spirit of sympathy, was one means of prejudicing the hearts of the people against them; and this error is the more pernicious, and operates with tenfold more violence since it is propagated by christians and backed up by scripture. Upon hearing any new account of the sufferings of this much-persecuted people, they will lift up their holy hands, and turn up their eyes to heaven, in all the attitude of sanctimoniousness, and exclaim, "Verily, there is a God who judgeth upon the earth;" never considering that one event often happens to the righteous and the wicked, and forgetting the rebuke of our Lord upon the same error, "Think ye that those eighteen upon whom the tower of Siloam fell, were sinners above all them that dwelt at Jerusalem: I tell thee, nay."

But apart from all this, and it is more to the point, they are willing, because they themselves are living in all the ease, and wealth, and popularity of the world, to forget that "all who live godly in Christ Jesus, must suffer persecution." And above all, they forget that it is only by coming up out of great tribulation, we can enter upon celestial glory. And again, greatness, splendour, and renown, are taken at all times, as proofs of a favouring providence; and looking at both leaders and members of the church, and pointing at our ignorance and poverty, they exclaim, as a resistless appeal against us, "Have any of our rulers—our great and learned men—our divines or theological professors believed on them;" and therefore, with a world entertaining such views, the very fact of our sufferings was proof against our pretensions. And yet, bear in mind, that in the midst of all these obstacles, the word of God grows mightily, and prevails. That it cannot be accounted for on any ordinary principle is evident. It must be accounted for on our own testimony, namely, that the gospel of Jesus Christ is proclaimed, miracles performed, and the power of the Holy Ghost abundantly made manifest in opening the eyes of our understanding, and overcoming our prejudice and unbelief.

There is one branch of this argument that I cannot close without briefly noticing, namely, the instruments employed in spreading this gospel, who they were, and what were their qualifications for such an arduous enterprise. This is a branch of too much importance to pass over with the few brief observations we are here able to make upon it, but shall take an early opportunity of setting it forth more at large under the head "Evidence from the lives, characters, and position in society of the Latter-day Apostles." In the mean time, therefore, a very brief observation or two will suffice.

On the supposition that this gospel was true, and the commission of the latter-day apostles divine, they were certainly wisely selected, and admirably fitted to exhibit its divinity to the world, and thereby ensure its success. But on the supposition that they were engaged in an imposture, they were just the very reverse, they were just such characters as in the judgment of every reasonable man, would have been sufficient, though every other circumstance had been favourable, to render the scheme abortive. Look at the greatness of the undertaking, and the obstacles to be surmounted, and you will readily admit that all that skill could contrive, all that power or authority could yield, was absolutely necessary to give it the most distant chance of success. This would have been the case, though the undertaking had been attempted by an appeal to men's present interests, passions, and prejudices; and how infinitely more so, when it was to be in opposition to all these. And by

an appeal to a series of facts, each one of which if false can be overturned in a moment, and produce a mass of confusion and disgrace in the hands of the most accomplished deceiver, by a single searching question based on truth and fact. Were the latter-day apostles then, the men, who by their natural or acquired talents and position in society, fitted to support such an imposture? Our very enemies must answer, assuredly not. They were ignorant and unlearned men, altogether inexperienced and unpractised in the ways of the world. They were of low and obscure origin, themselves being labouring men. A class of men, certainly of all others, possessing the fewest advantages to fit them for effecting the greatest revolution ever accomplished upon the face of the earth.

They were to go forth against all the civilization and power of the world, not with the high and learned attainments of philosophers, but ignorant, unlettered men. Not belonging to a class possessing great and powerful influence, but working men from the lowest ranks of the people. Was there ever such a field? Were there ever such competitors for success in it? Why, we assert that the very conception of a work, not the thousandth part of the magnitude of this work, in the minds of such men, was utterly impossible, and the attempt on their own resources, the height of madness.

But it ought now to be seen that they were not mad, but spake forth the words of truth with soberness; and they who all along have been our enemies, ought not now to be slow in making the confession; that in us God hath chosen the foolish things of the world to confound the wise and mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to pass things which are, that no flesh should glory in His presence. Truly, we must say, this is "not after the manner of men, O Lord God," neither the end, nor the means of effecting it, they are both divinely ordained.

In bringing this article to a close, I would remark, that, although I do not pretend to have advanced one-tenth of the evidence I could advance in support of this single proposition; yet, I opine that sufficient is here advanced to show unto all men, the foundation upon which we are built; and in this single article alone, there is exhibited such a train of evidence in support of the divine origin of our religion, as could not be overturned by the whole world while eternity endures. And I would explain, in conclusion, that my sole object in writing this article, and those which may follow upon the same subject, is the enlightenment of the world in particular. It has always been the opinion of those who have been our opposers and persecutors, that because we teach (with scripture) that the things of God can only be known by the spirit of God, and that the spirit can only be obtained by being baptized for a remission of our sins; and that all who have not entered in by this door, but climbed up some other way, are thieves and robbers; and yet without the pale of the gospel, they think (I say) that because they have not this knowledge, they are at perfect liberty to oppose and persecute us as much as they please. The same applies to many who have obeyed the gospel, but who finding its precepts too strict and holy for their licentiousness, went out from us, because they were not of us. But let all men know assuredly, that no man becoming a persecutor of the Saints with his eyes open, can stand guiltless before the tribunal of heaven; for, independent of all the internal evidence we ourselves possess, there are multitudes of external evidences visible to all men, and level to the intellectual capacities of all men that set our religion up before them upon a foundation not to be shaken by either earth or hell. And if in penning this article, I have been the means (under God) of opening the eyes of one single individual to the truth, or of strengthening the faith of any stray, wavering Latter-day Saint, I shall count myself richly repaid.

Elder M'Ghie is in error respecting the statistics of Wales, for Dec. 31st, 1849. It will be seen by reference to his article on the Evidence of Divine Authority, &c., recorded in STAR No. 11, page 166, that he gives 55 branches, 156 elders, 180 priests, 147 teachers, 97 deacons, and 3,603 members for Wales—Dec. 31st, 1849. Whereas the true statistics for Wales at that time, shows 12 conferences, 100 branches, 426 elders, 239 priests, 221 teachers, and 119 deacons, with a total membership of 4645.—See Report of the Conferences in the British Isles, published in STAR No. 1, vol. 12.—ED.

The Latter-day Saints' Millennial Star.

JUNE 15, 1850.

PRESIDENT Orson Pratt was at St. Joseph, Missouri, the 25th day of April, on his way to Council Bluffs, where he expected to arrive about the 1st of May.

THE ship *Josiah Bradlee*, which sailed from this port the 5th of February last, arrived in New Orleans the 18th day of April, after a very pleasant passage. The Saints were in good health and spirits. For further information see the letter of Elder Day, the president of the ship's company, which is published in this number.

OUR first ship for New Orleans, this fall, will sail about the 1st of September. All those wishing to go in that ship, are requested to send in their names, ages, occupation or profession, and place of residence, together with £1 deposit for each person, between this and the last week in July. Let the address be correctly given. Although infants under one year of age have a free passage, we require their name and age. It is expected that the price of the passage will be about the same as usual.

ARRIVALS.—Elder John Taylor, one of the Quorum of the Twelve Apostles, with Elders John Pack, Senior President of the Eighth Quorum of the Seventies, and Curtis E. Bolton, High Priest, arrived in Liverpool, on the 27th of May, in good health, per ship *Jacob A. Westervelt*, of New York. These brethren are on a mission to France, to preach the gospel. May the Lord abundantly bless them in their labours for the spread of truth, and may the inhabitants of that great nation soon feel the awakening powers and sanctifying influences of the gospel of peace.

LET US SUSTAIN EACH OTHER.—Every faithful Latter-day Saint will respond—"Let us sustain each other." "I (says one) do always sustain my brethren and sisters by my faith and prayers." This is right, and just as it should be, for the effectual and fervent prayers of the righteous avail much. But let us be careful, that in praying for each other, we do not ask God to do more for our brethren and sisters than we would be willing to do for them ourselves, if we had the power. If a brother is hungry, naked, cold, or houseless, our prayers will be rendered much more effectual in his relief, by being accompanied by a good loaf of bread, a coat, or warm shelter, than if we should say to him, Go in peace, be ye fed, be ye clothed, be ye warmed; and at the same time not impart to him of our abundance.

There are many ways in which we can help each other: if we want a piece of work done, let us give preference to one of the household of faith, rather than an enemy. If we wish to purchase any thing, and there are brethren within reach who have the things we want, let us give them the preference. If we have employment to give, let us employ a servant or handmaiden of the Lord, rather than a stranger. The Lord does not require us to do more than we are able to do, but He requires us to uphold, sustain, and strengthen each other by our faith, prayers, means, and influence to the best of our abilities, and He will in turn uphold, sustain, and strengthen us as a people in whom He is well pleased.

It is the duty of the Saints to economise in small things, as well as in great things. If a brother and sister, who have been blessed with this world's goods to a greater or less extent, are in possession of coats, hats, dresses, bonnets or shoes, rather the worse for wear, how much better will it be for them to place them into

the hands of the deacons of the branch to which they belong, to be given to the poor among their brethren and sisters, than to sell them to an old clothes dealer for a mere trifle. Do not forget the day of small things, nor neglect to let your hearts expand as wide as eternity in your love to your brethren and to all that is good, great, and glorious. The God of heaven holds unnumbered worlds in their orbits,—and hears the young ravens when they cry. He created man in His own image,—and gave the lily that decks the field its beauty. The leviathan of the deep, and the animalcule, whose world is a drop of water, alike receive their life from Him.

LETTERS TO THE EDITOR.

Liverpool, May 29th, 1850.

My dear sir,—It is with great pleasure that I sit down to announce unto you, and through you, to the Saints in Europe, the arrival of Brothers Curtis E. Bolton, John Pack, and myself in Liverpool, on our way to France. We sailed from New York, in the *Jacob A. Westervelt*, and arrived in this place on the 27th inst. after a very pleasant voyage of twenty-two days.

The *Westervelt* is a splendid vessel of fifteen hundred tons burthen; her captain, Mr. Hudless, is a courteous and gentlemanly man, from whom we received every mark of respect and kindness, which tended to make our voyage as pleasant as a temporary imprisonment (such as is a voyage across the Atlantic) will at any time admit of.

I am necessarily led to a variety of reflections on landing in this town. Some nine or ten years ago I arrived here on a mission, with the rest of the Twelve to preach the gospel in England. It fell to my lot to come to Liverpool. At that time there was not one Saint here. I found myself alone among strangers, with doctrines to preach, and principles to promulge, which, although it was a message from heaven, and fraught with eternal truth, was nevertheless opposed to the religious dogmas, theories, and prejudices of the people. The truth, however, triumphed—the everlasting gospel prevailed, and darkness, superstition, and error gave way before the luminous beams of the sun of righteousness. The same spirit, power, and success attended the rest of my brethren in their administrations, and in about twelve months there were in this island added to the church upwards of five thousand.

There was a perfect organization of the church before we left, of the officers necessary for the furtherance of the work under the direction of the council of the church, and presidents were appointed from time to time to superintend the work here. When the powers of darkness, however, were raging against the Saints in the United States, the enemy was secretly at work in another guise, to sap the foundations of the church in this country—not by the sword, imprisonment, banishment, blood or death; but by insidiously operating upon the presidency here, and leading them into corruption and error. Whilst we in America were fleeing to the wilderness from the hand of persecution and oppression, and were encamped at Council Bluffs, four hundred miles from Nauvoo, the spirit of the Lord manifested to the Twelve that the heads of the church in this place were doing wrong, and that it was necessary for some of the Twelve to go and put all things right. Elders Orson Hyde, P. P. Pratt, and myself were appointed to come. We then left our families in wagons and tents, among the Indians, and proceeded on our mission. On our arrival here, we found things just as they had been manifested to us in the wilderness. The presidency were seeking to aggrandize themselves instead of advancing the pure principles of eternal truth; and, in the room of feeding the flock of Christ, and building up the kingdom of God, they were engaged in fraud, riotousness, and oppression. Many of the elders, who were honest in heart, were discouraged, and knew not what course to pursue. The Saints were feeble and dispirited; in fact, “the whole head was sick, and the whole heart faint.” On our arrival we removed those wicked stewards, and “upset the tables of the money changers.” We taught again the pure principles of the gospel, which had been once delivered to the Saints. The sheep knew the voice, and rejoiced in the ful-

ness of the blessings of the gospel; confidence was again restored, the elders were encouraged and co-operated with us; darkness gave way; the spirit of God again rested in power upon His people; new life, energy, and power was given to the work, and songs of rejoicing were heard through the land; and in about twelve months, under the administration of brother Spencer, there were upwards of 5000 added to the church. In this was fully manifested the truth of the saying of the Apostle Paul, that "God placed in the church, Apostles, and Prophets, Evangelists, Pastors, and Teachers, for the perfecting of the Saints for the work of the ministry;" and that it necessarily requires all the members to perfect the body of Christ; and that if one member suffer, all the rest suffer with it. We returned to our families in the month of April, 1847, after an absence of eight or nine months; and in looking over the distance I travelled that winter, in England, Scotland, Wales, and in the United States, and on my way here and back, I found it amounted to 17,000 miles.

In the spring of the same year I went on to the Valley with my family. It is now about three years ago, and I now am here on my way to France, in company with my brethren and others of the Twelve on the way to their various missions in Italy, Denmark, and Sweden. My heart rejoices to find that the cause of truth in this country is still onward. I should have been much gratified to have met my beloved Brother Pratt here, under whose able administration the cause has made such rapid progress. All things, however, seem to be doing well, and even in this town, although I suppose most that were here when I left have emigrated, I am told there are not more than five or six left, the work is still in progress, and now there are upwards of 500 members in the Liverpool branch. I understand that the work is progressing rapidly throughout England, Ireland, and Wales; and that there are upwards of 30,000 in the church in this land; that upwards of 20,000 copies of this publication will be circulated in a few days; and that the work is progressing more rapidly than ever it did before. I feel to thank my Heavenly Father for these things,—to take courage and go onward; and I would say to the brethren and elders of Israel, be faithful, be diligent, and God will bless you, and you shall yet stand in Zion, and rejoice in the fruits of your labours.

Do not judge always according to appearances, which are frequently deceptive, but according to the principles of truth, and the revelations of God. Many attempts have been made to destroy the church and overthrow the Saints of the Most High, but they have always failed, and always will fail, for truth is destined to go onward, and no power can impede its progress. God has decreed that His kingdom shall roll forth, and His word will remain firm while time lasts or eternity endures, and every attempt hitherto to destroy the church has only tended to its increase and stability. In Kirtland, Ohio, the Saints exerted themselves to build a temple under the most trying circumstances; they, however, accomplished it, and received blessings according to their faith and diligence. They were soon drove from there, however, by the hand of persecution; but they went to a better place, and in the room of being confined to a part of one county, they had the entire jurisdiction of two.

The enemy, however, slumbered not: persecution again raged, and an army of 10,000 men, part militia and part mob, was organised for the purpose of driving us from our homes, and we again had to flee from the power of persecution, stripped, robbed, houseless, homeless, aliens and strangers; but the Lord was with us, and sustained us. Our enemies thought they had destroyed the Saints, and that Mormonism (so called) was at an end for ever; and that through the power of falsehood, misrepresentation, imprisonments, and persecution, in all its diabolic forms, that the Saints would never be able again to lift their head. But they established themselves in Nauvoo, and in the adjoining country around. We purchased land, laid out farms, possessed an extensive country, built up a large city, and a temple, the most magnificent building in the state of Illinois; we increased in wealth and prosperity, had a city charter and municipal regulations, mayor, aldermen, and a city council. The state and nation found out again that we yet lived; our society and influence were extensively courted; we sent a member to the state legislature, and controlled the political destinies of that district, and were placed in

much better circumstances than we were in Missouri; and, in fact, from Missouri, surrounded by persecution and death, the Twelve started on a mission. We did not leave our homes, for we had none; but were strangers and outcasts, and our families under the protection of their brethren, at the mercy of the world. Our destination was England, and under circumstances the most trying, affecting, and appalling that ever mankind had to grapple with, we came to this land to preach those very doctrines in the which you now rejoice.

Again the enemy was on the alert: prejudices, falsehood, and misrepresentations began to abound; disappointed politicians, corrupt demagogues, and religious fanatics joined together with the dissolute, the profligate, the assassin, and robber, in persecuting the Saints. These elements combined, fanned into a flame the worst and most revolting passions of human nature; hence the house of the cottager was burnt down; men were kidnapped by gangs of unprincipled villains and whipped; corn fields were destroyed; it swept like a torrent, and seemed to pervade all classes, until two murders were committed, the most revolting and barbarous that ever disgraced the history of any country. The legislative executive and judiciary winked at these things; house-burners, kidnappers, and murderers, could stalk with impunity through the land and were protected; for, incredible as it may seem, the legislature of Illinois actually protected from the officer of the law, one of its members, the Hon. (?) J. C. Davis, accused as one of the murderers of Joseph and Hyrum Smith. Anarchy, robbery and vice, revelled in wild confusion around. The very worst passions of the most reckless of human beings, were exhibited in their most revolting forms, and life, person, and property were no longer secure. Several of the Twelve, as well as myself, had to have a guard of two men in our houses every night, to preserve us from assassination for the space of two years before we left the city finally. Vexed, annoyed, and insecure, we thought it best to leave and go into the wilderness, in the hopes of obtaining that peace among savages that was denied us by christians (so called). We again left our houses, our homes, our farms, and temple, and fled from the face of civilized (?) society, to find a home among the red men of the forest. Our enemies for a time triumphed, and seemed to think that the Latter-day Saints were destroyed for ever; and the press and the pulpit joined in our funeral requiems. But again there is a rumour of a large people having formed a settlement in the Valley of the Great Salt Lake, California, and we are again resurrected, and our position now is much better than ever it was before. We have more land, possess greater privileges, and are in a more prosperous situation than at any other time. We are living now in a beautiful valley of rich and fertile land. We have laid out one large city, and commenced two others. We have opened large and extensive farms; we have horses, flocks, and herds in abundance. We can raise all the necessaries and many of the luxuries of life; we raise corn, wheat, rye, barley, oats, and potatoes and other vegetables. We have already erected three grist mills, and quite a number of saw mills. Our contiguity to the gold mines makes money plentiful; and although persecuted, afflicted, and outcasts, we have as intellectual, prosperous, contented, healthy, respectable, and a more honest and moral people than can be found in any part of the world, as a city, town or people; and although many in Nauvoo sacrificed a great amount of property, and are perhaps not now so well situated, so far as pounds and dollars are concerned, yet the mass of the people are better off than I ever knew them to be before. There is work for every one that will work, and good pay for it. Any person can have all the land he can cultivate, and if he is not well off it is his own fault, for we have no sick. The unfortunate, aged, and widows are provided for by bishops; the lazy have to take care of themselves. When I speak of the sick, I would remark that it is owing to the health of the place—I know of none.

The press, ever vacillating, now laud us to the sky, and, after our resurrection, they look upon us as being better than we were before our death, and wonder that other people could not see the elements of prosperity long ago, and think it very cruel *now* that we should *then* have been persecuted. We have organised a provisional government, with governor, secretary of state, and a legislative assembly, judges, &c., &c., and have delegates at Congress, in Washington, seeking for admittance as a State or territory into the Union. If we obtain our request, and there is very little doubt but that we shall, we shall possess a territory twice as large as England, Ireland, and

Scotland put together. If we get a State we shall have the choice of our own governor, legislator, judiciary, and all state officers; make our own laws, regulate our own affairs, and be a sovereign and Independent State as much so as any State in the Union. If a territory, our governor, secretary, marshal, and judges will be appointed by the President of the United States, unless other special arrangements are made, and we shall have our own legislature. In the former case we sustain our own government: in the latter, Congress pays the expenses of government. There is no doubt but that we shall receive a territorial government, if not that of a State.

Such, then, is our present position. Besides the Saints in the valley, there is an immense settlement at Council Bluffs; upwards of 3,000 in St. Louis alone; churches scattered over the United States; 30,000 in England; churches on the Pacific Isles, in the East Indies, Australia, and in different parts of the earth. We are not dead, but Truth triumphs, and will continue to do so. Circumstances cannot affect its destiny, nor persecution stay its progress. The course is onward! onward!! onward!!! to the ends of the earth! And why, is it because we are talented, learned, able, &c.? No! it is because God has set His hand to the work: it is He that sustains it, and to God be the glory for ever and ever. Amen.

Yours in the everlasting covenant,

JOHN TAYLOR.

"Josiah Bradlee," New Orleans, April 21st, 1850.

Beloved Brother,—It is with joy and gladness of heart I make known unto you our safe arrival in New Orleans, on the 18th inst., after a passage of eight weeks and four days; indeed it was too fine to be speedy. We may truly say it was a pleasure trip, having nothing more to encounter than a good breeze, except a few light squalls, accompanied by showers of rain, which occasioned sea sickness, as a natural consequence. But those who were well administered relief to the sick; so the power of God was truly manifested in our midst. Therefore it is with grateful hearts we offer our thanksgiving to our Heavenly Father, for blessing us with a passage that comparatively few have hitherto experienced. Union prevailed in our midst as much as we could expect considering our condition. The cooking seemed to try our patience most, but according to the manner in which our company was organised, accompanied with the diligence of the presidents of each section, order and peace prevailed, and the whole company could have tea and be on deck by six o'clock, when the songs of Zion were sung more or less, which caused cheerfulness to beam on every countenance. Thus were our evenings generally passed, until the signal was given for prayers, which were attended to by the presidents of each section, at eight o'clock in the morning and at the same hour in the evening, after which preparations were made for rest; our watch taking their stand at the different hatchways, so that none were admitted from deck to disturb our repose, and in a very short time silence was only broken by the breeze passing through our rigging, or the lonely foot of the sailor pacing the deck.

We had preaching twice a week, and a church meeting every sabbath, generally on deck, which was well attended by all on board, as the labours of the sailors were generally suspended during our service. We are in duty bound to express our feelings regarding Captain Mansfield. His conduct towards us has truly been praiseworthy, giving us privileges considerably more than we could have expected. He was much interested in the welfare of all on board, and was always ready to administer to those who were sick; and, as a proof of our esteem towards him, we presented him with a memorial which represents the feelings of the whole company.

Our records, during our voyage, contain five deaths, one birth, and two marriages, as follows:—Married, on the 24th February, 1850, Louis John Davies, of Glamorganshire, to Sarah Roger of Pembrokeshire, Wales. Also on the 10th March, 1850, John Carver, of Herefordshire, England, to Mary Eames of Herefordshire.

Deaths—On the 28th February, 1850, Jonathan, son of George and Ellen Matthews, aged 10 months, from the London Conference. On the 27th March, 1850, Ann, the daughter of Hannah Hughes, aged 10 months, from Wales. On the same date, Rachael, the daughter of David and Mary Riggall, of Gosberton,

aged 14 months, not in the church. On the 30th March, 1850, John, the son of George and Elizabeth Hay, aged 14 years, from Cheshire, England. On the 15th April, 1850, Damina, the daughter of Robert and Rebecca Smith, aged 10 years, from Lincolnshire, England.

The wife of Robert Norris gave birth to a daughter on the 2nd April, 1850, they are from Manchester.

The general health and spirits of our company are truly flattering. Joy and cheerfulness marks the satisfaction of all as they open their eyes upon that land which they have longed to see. We are about to prepare, under the guidance of Brother M'Kenzie, to go up the river, and trust that our Heavenly Father will prosper us in the latter part as He has done in the former part of our journey.

May God bless every instrument of power in His kingdom, that the gospel may find its way to the remotest parts of the earth, that in due time the honest in heart may find themselves safe on the land of promise, is the prayer of your brother,

THOMAS DAY.

ANOTHER EXAMPLE OF CHRISTIAN INTOLERANCE.

To the Editor of the Shrewsbury Chronicle.

Sir,—An incident has occurred which calls for severe strictures. Yours is the only journal we can look to for a liberal and candid construction. I think there is nothing incompatible with the principles which are stamped on your pages that you could reject the following; and its insertion will gratify and oblige many. It is an instance of what I should term Priestly Tyranny. Permit me, sir, through the medium of your pages, to call the attention of those, who do not think it beneath them to notice the little things of life to an act which might have been a tolerated exercise of authority, in a ruder age, if we could suppose, that even then the minor creature would not feel his passions aroused, to find the sanctity of his home violated, and his rational feelings insulted; but in our age, when the lights of civilization burn so clear as to excuse the constant boast, that "knowledge penetrates the poor man's dwelling, and makes him a thinking and another being," it does call for severe animadversion, and leads one to wonder that the intruder was not immediately driven out and the door for ever closed upon him. Most people remember a controversy that took place awhile ago, not direct, but a sort of circumlocution. The whole town was full of it; it was between the Mormons and some of the clergy, the effects of that controversy may be questionable, but my present purpose is not with doctrinal points. The extreme publicity they effected then, was checked, and has dropped. Lately they have adopted another method of publishing themselves, and making proselytes—that of distributing tracts. That body, which in our town contains none but the humble, have a right to use such means, those who dislike them can refuse them at their own door; and what is their in this, to raise the bile of the clergy—are they afraid it will undermine the walls of their churches, or destroy their hold of a living, that they should wish to destroy the paper that contains the teaching of Orson Pratt?

It is more particularly to the Abbey parish I allude, where Mr. Johnson has made himself so busy in the work that it deserves attention. Visiting one of the parishioners, he caught a Mormon tract; he said he had heard of them and had resolved to institute a search, but time had prevented him. He fulfilled his word, strictly and suddenly, and making use of the fire in each one's house, burnt them. Was there a time when politeness of manners and kindness of feeling were confined to a certain class? Is there no self respect nor feeling of honour in the other? Can it be taught them by such an act as this? No; for however easy some minds may put up with it, just and energetic ones will hear it with disgust. The proper mode would be to visit each house and convince the poor deluded souls what pollution was in these tracts, and persuade them to take no more. It would have been more effectual, and better; for to burn them was akin to violence, and violence always provokes rancour and hatred, which things clergymen should discountenance, and soften wherever they meet them, and not plant them in the hearts and homes of their parishioners. The hour must have been favourable for carrying out his object, or else how could he have accom-

plished it with impunity? I would not that this should be taken as mockery; others may think with me that it should not be passed in silence. To such I appeal and shall know that it is not in vain.

VERE.

April 22nd, 1850.

[Last week we refused insertion to the foregoing letter, in accordance with our rule of rejecting anonymous communications. The writer has since sent us his name (in confidence), and we now give the main part of his statement, omitting some remarks which struck us as superfluous.—ED.]

The above extract was sent us by a correspondent. The Editor of the *Chronicle* has proved himself an honest-hearted man—willing to live and let live; few editors would thus brave priestly rule, and the indignation of the *sanctified ones* of the holy evangelical church, by exposing to the world such a violation of the rights of property and rules of decency. The Rev. Gentleman might as well strive to dip the ocean dry with a spoon, as try and stop the spread of truth by burning a few tracts.—ED.

CASES OF MIRACULOUS HEALINGS.

Raywell Street, Hull, April 24th, 1850.

Dear Brother Kelsey,—The two following important cases of healing took place in January, 1849:—Thomas Briggs, aged 17, was afflicted, from three months old, with what the medical faculty call a withering limb. The most eminent doctors could not possibly heal it: their skill, however great, was entirely baffled. Many pounds were expended to no purpose. Hearing of the doctrine as taught by the Church of Latter-day Saints, Elder Henry Beecroft was called upon, who anointed, and laid on hands, and prayed over him, and from that time he began to amend, and in a short time time was quite healed; and now the lame limb is as strong as the other.

Another singular instance of the power of healing. Ann Briggs called on me to anoint her daughter, Elizabeth Briggs, who had been exceedingly ill with a large lump or swelling on her neck. She could get no relief from medical aid, but immediately after being anointed, the acute pain fled, and the swelling quite removed.

To the truth of which we sign our names as witnesses,

JAMES BRIGGS, HENRY BEECROFT,
ANN O. BRIGGS, JAMES M'NAUGHTON.

P. S.—Many are the distinguished instances of healing that have taken place in Hull, more especially when the cholera, that terror to evil doers, was making its sad ravages, and carrying off its thousands. Many were then healed by the power of faith and the holy priesthood, both in and out of the Church of Latter-day Saints. To God be all the glory, through Jesus Christ. Yours, &c.

J. M'NAUGHTON.

EXTRAORDINARY PHENOMENON.

SHOWER OF FLESH AND BLOOD.—We extract, from the *Fayetteville Carolinian*, of March 9th, the following paragraph relative to a phenomenon recently witnessed in North Carolina:—"We received, on Wednesday, the following communication from Mr. Clarkson, through Mr. Holland, of Clinton, and take great pleasure in laying the astonishing particulars before our readers:—"On the 15th February, 1850, there fell, within 100 yards of the residence of Thomas M. Clarkson, in Sampson county, a shower of flesh and blood about 30 feet wide, and, as far as it was traced, about 250 or 300 yards in length. The pieces appeared to be flesh, liver, lungs, brains, and blood. Some of the blood ran on the leaves, apparently very fresh. Three of his (T. M. C.'s) children were in it, and ran to their mother, exclaiming, "Mother, there is meat falling!" Their mother went immediately to see but the shower was over, but there lay the flesh, &c. Neil Campbell, Esq., living close by, was on the spot shortly after it fell, and pronounced it as above. One of

his children was about 150 yards from the shower, and came running to the rest, saying he smelt something like blood. During the time it was falling there was a cloud overhead, having a red appearance, like a wind cloud. There was no rain. The above you may rely on, and by Mr. Holland you have pieces of the flesh, which are reduced by being kept so long. Yours, &c., T. M. C. The piece which was left with us has been examined by two of the best microscopes in the place, and the existence of blood well established; but nothing was shown giving any indication of the character of the matter. It has the smell both in its dry state, and when macerated in water, of putrid flesh; and there can scarcely be a doubt that it is such."

A SONG.

BY W. J. MILLS.

We'll sing the songs of Zion,
Though now in distant lands;
Our harps shall not be lying
Untouched by skilful hands;
The winds in flitting breezes,
Will sweep the sounding string,
And tune its lofty praises,
If Saints neglect to sing.

O Zion! long adored,
By Seers and Saints of old,
Thy blessings are restored,
Thy beauties we behold;
Thy walls are sure salvation,
And all thy gates are praise—
A peaceful habitation,
In these the latter days.

When Zion reached the mountains,
They yield their golden store,
And all her limpid fountains,
Their healing virtues pour;
Where reigned but gloomy sadness,
And earth seemed in repose,
Resounds the song of gladness,
And blossoms as the rose.

Douglas, Isle of Man.

From Zion's favoured valley,
Shines gospel light and grace,
And thousands soon will rally
Around her gathering place;
Where every law of heaven,
Its councils do design,
To save us, will be given
Within her sacred shrine.

The wealth, and scenes, and splendour,
That worldly minds may prize,
Are nothing to the grandeur
Of Zion in our eyes;
Adorn'd with all the graces
Of Him who called thee forth;
We love thy chosen places,
Alone of all the earth.

Yes! Zion's theme and spirit,
Our bosoms will inspire,
Until we shall inherit
The land that we desire;
Where Saints from every nation
Will swell the strain anew—
Ascribe the great salvation,
To Him who brought us through.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 30TH, MAY 1850.

W. C. Dunbar	£2 0 0	Brought forward	£42 12 0
William West	15 0 0	John Godsall	10 0 0
William Cartwright	2 0 0	William Lamb	0 7 0
Thomas Clarke	5 0 0	William M'Keachie	8 0 0
Henry Smith	6 0 0	James Lockitt	4 0 0
Thomas Smith	4 13 0	George P. Waugh	8 0 0
James Armitstead	3 0 0	Alfred Cordon	10 0 0
James S. Cantwell	4 19 0	John Lyon	1 5 7
Carried forward	£42 12 0		£84 4 7

ADDRESS.—Elder George Kendall, West Street, Bridport, Dorsetshire.

To prevent disappointments, it will be necessary in future that all orders for Books, reach us at least 14 days before the date of the issue of the Star.

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THE GATHERING.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 13.—Vol. XII.

JULY 1, 1850.

Price One Penny.

THE GATHERING.

This is a subject that should not be neglected by the servants of God in their instructions to the Saints. The command to gather out from among the nations to Zion, is as binding upon the Latter-day Saints, as the command to "repent and be baptized" is upon the world at large. The gospel of the last days is, most emphatically, a principle of gathering. It not only requires mankind to forsake their sins and work righteousness, but it requires them to forsake the land of their birth and those scenes that have been familiar to them since the earliest days of their childhood; also, fathers, mothers, brothers, sisters and friends (if they will not accompany them), and flee to a land God has pointed out by revelation as a place of refuge, where He has promised to preserve them as in the hollow of His hand from the evils about to be poured out upon the earth, provided they will continue to keep His commandments. The cry from the stronghold of Ephraim is, "Gather out ye Saints of the Lord, tarry not; the strength of the Lord's house" is needed in the fruitful vallies of the mountains; come on, ye rich with your gold, your silver, and your precious things; come on ye skilful artisans, and join with us in rearing up a house to the name of the Lord of Hosts; and in establishing workshops for the manufacture of every thing necessary for the comfort and well-being of the Saints of the Most High; and in making the resting place of His people glorious. I feel like saying to every man who has the means of gathering to Zion,—What do ye here? why are ye not using all diligence to fulfil the commandments of the Lord your God?

There are hundreds of young unmarried men in the Church throughout the British Isles, who with close economy might soon be able to emigrate to Council Bluffs. Every spring there is great demand for able bodied young men to act as teamsters, and to serve in different capacities, in the companies preparing to cross the plains; therefore, any faithful, energetic young man can always depend upon a chance of being taken to the Valley, with a reasonable amount of luggage, for his labours during the journey; also, able bodied young women can generally meet with opportunities of going with families in the capacity of servants. Those young men can do more in the Valley towards assisting their friends and relatives to emigrate in one year, than they could do in five years in this country, and, furthermore, they will be where the Lord wants them.

What heart-cheering prospects does the Perpetual Emigration Fund open to the Lord's poor in these lands. I trust that the Saints will be alive to the importance of swelling this fund. Remember that it is the Lord's fund for the gathering of His poor. Who is there that will not feel willing to make deposits in such a bank, and thus lay up treasures, where moths will not corrupt, nor thieves break through and steal? Does the Lord stand in need of the pennies of the poor, or the pounds

of the rich to enable Him to gather the poor among His people? No, verily no; but He wishes to *prove* His Saints, and see who of the rich will help the poor, and who of the poor will *help themselves*,—that He *may help them*.

The Saints in this country can do a great deal towards helping themselves in this matter if they will go to work with proper energy and zeal. Jesus said, "All things are possible to them that believe." Nothing can be truer than this saying. Who will undertake to place limits to the exaltation in knowledge, power, dominion and glory of the Saint of God who *believeth* and *doeth* all things whatsoever the Lord commands him? Man can not,—and the Lord will not. What becomes of all the schemes concocted by the wise men of the nation, for the emigration of the poor to the New World, when compared with the plan now *revealed* to us under the head of the Perpetual Emigration Fund, for the gathering of the poor Saints? They sink into insignificance.

Let us examine for a moment the plan adopted for this great work of the gathering. First: we will suppose that the Saints raise TEN THOUSAND POUNDS sterling for this purpose by January, 1851. This, with what can be done by the individuals themselves, would emigrate five hundred persons, or about one hundred mechanics with small families, and fifty or sixty young men (mechanics), and also enable them to transport their tools and a small amount of machinery to the Valley, where they would arrive in the fall of the same year. Here they would be set to work immediately (at liberal wages) to establish the various manufactories so much needed for the welfare and comfort of the Saints who have gathered, and all who will gather to the vallies of Ephraim. After they have provided themselves with the common necessities of life, their surplus earnings would be applied to the liquidation of the debt incurred in their emigration. We may reasonably expect that they would be enabled to pay the full amount of the cost of their transportation, to the authorities in the Valley, in time for it to be sent to England by January, 1854; or, three years from the date they left their native land; and no doubt the more fortunate among them would be enabled to send more or less means (extra) to assist their fathers, mothers, brothers, and sisters to emigrate. Again, suppose the Saints left behind should continue to *push forward* the good work, and should be enabled to raise *twenty thousand pounds* more by January 1852; this, with what the individuals themselves would be able to raise, would emigrate fifteen hundred persons, for it would not be necessary for this latter company to take so much machinery with them, in proportion to their numbers, as the *first company*. The Saints still left behind could raise another twenty thousand pounds by January 1853, and another twenty thousand by January 1854. By this time the ten thousand pounds sent out in 1851 will have been sent back to swell the fund for 1854, to thirty thousand pounds, and every year after this, *twenty thousand pounds* can be returned to swell the funds that may be raised in this country from year to year. By the spring of 1854 we may safely calculate that the fund raised in the Valley and in different parts of America, from year to year, will have accomplished the purpose for which it was raised, viz., the emigration of the poor Saints from the western states to the Valley.

As the fund is perpetual, it will then be added to the fund raised in this country, and will be sufficient to transport, from the Bluffs to the Valley, all that the thirty thousand pounds on hand here will emigrate to that place. The average expense per head, from Liverpool to Council Bluffs is £5 (£6 for adults and £4 for children), consequently six thousand persons can be emigrated by this fund in 1854—eight thousand persons in 1855, and so on—the fund increasing every year by the donations of the Saints in all the world, until, as President Young observes, "when the time comes that a nation is born to God in a day, they can be on their way to Zion the next." Let us thank the Lord for the comfort and consolation given to the faithful poor among His people in the prospects held out to them of soon being gathered to ZION by the PERPETUAL EMIGRATION FUND. Where is the Saint, whose heart will not leap for joy at the glorious prospect? where is the man worthy the name of Saint, who will not rejoice to put his shoulder to the wheel, and help, to the best of his ability, to roll on the great work?

Some persons may think strange that we should think of establishing manufac-

tories in the wilderness, without going to enormous expense in transporting heavy machinery across the plains to the Valley. To such I will say,—the supply of water power is unlimited, and independent of this, the mountains of Ephraim will produce the coal, iron, &c., &c., and the hands of patient industry will use the materials the God of nature has furnished in such abundance, and manufacture the machinery on the spot.

The above is merely a rough estimate, and may be too large, or, as is most likely, it may be far too small, but it is sufficient to show that the Saints *can* help themselves greatly, in their emigration to Zion. As I said before, the Lord helps those who will help themselves; and the greater the exertion the Saints will make to help themselves in a righteous cause, the greater will be the assistance they may reasonably expect to receive from the Lord.

Whilst writing upon this subject, I will offer a few remarks to the presidents of branches. A few days since I was in conversation with a president of a branch of the church, not a hundred miles from Liverpool: the subject of the emigration fund came up. I asked him how he was getting along in his branch towards swelling this fund; the answer was, “We have not done anything towards it yet, for we have been waiting for the president of the conference to come round and set us going.” I was surprised to see that so good and faithful a man as the one I was talking with should be so far behind the times. By reading President Richards’ address, published in *STAR* No. 9, it will be seen that the presidents of branches have a duty to perform as well as the presidents of conferences. “The presidents of conferences will see to it, that this subject be faithfully presented before the people in their public congregations, and adapted to the capacity of all;” also “let the president of *each branch* appoint a good and faithful man to receive whatever may be paid in, and keep a true and faithful account thereof, with the full name of the donor, and the name of the branch and conference in which they reside.” And furthermore, I would refer all presidents of branches, who wait to be commanded in all things, to a revelation of God, recorded in the 6th paragraph of the 18th section of the Book of Doctrine and Covenants, “For behold it is not mete that I should command in all things; for he that is compelled in all things, the same is slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them wherein they are agents unto themselves; and inasmuch as men do good, they shall in nowise lose their reward.

I will also offer a few remarks to those who are possessed of limited means, yet have sufficient, with close economy, to take them to St. Louis or to Council Bluffs. There are many of this class who are waiting to earn a little more, so as to be enabled to lay in a quantity of clothing sufficient to last them for years—thinking, perhaps, that they are going to a country where such things cannot be had. Good, plain, substantial clothing is good capital to take west, if a person has it, or if they are possessed of means in abundance to emigrate to the Valley over and above that which they spend for clothing. Many kinds of clothing can be had as cheap in America as in England, and even if they are not so cheap, means to purchase them with are as much easier obtained as to far more than make up the difference.

From the superabundance of labourers and mechanics in this country, a man is liable to be thrown out of employment at any time, with a strong probability of remaining out until his little savings are exhausted, and himself and family reduced to want. Some comfort themselves with the idea that if they are suddenly thrown out of employment, and the season of emigration to the Bluffs, by way of New Orleans, is passed, they can go by way of New York. As a caution to all who have this idea, it is only necessary to inform them that it will cost as much from New York to St. Louis, as it will from Liverpool to New Orleans—and the fares to New York are always higher than to New Orleans, therefore they may expect to pay double as much to St. Louis by way of New York as by New Orleans. Furthermore, in consequence of the vast influx of emigrants into New York and other eastern states, who neither have the means nor the inclination to go further west, there is almost as great a superabundance of labourers and mechanics there as in England. It is, therefore, unwise to take that route if it can be avoided.

It is wisdom for every Latter-day Saint, who has from £4 to £5 per head for each member of his family over one year of age, to emigrate without delay. This will be sufficient to take them to St. Louis, where, if they will be faithful, and are possessed of common energy, they can find employment through the winter, sufficient for their support and to enable them to proceed to the Bluffs in the spring, where they can buy houses and improvements from those preparing to cross the plains to the Valley—for a very small part of the original cost. A young brother, who went from Glasgow in the winter of 1849, writes to his friends that he has purchased a small log house and twelve acres of land, enclosed and under cultivation, with a good well of water at his door, for fifteen dollars, or rather more than £3 sterling.

Small improvements will generally range from £3 to £10, and large ones from £10 to £50 each. Those improvements were made by the Saints who settled there after their expulsion from Nauvoo. As soon as they had got beyond the present reach of mob violence, they went to work with their accustomed zeal and perseverance to build houses, and to enclose, break up, and cultivate large tracts of land; and soon the unbroken solitude of the wilderness gave place to the busy hum of active life. The soil being extremely fertile, they reaped rich harvests in return for the labour of their hands; and were soon enabled to fit themselves out for their journey to the still richer vallies of the mountains. They sold their improvements, for a very small remuneration, to their poorer brethren that continued to arrive from different parts of the United States, and from England, Scotland, and Wales, who, following in the footsteps of those who preceded them, planted, sowed, and reaped in spring, summer, and autumn, built wagons during the winter months, and, when their young cattle had grown into teams, they were enabled to proceed on their journey to the "far west," leaving their houses and farms to be occupied by the hundreds and thousands of their brethren who are constantly flocking unto this great half-way house of the Saints of God in their gathering to Zion.

The land is not yet in market, and probably will not be for years to come. By a law of congress the pioneers in new settlements obtain certain rights of pre-emption, which secure to them peaceable possession of the public lands free from all taxes, until they come into market for sale, and then their right of pre-emption secures to them the preference over every other purchaser. The government is bound to let them have the land at about 5s. per acre, no matter what the value of it may be when exposed for sale; or they are privileged to sell their rights of pre-emption to other purchasers. With such opportunities as these an industrious man, with the common blessings of heaven, will soon be enabled to accumulate sufficient to enable him to go to the Valley. To show the great contrast between the situation of a poor man at Council Bluffs and a poor man in England, it is only necessary to state that employment is plentiful: labourers get 3s. per day, and mechanics get from 4s. to 6s. per day. The best of wheat flour can be bought for 10s. and sometimes for 8s. per 100 lbs.; Indian corn meal, (equal to oat-meal as a bread-stuff,) costs from 1s. to 1s. 6d. per bushel of 50 lbs.; potatoes cost 4d. per stone; beef from 1d. to 2d. per pound; pork from 1d. to 2d. per pound. Good milk cows cost from £2 to £3 each; calves, a year old, can be bought for 12s. or 15s. each; pigs for 2s. each; poultry for 4s. per dozen; eggs for 2½d. per dozen. Wood for fuel can be had for the cutting and hauling, or, if a person prefers buying, it can be had for 4s. per cord of 128 cubic feet. Here there are no rents to pay—no police dues—no poor rates, &c., &c. The Latter-day Saint who has not faith enough to gather, with such prospects before him, will never have faith enough to go forth without purse and scrip to preach the gospel to the nations of the earth.

Many of those who have considerable means really squander it away by the time they get to the Bluffs, in buying a thousand little imaginary comforts that are about as useful to them in the journey that is before them as the fifth wheel to a wagon: indeed they are rather an injury than otherwise, for they take up room in the wagons that is indispensably necessary for the carriage of more useful articles. Such persons had far better keep their money until they get to the Bluffs, and learn what things they want for the journey that is before them.

Another class seem very anxious to become merchants in a small way, so that they may be enabled to turn a penny over two or three times between this and the Valley. They therefore buy up a quantity of watches, jewellery, jack-knives, guns, pistols, coats, pants, &c., thus locking up their surplus means in merchandise, with the hope of being able to exchange it, at a considerable advance upon cost, for oxen, cows, wagons, &c., at Council Bluffs. Many persons have met with considerable loss and inconvenience by such a course as this. When they get to the Bluffs they find that the close, calculating, Yankee cattle dealer is not at all fond of gew-gaws, nor of exchanging the legitimate and more profitable business of a cattle-drover for that of a pedlar of watches and smallwares. He would probably look more favourably upon the clothing, provided he was in want of a suit for himself; but then there would be only one chance in ten whether or not he would be enabled to encase his brawney form in a "good fit," out of the small stock generally carried out by these inexperienced outfitters. Brethren, eschew this small trading, keep your money until you get to Council Bluffs, then apply to the proper authorities for counsel, and, after you have come to a knowledge of what you want, lay it out judiciously.

And now, while you are making preparations to *gather yourselves*, do not forget the poor among your brethren, whom you are leaving behind. If you can do so without materially injuring your own emigration, *contribute liberally* to the Perpetual Emigration Fund, and the Lord will bless you for it; and, if you continue faithful, He will control the winds and waves for your benefit, and stay the hand of the destroyer in your midst, whilst journeying to the land of the Saints' rest.

I am glad to see that the Saints in some of the conferences have taken hold of the subject of the Perpetual Emigration Fund with the proper zeal, and hope soon to hear that the good work is rolling on with accelerating speed in other conferences. It is to be feared that many of the more able among the Saints, both in this land and in the land of America, have been deceiving themselves for years with respect to their desire to gather to Zion; and that they have been, almost unconsciously, weighing the blessings of heaven in the balances against the god of this world—gold; and that, most unfortunately, the side containing the *yellow* deity has preponderated. It is more than probable that there is no faithful Latter-day Saint who is not conscious that his opportunities for the acquisition of knowledge, pertaining to the things of God, will be greatly multiplied when he gets to Zion. It is an old saying, and a true one, that knowledge is power; and the apostle says, "to know God is life eternal." If we are faithful, the greater our facilities for the acquisition of knowledge,—the more rapid will be our approximation to that degree of intelligence, power, and glory that will, ultimately, enable us to live and dwell *eternally* in the presence of God. Hence, woe unto him that is at ease, either in Zion or out of it, for he shall suffer loss. ELI B. KELSEY.

A DIALOGUE,

BY JOHN HYDE,

BETWEEN A JEW, A CHRISTIAN, AND A LATTER-DAY SAINT.

Christian.—Good morning, Mr. Israelite. I never meet one of the seed of Abraham without feelings of pity. I think of the words of Jeremiah—"How is the fine gold become dim;" how fearful the fall—how foul the apostacy that has characterised the career of your people. Oh! you little think how deep is the sympathy which Christians of all denominations feel for your hapless condition—how many are the prayers, how strong is the faith, and how strenuous are the exertions which we make for the conversion of your people, and —

Jew.—Oh, Christian, how abortive, futile, and vain are your exertions, faith, prayers and all! But you have charged my nation with apostacy: I challenge your ability to sustain that charge. Every law of Jehovah unchanged we keep, so far as circumstances will allow.

Christian.—I accept the challenge. When your nation was right, then you had your Moses, Joshua, Samuel, Elijah, Isaiah, Jeremiah, &c., men who bore the au-

thority, and who uttered the mandates of the Eternal to nations and empires. Where is now the thunder of the prophet's voice, that ranged the compass of Judea? Magnificent spirits, before whose lightening glance the profane, whether lofty or lowly, prince or peasant, quailed? Where are your elders and priests of the anointed lines of Melchizedec and Aaron? Where are the Urim and the Thummin, the light and the truth, whose radiant glistenings shed a halo of glory around your once exalted nation? Where is the unity that once proved your nation to be the church and kingdom of God, when you adored in *one* temple, sacrificed on one altar, when no jar ever broke the enduring harmony of prophets inspired by One Living Spirit? Where, oh, Israelite, are those jewels that once sparkled in the midst of Israel, and bore indisputable proof that God was with His people? Your nation was then right; these radiant glories distinguished you from all other people. Oh, Jew, these glories are gone—their absence proves the apostacy of your nation!

Jew.—Christian, your description of my nation anciently is true; but I deny your inference; those inspired men and marvellous manifestations were given to establish our religion at the first, but were discontinued, I suppose, because no longer needed.

Christian.—Oh! Jew, your suppositions are not proofs. While the Eternal was with your nation He spoke to you—spoke to your nation through the meek-hearted Moses—the lisping of the infant, and the warnings of the aged Samuel—the powerful and impassioned declaration of the enthusiastic Elijah—the burning visions of the son of Amos—the wailings of the sorrowful Jeremiah—the bold blunt thunderings of the plain-speaking Ezekiel. Oh! Jew; apostacy is branded upon the very brows of your people.

Jew.—Christian, you cry apostacy. Open your eyes—see our splendid synagogues—mark our profound and deeply learned Rabbis—listen to their eloquent and recondite sermons, adorned with all that is distinct in thought, sublime in language, rich in rhetoric, and gorgeous and fascinating in imagination. Apostacy! See the respectability of our standing, the extent of our charities, the piety, prayer, and studies of our holy men. Apostacy, indeed!

Christian.—Oh! Jew, a set of jarring Rabbis, with their contradictory readings, renderings, and interpretations—their eloquent and bewildering wranglings, are a poor substitute for the certainty of an inspired prophet's voice; for the *moment* you admire the hair-splitting ingenuity displayed by your Rabbis; but when you inquire which is right, the mists of confusion close upon you in all their racking uncertainty, and involuntarily you sigh for the certainty of inspired teaching.

Jew.—Christian, I am compelled to admit what you affirm. The iron of uncertainty has often entered into my soul, but yet I will not admit apostacy. Is there not great good arising out of division of opinion and numerous sects? See how they strive to surpass each other in numbers and synagogues—how they strive to excel in holiness, and prayers, and learning, &c.

Christian.—Oh! Jew, this was the exact condition of your nation when Jesus Christ came to restore your sectarian strifes of seven sects of Pharisees, three or four of Essenees, Saducees, and others too numerous to name. Jesus declared, that with all your readings and renderings, long prayers and fastings, your encompassing sea and land to make a proselyte, was all a hypocrisy that ripened its votaries for perdition. Jew, a state of division is a state of apostacy!

Latter-day Saint.—Oh! Christian, I also will speak that I may be refreshed. You argued well and conclusively. I have listened with rapture to your truthful description of the glories that gleamed around the descendants of Abraham, when theocracy was the system that ruled them—when the Eternal made known to them His high behests, through prophets, dreams, visions, the glistening Urim and Thummin. How are the mighty fallen? The Jew is indeed in apostacy—cut off from his olive tree. Christian, what have you to offer sufficient to rescue him from his lost and fallen condition, to restore him to the enjoyment of the undimmed glories, and the unveiled splendours that once, as you say, distinguished his people from all others on earth?

Christian.—Mormon, I have to present to the Jew our glorious Christianity. It would indeed be a blessed thing if they would embrace Christianity.

Latter-day Saint.—Christian, the Christianity you recommend presents a spectacle a hundred-fold more sectarian and jarring than were the Jews at the time of our Lord.

Jew.—Oh! Christian, you said our divisions in the time of Jesus proved our apostacy; you are a hundred fold more divided, therefore a hundred fold more apostate!

Latter-day Saint.—Never was conclusion more valid and inevitable!

Christian.—Thou Mormon fanatic, partizan of an impostor, what dost thou know of the beauties and glory of the religion of the blessed Jesus.

Latter-day Saint.—Christian, calling coarse and odious names argues a shallow mind; bitter words come from a bitter fountain, a bitter heart, and hearts thus bitter are called new and converted! What is the difference between the so-called new and the old? except that the new one is tenfold more deceitful than the old! To bitter words I return pity. Christian, every argument by which you proved Jewish apostacy can be levelled with more crushing and withering effect in proof of Christian apostacy. It is unjust to condemn a man or principle until you have heard what can be stated in proof of the innocence of the one or the soundness of the other; be calm, therefore—be unprejudiced; passion blinds—prejudice breaks the understanding. Oh! Christian, in sadness I inquire where is the church and kingdom established by Jesus Christ, with the radiant mildness that gladdened the heart of believing, repentant, and baptised thousands with the spirit to guide into the truths of heaven, that in certainty save—with apostles, prophets, dreams, visions, and ministering angels to expand the mind with knowledge, and enlarge the capacities of the heart for enjoyment—the healings, through the elders—anoointing with oil to give relief to the bodies of suffering Saints. The work to be done required persons who were qualified for the task by the inspiration of the Holy Ghost; none less qualified could have done the work *then*—none other can do the work *now*. Oh! Christian, I ask where is the kingdom? Has the Immutable One changed, or has man grown so great as not to need blessings so good and divine?

Christian.—Mormon, I admit that the church as described in the Testament is not now seen. Apostles, prophets, dreams, visions, inspired men, and miraculous manifestations were given to establish our glorious Christianity—they are now no longer needed.

Latter-day Saint.—Men do not now need their souls led into all truth by the spirit, nor to have things to come shown them! they must not now expect what Early-day Saints had and enjoyed; we may look as a hungry man looks on food, but without hope of tasting it! and, Christian, is this the empty system you offer a Jew in exchange for his religion?

Christian.—I admit again, oh! Mormon, these blessings would be delightful, if we had them. See, however, our splendid colleges and institutions of learning, our gorgeous cathedrals, churches, and chapels—our men who fast and pray, and travel over sea and land to convert men—our numerous instances of people being saved.

Jew.—Oh! Christian, we have Rabbis as learned as your Doctors. Have you fine buildings for worship? so have we. Have you learned writings and eloquent sermons? so have we. Have you extensive charities? so have we; no Jew inhabits a workhouse! Have you commentaries, and renderings, and interpretations profound and erudite? so have we. Oh! Christian, what have you that we have not. You say my people are not what they were once, neither are you; you say we are in apostacy, you are tenfold more apostate than we.

Latter-day Saint.—Most conclusive, oh! Christian. This Jew, without knowing it, has been proving Paul to be a true prophet. He said before the second coming of Christ there would be a “great apostacy.” How fearfully has Christianity fallen from the sublime standing given to it in the beginning; a kingdom with the spirit to guide and unfold truth—apostles, &c. to administer—laws to obey, clear, plain, and definite. “Repent and be baptised for remission of sin,”—power great as Gabriel’s, knowledge, high as the throne of God, felicity lasting as eternity! Look around and see how men, honest and sincere, guess and grope like those that are blind when led by the blind. See, in their penitent meetings, they roar like bears, or mourn like doves. See the divines endeavouring to patch and prop their

several systems, and every patch creates a greater rent—every new remedy applied creates evils more grinding than those sought to be removed. See, strife after strife, division after division—men one moment praying most sanctimoniously, and the next emptying out their wrath and indignation upon each other.—Oh, says one, they are reforming the church. What! the finite reform a church planted by the Infinite! Reform the laws of that Being who regulates the planets as they move in their orbits. What preposterous folly. The church of God cannot be reformed by man. Christian, bring your acute mind to the honest investigation of the Church of Latter-day Saints, and you will find by comparison that the apostate condition of the christian world indicates a disastrous fulfilment of the prediction of Paul. The Church of Jesus Christ of Latter-day Saints advocates the restoration predicted by John in Rev. xiv. 6. That angel has come—the everlasting gospel has been brought back to be preached to every nation and language—the English nation and language among the rest.

Christian.—I am compelled to admit, that although your arguments are new and strange to me, they appear to be dictated by a spirit that is intelligent and kind. You say the angel has come; I cannot believe this without conclusive evidence: have you such to give?

Latter-day Saint.—Christian, you believe, I presume, that Zechariah, Mary, and Cornelius saw angels?

Christian.—Yes; certainly I do.

Latter-day Saint.—So do I. Pray state the “conclusive evidence” upon which you found your belief? Have you the *personal* testimony of Zechariah, Mary, Elizabeth, or Cornelius?

Christian.—No, I have not; but I have the testimony of Luke who wrote the gospel of Luke and the Acts of the Apostles.

Latter-day Saint.—Then upon the single testimony of one man, Luke, you believe angels appeared to Zechariah, Mary, and Cornelius. Now, mark me; Joseph Smith saw angels. I have his *personal* testimony, repeated and reiterated at all times and under all circumstances, through his career traced in sorrow and suffering, and which terminated in blood! This testimony is confirmed by the testimony of Martin Harris, Oliver Cowdery,* and David Whitmer, who, in their testimony in the preface to the Book of Mormon, affirm “they saw the angel and heard the voice of God” attesting the divine mission of Joseph Smith. These three witnesses are yet living: they were members of the Church of Latter-day Saints; for unfaithfulness they were excommunicated from the church; yet, notwithstanding this, they still firmly adhere to their former testimony. What did they gain by their testimony? Suffering and sorrow, having been driven from city to city, from place to place. It is contrary to human nature for men to *lie wilfully* for the sake of suffering. Men in general shrink from suffering, at times even on behalf of truth. I have, therefore, stronger evidence to believe Joseph Smith than I have to believe Luke. If I am to reject the testimony of four, surely I ought to reject the interested testimony of one. I ought and do receive the testimony of both Luke and Joseph.

Christian.—I admit that the argument is fairly stated, and the conclusion inevitable, if the character of the testifiers is trust-worthy. Pious persons, however, affirm that Joseph, Martin, Oliver, and David were bad men.

Latter-day Saint.—Pious men, who prayed often and fasted frequently, affirmed that Jesus and His apostles were foul impostors, vile sabbath-breakers, gluttons, wine-bibbers, treasonable persons, not fit to live. Do you judge Jesus by the testimony of pious enemies? No, you judge His character, &c., by the testimony of friends. Pursue the same line of judgment toward Joseph Smith, and the issue is triumph: his bosom burned with a love to humanity, manly, frank, and Godlike. You believe in the testimony of Moses as to the wonders recorded in the Pentateuch, yet Moses killed the Egyptian and hid his body in the sand! Joseph Smith never did anything like that. You believe and receive the Psalms and Proverbs, yet David and Solomon sinned foully and fearfully. Let your reason and common

* See Obituary.

sense speak and judge righteous judgment. A false prophet will ever teach something false: Joseph taught in perfect accordance with scripture, just as a true prophet must do.

Christian.—I ask pardon for any ebullition of unkind feeling on my part. I must think over these things; this conversation has impressed me with a far more favorable opinion of the doctrines of your Church than I previously held.

Latter-day Saint.—Heartily, freely, and fully granted. I love and pity humanity, down trodden as it is. Oh! I long for the time to come when destruction, prompt and resistless shall envelope the systems that have exerted such baneful influences upon society—that have debased the human family, and shut out the light of revelation from the world; but the day is nigh when the reign of righteousness shall be established when the cruel disparities that crush into misery, or blast into crime shall be annihilated—when the gospel in its glorious light and liberty shall sway its mild sceptre over renovated humanity. The world understands not the Church of Latter-day Saints; but hear me when I now affirm what the world will one day know—that in this now despised church are the very principles so plain, and yet so powerful, that they will ere long shatter the blood-cemented systems of Babylon—principles that in their own triumph will raise mankind to their own lofty level, and for suffering humanity's sake may this issue be speedy. Even so. Amen

The Latter-day Saints' Millennial Star.

JULY 1, 1850.

INCREASED CIRCULATION OF THE STAR TO OVER TWENTY-TWO THOUSAND COPIES.—With this number we commence the increased issue of the STAR. The semi-monthly circulation of this valuable publication, now amounts to over TWENTY-TWO THOUSAND copies. We shall print several hundred copies (extra) of each number, which will be distributed among the conference agents, with the request that they will use every exertion to get them introduced into the principal stationers shops throughout the kingdom, and exposed for sale. It is expected that, for the present, the book agents of all the branches of the church in the British Isles, will be more than willing to bestow their labour gratuitously in this general effort for the more extensive circulation of the STAR, so that we may be enabled to let the booksellers have them at the rate of 7s. 3d 100, with the understanding that all unsold copies will be taken back at the end of each month. It is probable, that through this means, many thousand copies of this organ of the church in the British Isles may be circulated among the people, that could not otherwise be done. It is possible that in many of the branches, the present subscribers will have a greater or less number of copies which they will wish to dispose of by sale, and consequently will be enabled to supply the booksellers in their immediate neighbourhood without any additional number being sent from this office. Should such be the case in any of the conferences, we request the book agents to inform us of the fact as soon as convenient, as we do not wish to print a greater number than will be sufficient to supply the demand.

We are happy in being enabled to state that the conferences have, without exception quadrupled their subscriptions for the STAR. This is truly praiseworthy. We say to all, do not be in a hurry to dispose of your extra copies, for if kept clean they will bring double or treble their cost by the time you get to the Valley; and, in a day to come, they will be sought after with more avidity than fine gold.

SOME time in the fall of 1846, or winter of 1847, a large number of the 4th and 5th volumes of the TIMES AND SEASONS were deposited in the hands of the book agents of several of the principal conferences for sale. We now call upon those agents to

render an account to this office, immediately, of the disposition of those books. Elder Taylor is now here, and wishes to settle with all persons who were appointed agents for the sale of the *TIMES AND SEASONS* at that time.

ELDER George B. Wallace, High Priest, arrived in Liverpool on Sunday the 9th of June, in good health and spirits, per ship "Hemisphere," from Boston.

PRESIDENT RICHARDS' LETTER TO THE EDITOR.

Dear Brother,—According to Elder Wallace's appointment, he will labour in the London Conference under the presidency and counsel of Elder T. Margetts, who is doing a great and glorious work in that conference, as may be seen by reference to the conference report. Six hundred have been added to the church under his presidency during the past six months, and the prospect is, that the London Conference will soon be the first in numbers in this kingdom. Truly the spirit of God is munificently bestowed upon those who faithfully declare the words of life, and also upon those who receive their testimony. Indeed it seems to be a precious harvest time of souls, and all the elements of discordant society seem to lend their genial influences to ripen the public mind, and prepare the honest for a separation from the stubble, and a gathering into the garners of the Lord before the more stormy season of the earthquakes, plague and sword shall have come on. And I would say to the elders, seek to bestow your labours where the people are most ready to hear your words and obey them. As the wheat of the field does not all ripen equally soon, so the people are not all equally ready to hear the truth; therefore thrust in your sickles where the wheat is ripest, and there is no man who is diligent in his master's business, exemplifying his faith by his life, but shall have great joy in bringing souls to a knowledge of God.

At the South Conference, held in Bath on the 19th of May, Bridport, and several other branches in its vicinity, were detached, and organised under the presidency of Elder George Kendall, as the Dorsetshire Conference, numbering more than three hundred members, the fruits of Elder Kendall's labours; and we expect to see a more extensive field open along the English Channel in that region, and many added to the church that shall be saved. The faithfulness and zeal of the ministry in the South and Dorsetshire Conferences is commendable, and promises a rich ingathering of souls for the future. About 1000 have been added to the South Conference since its organization in November, 1847.

On Saturday, the 8th instant, Elders John Taylor, Lorenzo Snow, and Erastus Snow, left London for their several places of appointment on missions assigned them—the former for France, aided by Elders Bolton and Pack—Elder L. Snow for Italy, *via* Southampton, accompanied by Elders Joseph Toronto, and T. B. H. Stenhouse—Elder E. Snow, *via* Hull, for Copenhagen, in Denmark, accompanied by Elders John Forssgreen and G. P. Dykes, Elder Peter Hanson having sailed on the 6th of May. Truly it was an occasion of great joy to these servants of God to meet with others of their brethren from Zion, and attend the London Conference on the 2nd of June, in the metropolis, at such a distance from their families and brethren, with whom we had stood side by side, in the common defence of our lives, and the lives of our brethren and families; but we were there for the word of God's sake and the testimony of Jesus, and surrounded by a vast assemblage of Saints, who participated largely in the common joy that the knowledge of God—eternal life—was about to be offered to the nations in the north and south, as well as the west of Europe.

In contemplating the work of God in the British Isles as it now is, being the result of efforts bestowed in a day of smaller things, what may we calculate upon as the fruits of the labour that will be bestowed by these intrepid heroes of truth, these dauntless men of God, among the nations where they are going. It is incalculable to the human mind, nought but the revelations of Almighty God can manifest the joy that will result from these missions, both in heaven and on earth, to those who will through their testimony obtain deliverance from the powers of Satan, and

be brought nigh to their Heavenly Father, and partake of His power, being crowned with His glory.

The brethren destined for the Continent were all in good health, and seemed to drink deeply of the spirit and power of their ministry. They go, nothing doubting, while the prayers and blessings of tens of thousands are with the utmost unity being offered up to heaven in their behalf: they also remember with unfeigned love and oft expressed gratitude the many testimonials of the love of the British Saints, bestowed upon them in aid of the missions in which they are engaged.

F. D. RICHARDS.

Waterloo, June 10, 1850.

"I DO NOT FULLY UNDERSTAND IT."

While it has been my happy lot, for a few years, to be entirely devoted to preaching the gospel of our Lord and Saviour, I have had much cause to rejoice in beholding many of the honest in heart and "meek of the earth" turn from the error of their ways, to serve the living and true God; and here I might observe, that I have rejoiced with much gratitude of heart for the many blessings which I have witnessed bestowed upon the Saints, individually and collectively, through their obedience and faithfulness in observing the commands of God. For my own part, I can testify that the goodness of God hath ever attended my humble efforts to raise the degraded children of Adam, from their truly miserable condition, to a state of enjoyment and peace, which passeth the understanding of all but those who possess it. As I have thus been humbly and pleasantly engaged—endeavouring to bring my fellow-beings out from under the influence of the confused and withering institutions of Babylon, I have seen and heard much that has led me to choose the above sentiment on which to offer a few reflections, for the benefit of those who are searching for truth.

The few who take the trouble to compare the ORDER—ORDINANCES—BLESSINGS—PROMISES—OPPOSITION—SLANDER, and PERSECUTIONS of this Church, with the Church of Christ in the days of former apostles, find little difficulty in discovering a *perfect coincidence* in all things. Still I have heard, times without number, such persons exclaim, "if I was certain your religion was of God, I would embrace it; but I must wait a little, as at present *I do not fully understand it.*"

I am not about to complain of a thorough investigation of the work; indeed I rather admire the carefulness of our friends. I have seen some who believed, rejoiced, and obeyed the commands of God at the first preaching of His servants; and have ever stood firm and nobly to their principles, through good and through evil report: yet I have a lively recollection of the parable of the sower, and if I was to give preference, it would certainly be to those who receive "the seed" in some depth of soil—their fruit generally being more abundant and abiding. I am therefore solicitous of investigation. Nevertheless I have seen many, who, in their research, for a season become friendly to the principles of the gospel, evincing a great desire to possess a knowledge of their truth (and had all but obeyed the gospel) then suddenly becoming dark in their minds, loose the light they had acquired, and ultimately realise the force of those words, "*my spirit shall not always strive with man.*" To save others from falling into the same vortex, I therefore offer a few remarks.

Let me first enquire, how do men arrive at a full understanding of earthly things? Answer—By *experience*; this is the great, and *universal* teacher; "for what man knoweth the things of a man, save the spirit of man which is in him?" If the principles of the Latter-day Saints, had no higher origin than fallible man, all who hear them might easily come to a perfect understanding of them—by their own wisdom; as it will readily be conceded, that which can be acquired by one, may be acquired by all. But he asserts without hesitancy, that his religion is from *Heaven*, that God is its *AUTHOR*. If so, how then shall we acquire a *knowledge* of its truth? If the things of man are known only by the spirit of man, "even so the things of God knoweth no man, but by the Spirit of God." The very fact of

thousands of men and women, now bearing testimony that they have received a definite *knowledge* of the truth of this religion, *since they complied with its requirements*: and this acknowledgement giving all people to understand, if they had ever made a profession before, that the whole of their previous life, however sincere they may have been, had been spent in professing or propagating an *apostate religion*, which they had inherited from their fathers, "in which there was no profit:" while others may have heard and read as much of our principles, yea more, whose abilities and earthly experience may be far greater, still crying out if they did fully understand it they would obey it, is a great evidence of its truth; for the Son of God hath said "*Except a man be born again he cannot see the kingdom of God.*" "The natural man," says Paul, "receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned." Did then our friends, who have heard the Elders of Israel, possess this understanding before they obeyed the laws of God—what dependence could we place on the words of inspiration? None whatever. But we rejoice that the word of God is sure and steadfast, "as a nail in a sure place." "If any man will do His will, *he shall* know of the doctrine whether it be of God." Paul, in writing to those who had obeyed the commands of God, and "were called to be Saints," says, "the *Spirit* itself beareth witness with *our Spirit*, that we are children of God." Peter testifying to a great and glorious truth, which the people of that day bitterly opposed because they could not understand it (the resurrection of Jesus), affirms that "they were witnesses of these things, and so is also the *Holy Ghost*, whom God hath given to them that obey Him." Paul, many years after this testimony from Peter, wrote to the Church at Corinth, "no man speaking by the Spirit of God calleth Jesus accursed:" and that "*no man* can say that Jesus is the Lord, *but by the Holy Ghost.*" John, another of the apostles, sums up the whole in a few words, "he that saith, *I know Him*, and keepeth *not* His commandments, is a liar, and the truth is not in him."

I have been led to bring forth a few of many passages of scripture, to shew that it is *only* the *obedient* who can arrive at a full understanding of the ways of God. Isaiah taught ancient Israel "if ye be *willing* and *obedient* ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." And I ask, what more reasonable? If the Lord has a land choice above others, who so worthy to inherit it as the *willing* and *obedient*. In these last days the heavens have been opened, and a message sent to cheer the honorable of the earth with *glad tidings*, that "the Lord had set His hand to fulfil the promises made to the fathers"—making known principles more important, more transcendently grand, than ever had been entrusted to mortal man,—to establish a kingdom whose dominion shall extend from the rivers to the ends of the earth. If the great God hath risen to "do His work, His strange work; and bring to pass His act, His strange act," who so worthy to come to an understanding, and partake of that *knowledge*, which to know and observe continually, is life eternal, as those who are *willing* and *obedient* in the day of God's power?

How often has my mind been filled with light, and my bosom with joy, while I have thus poured out my soul, in portraying the blessings which pertain to the citizens of the kingdom—and as I thought had made the path of entrance so plain that "the wayfaring man, though a fool, might not err therein;" when every nerve of my body had been exhausted, and my voice had almost lost its tone: when nothing would have filled my soul with so much joy as the *willing obedience* of those searching for truth. Who can describe my feelings when I have listened to the old cry, "I do not fully understand it, or I would embrace it."

Sometimes I have been ready to weep and wail for the stiffneckedness of the people, and almost constrained to act like Paul, shake my garments and tell them they had counted themselves unworthy of eternal life. Such, I have no doubt, has been the feelings of the most patient of the servants of God. One thing, however, I am certain of, such has been my own; and similar cogitations have occupied my mind many midnight hours, while my aching body was seeking its rest from the labours of the day, till at last I have resolved to cast a reflex to paper, hoping it may meet the eye of investigators, that my labour may not be spent in vain.

I have already observed I do not complain at, but rather admire a strict investi-

gation of the work we are engaged in. Making a profession in sectarianism, I viewed as a work of great importance, and could not for the life in me ever do so. I tried to adopt the tenets of some particular class, but in vain. My research among the *heterogeneous mass* of confused modern christianity, led me not humbly as a little child to receive its parental embrace; but enabled me to discover its naked deformity, and recognize in all I saw, a lively reality of the vision on the Isle of Patmos. "And upon her forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," and I opine, the generality of rational beings, not immediately dependent on the Lady's institutions, will agree with me in saying there is *neither beauty nor utility* within her borders. But is it so with the investigator of this work? Verily, No. The honest mind will find in it *simplicity* enough to render it capable of accomplishing the salvation of man—principles that will elevate the *man* and expose the *fool*—"in all and through all" a SPIRIT that will lead to *virtue* for its *comeliness* and *peace*, to eschew *vice* for its *deformity* and *misery*—in it an ORDER, the germ of a mighty power, to subjects clear and fair as the sun and moon, to enemies "*terrible as an army with banners*." Its perfect conformity with scripture being already admitted, leave me no room here to offer additional evidence. I therefore ask my friends, who still hesitate to cross the threshold and enter the kingdom, "Why stand ye in jeopardy every hour?" "Arise and be *baptized*, and wash away your sins, calling on the name of the Lord," "And ye shall receive the gift of the *Holy Ghost*;" "Who hath also sealed us, and given the earnest of the spirit in our hearts," "For the promise is unto *you* and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When I look around me, I do not marvel that many should hesitate for a season. Every thing that made religion savoury to men and worth contending for, has *long since fled*. I have not forgotten the rock from whence I was hewn, nor the pit from whence I was dug. I feel to sympathise with all. I know that *many have suffered much abuse*, that *society has been outraged* by the scandalous course of those who have professed to be followers of Jesus. I know that my country, proud and boastful as it may be now, has been the scene of much bloodshed; *the sword, the bayonet, the rack, the faggot, and the torch* have all been employed in the guise of religion. Not infidel against christian, but *christian against christian*. I am aware of it, and did I not possess *an actual knowledge* that the God of heaven had sent a message of *peace* and *salvation* to the drooping sons of men, I would be ready to exclaim, "there is no hope," "let us eat, drink, and be merry, for to-morrow we die." But thanks and praise be to the matchless name of the Lord of Hosts, *a day has dawned* in which "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." *A light has burst forth*, "though darkness comprehendeth it not," and those who have "erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Such things have been promised by inspired men: now we testify of its fulfilment. "And let him that is athirst come, and whosoever will, let him take the water of life freely." Then shall they in turn testify, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Amen.

T. B. H. STENHOUSE.

SIGNS OF THE TIMES.

Fatal Steam Boat Accident in America.—Destruction of the "Belle of the West" by fire on the Ohio. One hundred lives lost.

Mob Violence and Gross Outrage upon Women and Children. Threatened Extermination of a Swedish Colony in Henry County, Illinois.—The *St. Louis Republican*, after describing the affair at some length, says, "A people such as we have described, mainly women and children, are at the mercy, it seems, of an outrageous mob. We did not suppose that Illinois could produce seventy men in any one county who would willingly engage in such outrages, and particularly when the objects were women and children. The sooner they are driven from the State,

the better it will be for her reputation. The colony deserves, and should receive the instant protection of the laws, and the offenders should not be suffered to go unpunished. According to the latest advices, the mob had fixed the 6th ult. for the destruction of the village in which the colonists were located, but it is hoped that this threat was not put into execution. It is certain that all appeals to the authorities of the county for protection are in vain, and they have besought the interposition of the governor of the State—a request which ought not to be denied them."

Great Flood in Canada.—In Toronto many houses, bridges, &c., have been swept away.

A City Destroyed by Fire.—A great conflagration at the city of Laguayra, Venezuela, March 18th, consuming the whole with the exception of only two buildings. The total loss is estimated at 2,000,000 dollars.

Destructive Storm. Sandwich Islands.—On the 28th December, a severe gale swept over the several islands of the Hawaiian group. At Maui the storm blew down twenty houses—at Wathoe twenty-five houses were destroyed—the trees entirely stripped of their foliage—the sugar-cane fields much injured. In Keela and Hamakua seven or eight school-houses, several of them large and valuable, were destroyed. At Makawas the meeting-house was destroyed.

The cholera has broken out in the military hospital at Havannah. A hurricane blew over the bay on the 30th February. Several small vessels were sunk. The shipping and steamers were in great danger. Large trees were torn up, and some shipping and houses were struck by lightning.

Terrible Catastrophe at Algiers.—Springing of a mine in the quarry of Bab-el-Dued, charged with 4,000 kilogrammes of powder. Stones and blocks of rock hurled with prodigious force amongst the spectators, striking persons at the distance of more than 800 metres from the quarry, whereby eight persons were killed and twenty-nine wounded.

An Austrian Correspondent of *Lloyd's Weekly London Newspaper* says, a melancholy phenomenon, which always follows in the train of great political commotions, is at present manifested among us. It is the extraordinary number of cases of mental aberration. Not a week passes in which several persons are not seized with this terrible malady.

The same journal has the following :—*Attempt to Convert the Pope.*—Dr. Townsend, canon of Durham, has repaired to Rome on a mission of a somewhat Quixotic character—with the hopeless task of endeavouring to induce the holy father to terminate the strifes which now divide the Church of Christ. To this end, Dr. Townsend proposed to his Holiness that he should call a general council to establish the basis of an universal creed. It is, surely, a novelty in the annals of Romanism, that a Protestant parson should attempt the conversion of the Pope, and for that purpose should bow before him, kiss his hand, and then proceed to wrangle in Latin. His Holiness, we are told, when discussing the question of clerical celibacy, intimated that he had in contemplation a measure on that subject in the early part of his reign, but that now such an innovation would be dangerous, even did he continue to hold that amount of power he at first possessed. The interview was protracted over three quarters of an hour. Dr. Townsend, with a laudable zeal, left with the Pope a document containing an outline of his scheme. Preposterous as this may appear, this visionary project would seem to have made some impression on the mind of his Holiness, inasmuch as, after the doctor had left for Naples, the holy father despatched a messenger to his residence to inquire the period of his return, with a view to a further consultation.

Dear Brother,—I send you the above gleanings as "Signs of the Times." How manifest to the believers in sacred writ is the fact that a time of trouble is coming upon the earth that will cause men's hearts to fail them through fear. When we take up one of the publications of the day and peruse its columns, we find them filled with accounts of robberies, burglaries, murders, suicides, thefts, seductions, and crime in all its forms, with a terrible array of "dreadful accidents," "horrible calamities," fires, earthquakes, &c., &c., to fill up the soul-sickening catalogue.—I remain you brother in the bonds of the gospel,

Stratford-on-Avon, June 1st, 1850.

JOHN JAKUES.

OBITUARY.

Elder Wallace informs us that Oliver Cowdery died last February of consumption. Brother Cowdery is one of the THREE WITNESSES to the BOOK OF MORMON. For rebellious conduct he was expelled from the Church some years since. Although he stood aloof from the Church for several years, he never, in a single instance, cast the least doubt on the truth of his former testimony. Sometime in 1847 or 1848 he sought to be admitted to the fellowship of the Saints. His return to the fold was hailed with great joy by the Saints, who still remembered him with a kindly recollection as one who had suffered much in the first rise of the Church. He has now gone the way of all the earth. May he rest in peace, to come forth in the morning of the first resurrection unto eternal life, is the earnest desire of all Saints.

REPORT OF THE CONFERENCES IN THE BRITISH ISLANDS FOR THE HALF YEAR ENDING JUNE 1st, 1850.

CONFERENCES.	Number of Branches.	High Priests.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Excom.	Dead.	Emigrated.	Baptized.	Total No. of Members.	PRESIDENT.	SECRETARY.
Cheltenham	20	0	0	47	34	34	20	11	4	10	159	731	William Booth	J. Stay
Manchester	30	1	1	103	192	83	39	75	21	68	256	2787	William Gibson	W. Dunn
*Bedfordshire	21	1	2	52	58	25	19	13	0	1	128	810	John Spiers	J. S. Cantwell
Liverpool	14	0	1	50	65	27	22	25	10	67	153	1018	Glaud Rodger	John Toone
Warwickshire	20	1	1	48	48	25	20	31	3	24	76	791	Alfred Cordon	Samuel Williams
Worcestershire	11	0	0	25	24	8	9	10	1	5	16	304	John Lyon	W. G. Mills
Isle of Man	3	0	0	8	7	5	4	0	0	6	5	95	John Kelly	Walter Thomson
Glasgow	26	0	1	93	68	91	39	160	9	16	180	1846	J. Clements	John Harris
Norwich	14	0	1	36	55	25	18	20	0	0	154	585	Thomas Smith	Thomas Greener
Newcastle-on-Tyne ..	18	1	0	56	41	16	12	20	5	0	79	623	William Speakman	John Killingley
Lincolnshire	13	1	0	19	37	23	5	9	3	16	87	429	Lorin Babbitt	George Bentley
†London	42	0	0	103	119	72	47	56	15	43	595	2529	Thomas Margetts	
‡Herefordshire	22	0	2	60	58	46	29	27	6	15	50	954	C. H. Wheelock	William Wright
§Staffordshire	16	2	0	60	55	21	17	3	3	0	46	647	J. D. Ross	T. B. Ward
Derbyshire	14	0	2	45	25	21	11	2	0	9	37	262	Lewis Robbins	Sydney Mee
Leicestershire	5	0	0	13	17	8	6	16	3	1	44	327	James McNaughtan	Charles Barnes
Hull	6	0	0	18	19	8	4	39	5	23	116	1099	George Halliday	Henry Fulstone
South Conference	17	0	0	32	60	42	35	77	16	16	310	1929	J. W. Cummings	Walter Savage
Sheffield	29	0	1	56	105	67	41	12	6	52	109	783	James Marsden	Geo. P. Waugh
Bradford	15	0	0	39	59	26	14	95	7	23	164	1331	C. Dunn	William Wolstenholme
Edinburgh	22	1	0	47	42	60	21	10	4	14	25	347	William Moss	J. Shephard
Clintheroe	10	1	0	23	28	19	11	10	4	14	25	166	T. B. H. Stenhouse	
‡Southampton	5	0	0	10	8	4	2	3	1	1	1	21	John Kelly	John Davis
Galloway Union	2	0	0	3	2	0	0	222	17	71	731	4342	William Phillips	John R. Brook
¶ Wales 11 Conferences	110	3	0	423	242	219	128	95	6	44	191	1909	James H. Flanagan	
Birmingham	18	0	2	85	103	56	43	6	2	0	48	253	G. D. Watt	Elias Cave
‡Preston	8	1	0	40	28	18	2	6	2	0	48	253	W. C. Dunbar	
**Channel Islands	5	0	0	6	11	10	4	6	2	0	48	253		
Ireland (no report).....														
Total.....	536	13	14	1600	1610	1059	622	1037	147	524	4048	27863		

* To this conference have been added, since January, the branches of Luton, Eddlesbro, Flamstead, Hemel Hempstead, and Studham. —See note to London Conference. † Since January the branches of Luton, Eddlesbro, Flamstead, Hemel Hempstead, Studham, Southampton, St. Heliers, Gorey, First Tower, and Haverdepau have been detached from this conference, according to a decision of the Special General Conference held in Liverpool, January 5th.—See STAR No. 2, Vol. XII. ‡ To this conference have been added since January twelve branches, formerly forming a part of the Welsh church.—See note to Wales Report. § This now comprises the late Macclesfield Conference.—See Special General Conference Report, STAR No. 2, Vol. XII. ¶ Formerly of the London Conference.—See note to London Report. ¶ From the Welsh church have been deducted, since January, twelve branches, containing about 450 members, and annexed to the Herefordshire Conference, in compliance with a resolution of the Special General Conference, held January 5th.—See Report, STAR No. 2, Vol. XII. ¶ No Report from Preston since January. ** This conference comprises the branches of St. Heliers, Gorey, First Tower, and Haverdepau, detached from London.—See note to London Report.

THE VALLEY.

BY JOHN TAYLOR.

Let me go to the Valley far off in the west,
To my kindred and brethren whom I love best;
Where love and affection our hearts will o'erflow,
To my home in the mountains—oh! there let me go.

Let me go to the Valley, and find me a rest,
And live with the righteous and dwell with the best,
Where contentment and peace, like the rivers do flow;
To the beautiful Valley—oh! there let me go.

Let me go, for my friends and my brethren are there,
With whom I'm united in praise and in prayer;
Who like gold have been tried and are pure as the snow;
To the faithful in Zion—oh! there let me go.

Let me go to my lov'd ones, who've long been oppress'd,
Who have fled to the Valley far off in the west,
Where no feuds can assail nor foul mobs overthrow;
To the lovely and virtuous—oh! there let me go.

Let me go to the Saints that in Zion do dwell
Let me roam in the Valley and rest in the dell;
Let me share in their joys, or partake in their woe,
To the home of the righteous—oh! there let me go.

Let me go to the Zion, which God hath prepared
As the hope of the Saints—as rest and reward,
Where the fountains and rivers in purity flow,
And the earth teems with plenty—oh! there let me go.

Let me go, for the light of eternity's there,
And join with the faithful in praise and in prayer;
Where celestial streams from Jehovah do flow,
To the pure and the just ones—oh! there let me go.

Let me go where the banner of freedom's unfurled
To all creeds and professions throughout the wide world;
Where all tribes, hues and nations in safety may flow,
And be free from oppression—oh! there let me go.

LIST OF MONIES RECEIVED FROM THE 30TH MAY TO THE 12TH JUNE, 1850.

James Walker	£26 0 0	Brought forward	£84 1 6
James W. Cummings	20 0 0	William Speakman	5 0 0
Alfred Cordon	2 0 0	Thomas Smith	4 17 10
James S. Cantwell	3 13 6	William Cartwright	3 10 0
William Naylor	0 6 0	James Marsden	10 0 0
Lewis Robbins	2 0 0	Henry Beecroft	3 0 0
William West	28 10 0	John Godsall	24 0 0
Henry Thomas	1 12 0		
Carried forward.....	£84 1 6		£134 9 4

Hereafter G. D. Watt's Likenesses will be sold to the book agents as follows:—The Quarto at 5s. per dozen—to be retailed at 6d each; the Octavo at 2s. 6d. per dozen—to be retailed at 3d. each. The Octavo Likenesses are designed for binding with the STARS.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 14.—Vol. XII.

JULY 15, 1850.

Price One Penny.

REMARKS ON THE BOOK OF MORMON.

BY WM. GIBSON.

As our faith in the Book of Mormon as a record of the ancient inhabitants of America, written by commandment of God, revealed by the ministration of an angel, and translated by the gift and power of God, is looked upon by this generation as a proof of the extreme folly and ignorance of the Latter-day Saints in general, I shall give a few reasons for believing that the coming forth of such a record is perfectly consistent with reason, scripture, and the character of God.

I shall commence by quoting the testimony of the apostle Paul. Acts xvii. 24, "God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needeth any thing; seeing He giveth to all life and breath and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." From this passage we learn that wherever we find men upon the face of the earth, that they are all of one blood, (the offspring of God, see verse 29), and if one man should come into the world in an age of darkness and ignorance, and another in an age of light and intelligence, it was God who determined the times before appointed, and thus the particular time when we should dwell on the earth has been determined before by God, and not only this, but the particular part of the earth where we should dwell, thus, if one part of mankind are born in Britain, another in Hindostan, another in Turkey, and another in the wilds of America, it was God who appointed the bounds of their habitation.

I shall next take the testimony of Peter concerning the character of God. Acts x. 34—"Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted of Him." See also Paul's testimony. 1 Timothy, 2nd. chap. 3 and 4 verses—"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." But I would here ask, can a man fear God who has never heard of Him? Can a man work righteousness without a knowledge of His will? Again, if God wants all men to be saved, can a man be saved without faith in Jesus Christ? If not, how can a man believe in him of whom he hath never heard? How can he hear without a preacher? and how can he preach except he be sent? See Romans, x. 14. If, as Paul says, God wants all men to come to the knowledge of the truth, we find that knowledge cannot be obtained without revelation. Hear what Jesus Christ says on this subject. John xvii. 3—"And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent." Then if it is eternal life to come to the knowledge of this truth, how is this knowledge to be obtained. See Luke x. 22. Jesus says, "All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him." So then we find that men cannot be saved without revelation. They cannot hear without a preacher, and they cannot preach unless God sends them.

Has God then ever given revelation, and sent inspired men to preach to any portion of mankind? O, yes, we are told that He sent them in ancient days to Asia, to Africa, and to Europe; but these things are all done away now, and none but the foolish Mormons believe that God ever gave any revelation or had any inspired preachers in America; and why not my Christian friends; could the red men be saved without revelation? No, or Christ speaks falsely; are they not of one blood with us? Yes, or Paul speaks falsely; and was it not God who appointed to the red man the bounds of his habitation? Prove to me then that God gave revelation and sent inspired men to Asia, to Africa, and to Europe, and gave none to America, and you prove God to be a respecter of persons, Peter a liar, and the Bible a fable, so then my Christian friends you can take your choice.

If, then, it be reasonable to believe that God gave revelation to the ancient inhabitants of America, is it unreasonable to expect that He would enable them to record those revelations, and thus hand them down to posterity, seeing they would be the words of God as much as any contained in the Bible?

But it may be asked, if they once had revelation, why did they lose it? I answer, because of transgression. Were the writings of the Old Testament never lost? Let those who think so read the 2nd Book of Kings, chap. xxii. from the 10th verse, and the xxiii. chap., 1st to 4th verse, and find their error; and even yet how many books are still wanting. I shall enumerate a few, Book of the Wars of the Lord, Numbers, xxi. 14. Book of Jasher, Joshua x. 13. Book of the Statutes of the Kings of Israel, 1 Samuel, x. 25. Book of Enoch, Jude xiv. Book of the Chronicles of the Kings of Israel, 1 Kings xiv. 19. Book of Nathan the Prophet, and the Book of Gad the Seer, 1 Chron. xxix. 29. Book of Ahijah the Prophet, and the Book of Iddo the Seer, 2 Chron. ix. 29. Book of Shemeiah the Prophet, 2 Chron. xii. 15. Book of Jehu, 2 Chron. xx. 34. Book of the Sayings of the Seers, 2 Chron. xxxiii. 19. Book of the Story of the Kings, 2 Chron. xxiv. 27. Were not these books as good scripture as the rest of the Old Testament, and if they should ever be found, are we not bound to receive them as such as well as the rest? No, we are told, unless we have better proof of their authenticity than any we have for the truth of the Book of Mormon.

Then tell me what proof you have that the part of the Old Testament that was lost, and found by Hilkiyah, was the law of God. Read the quotation I have given above, and you will find that you have only the word of a man and a woman, Hilkiyah and Huldah. And were the writings of the New Testament never lost; no man of common sense will say they have not; and have they all been found; if any one thinks so let him read the following passages, 1 Corinthians, v. 9. Ephesians, iii. 3. Colossians, iv. 16. Luke, i. 1. And should they be found, how will you prove their authenticity, or I might rather ask how will you prove the authenticity of those you have which compose what is called the New Testament. Had those men who voted that the books we now have are authentic any better guide in doing so than their own opinion? if not, where is the proof of their authenticity. Who ever saw the originals? and even if any one could see them, how could he know them to be so without revelation, and without the originals how can you prove which of all the various translations of the scriptures is correct?

Whereas for the truth of the Book of Mormon we have had, and still have on the earth, living men who have seen and handled the original thereof, and some of them bear witness that it was shown them by an Angel of God; while thousands of living men have received testimony of its truth, and of the truth of the testimony of the first witnesses thereunto by the voice of the Almighty, the ministration of Angels, visions, and the witness of the Spirit of truth.

But we are often told if you have got the original plates of the Book of Mormon

why not show them openly; and what better would the world be if they saw them without revelation to know what they contained; and unless God gave every man a revelation for himself, the world would still have only the testimony of those who had received this for the truth of the translation.

Paul, says Hebrews xi. 1., that faith is the evidence of things not seen, and that it cometh by hearing the word of God, Romans x. 17; he also who bears witness to the word of God must be sent by God, for how can we hear without a preacher and how can he preach except he be sent, see Romans x. 14; thus we find in every age of the world, men's faith in God and the things of God was founded on the testimony of a few of their fellow-men whom God called and sent to them; for instance, the world in the days of Noah had only his testimony that God had given him, a revelation concerning a coming flood; and the world now (except the Latter-day Saints) have only what is said to be the testimony of Moses concerning that event, the creation of the world—the fall of man, &c., &c.

The Children of Israel, after Moses's day, believed that the Holy of Holies contained the Ark, and that the Ark contained the tables of the law which Moses put there, with the Pot of Manna, Aaron's Rod, that budded, &c., &c., and that the Glory of the Lord appeared over the Mercy Seat, and what testimony had they for this, were they shown to all the people as the wise men of this day want us to do with the Plates of the Book of Mormon; no, they had only the word of the High Priest for it, and he only went in there once a year.

Again, the Christian world believe in the Resurrection of Jesus Christ. Has He shown himself to you, my Christian friends? did any of your parsons ever see Him? I think in consistency you ought to make the same demand of Him that you do of the Latter-day Saints, that is to show himself to all the people if He wants them to believe in His Resurrection; and what proof have you got that He rose from the dead at all; did He show himself to all the people when that event is said to have taken place, see Acts x. 40. Did not the Holy men of that day, the Chief Priests, the Scribes, and the Pharisees declare that His body was stolen from the tomb, and did not the Roman soldiers who watched the tomb declare that they fell asleep, and while they slept, the body was stolen, and did not the Jews believe them, and do you not think that under these circumstances they were, at least, as much entitled as you to demand that He would show himself to all the people if He wanted them to believe in His resurrection? Did He ever do so? Did any but His own followers ever see Him after He rose from the dead, and who were they? why, the poor fishermen and their companions, men who were charged with stealing His body, men who were as much despised and discredited in their day as ever the Latter-day Saints can be by this generation; and these were the men to whom Jesus said, Mark xvi. 15, Go ye into all the world and preach the gospel, (of course the resurrection formed an essential part of it), to every creature, he that believeth and is baptised shall be saved, and he that believeth not shall be damned; and had the world no way of proving their testimony, certainly they had, men could prove their testimony by the very same means by which men can now prove the testimony of those who bear witness to the truth of the Book of Mormon, for when Jesus sent them into all the world to preach the gospel to every creature, they were commanded not only to promise men salvation in the world to come, through faith and obedience to the testimony, but they were commanded to promise to those who believed that in the name of Jesus, they (the believers) should cast out devils, speak in new tongues, take up serpents, heal the sick by the laying on of their hands, &c., see Mark xvi. 17, so that men could prove whether they spoke truth or not; and by the same means can the people now prove those who bear testimony to the truth of the Book of Mormon; for God has sent us to bear testimony of its truth to all the world, and to preach the gospel to every creature, declaring that he that believeth and is baptised shall be saved, and he that believeth not shall be damned, and these signs shall follow them that believe in the name of Jesus, they shall cast out devils, speak in new tongues, take up serpents, if they drink any deadly thing (unknowingly) it shall not hurt them, they shall lay hands on the sick and they shall recover, so then, my Christian friends, reject the Book of Mormon and our testimony of its truth, and for the same reasons to be consistent you must reject the Bible, but the Latter-

day Saint believes them both, because he has proven the testimony of Peter and Joseph Smith both to be true, as these signs do follow them that believe.

Having now shown (I hope) that the coming forth of such a record is perfectly consistent with reason, the character of God and His dealings with the human family, I will next proceed to show its harmony with scripture.

(*To be Continued.*)

NOVEL READING.

(*From the Western Watchman.*)

WHY do you read novels? "To gain a knowledge of history, because many novels are founded on it" replies one. Suppose a naturalist should form of clay the figure of a new and unheard-of animal, and then deck a part of it with the wool of the sheep, another with the fur of a beaver, another with the feathers of an ostrich, and another with the quills of a porcupine, and thus by culling parts from certain *real* animals, should at length finish his *ideal* animal, would you make this uncouth combination of parts a subject of study in order to gain a knowledge of natural history? How does this new animal differ from a novel? The former is but an impersonation of the latter. The writer of fiction produces a new and unheard of book. He culls scraps of veritable history from here and there, and skillfully entwines them to suit his fancy. Examine carefully the historical novels of that prince of writers, Scott, and you will find, in comparing them with veritable history, that he has used facts only to give an air of truth to his works: in many cases, he has awfully distorted even these, in order to adapt them. It is the province of the historian to tell the truth; of the novel writer, to tell what he pleases. The one gives you a transcript of real events, the other daguerreotypes the floating images of his excited fancy; and yet you go to the novel writer to gain a knowledge of history!

Why do you read novels? "To gain a knowledge of human nature," replies another. Alas! for poor, erring humanity, if novel writers are its expositors. Our fallen nature is yet groaning under the curse of Eden. There is enough in the actual affairs of life to make a good man exclaim, "My whole head is sick, and my whole heart is faint;" but the real condition has far more symmetry, harmony, and order, than these ideal caricatures of novel writers. The very nature of their vocation impels them to go beyond the boundaries of truth, and to present to their readers not what is *true*, but what is *new*. Examine cautiously any of their works, and you will find that, with comparatively few exceptions, the characters with which you are so much delighted have not their likeness in heaven, on the earth, or under the earth. They are chimeras in the brain of your author, and yet you study these in order to gain a knowledge of human nature.

Why do you read novels? "To make myself conversant with the best styles of writing," replies another. This is a specious plea, and is often urged. But it is false. The individual who makes this a motive for reading several thousand pages of fiction, is self-deceived. There is nothing but the *artificial interest* that they create, which gives them the preference, and there is hardly a single novel written in a style worthy of being employed in writing a veritable book. One of the silliest objects in the world is an individual melted to tears while reading a novel: weeping over the phantasms which an author has made to flit before the mind. Wherein consists the utility of subjecting our finer feelings to such airy trifles? God never intended them to be exercised thus. But suppose that you could acquire the best style by reading novels, are you ignorant of that well established fact in mental science, that the mind becomes assimilated to that which it habitually contemplates? Now, although you may be able to speak with the tongues of kings, and princes, lords and knights, and be familiar with tournaments and scepters and crowns, and understand fully the sickly nomenclature of royal gallantry, what benefit does all this confer on you? * * * The very objects with which you ought to be familiar, have no attractions for you now; because your natural relish has been perverted.

You do wrong in reading novels, because you subject your *purity of mind* to a fearful trial. It is hard to discriminate between the good and the evil in novels. The novel appetite being once formed, it craves all. A hellish seduction characterizes this kind of reading. The unhappy being who takes the first steps becomes enamoured of the pleasure it affords. All other reading becomes dull and lifeless. Now observe this fact. Only one successful attempt has been made to write a novel in which woman is not a prominent character, and lust one of the main ingredients in the composition of its plot. Authors are well acquainted with human nature. They know that it loves to coast along the borders of infamy and crime. Open vulgarity and obscenity are forbidden by reigning custom; but novel writers, by means of honied words and artful plans, lead the mind just far enough to give it courage in its own imaginative powers, and then leave it in a most dangerous situation. A virtuous impulse would send it back; but, alas! here the enemy puts forth his greatest efforts. Where the novel writer leaves off, the devil commences, and instils far more polluting thoughts than the literal construction of the word implies.

You do wrong in reading novels, because you destroy your *power of concentration of mind*. It is a fearful truth, that novels require less mental exercise than any other kind of reading. A mind wholly absorbed in fiction becomes dwarfish and unfit for the actual duties of life. The reason is obviously because the imagination is exercised, and the reasoning faculties lie dormant. You may feed the animal frame on chaff, and you will soon compel it to drag out a miserable existence; so you may feed the mind on fancies, and it will become enervated and unworthy the name of intellect. Exercise your reasoning powers. Store your mind with truth—that alone is beautiful; and you will find that thought is productive; each effort better capacitates the mind for the next. You will make a geometrical progression. Whereas in novel reading your mind resembles the cup of Tantalus—an ever-flowing stream enters, but the water rises not. E. B. R.

LETTER TO PRESIDENT F. D. RICHARDS.

Hull, June 10th, 1850.

Dear Brother,—Elders Forssgreen, Dykes, and myself, have taken our passage for Copenhagen, on board the steam-ship Victoria, which clears this evening, and leaves dock with the morning tide. Before leaving the British shores, permit me for myself and in behalf of my brethren to bid you and the British Saints over whom you at present are called to preside a *hearty farewell*: and at the same time to express the sincere thanks and gratitude of our hearts to our Father in Heaven, and to the Saints generally, for the cordial welcome with which we have everywhere been greeted since our arrival in this country. And I pray my heavenly Father to let the choicest of heaven's blessings rest upon all those who by their means or otherwise have rendered us "aid and comfort" upon our mission; the kind remembrance of whose deeds, I trust, will not be effaced from my mind while Heaven's lamp continues to light my tabernacle.

It might seem superfluous to say that I have been pleased with my visit in this land; nay, my soul magnifies the Lord continually in knowing and realizing that throughout the length and breadth of the land, "the sick are healed, devils are cast out, and the poor have the gospel preached unto them." But again, my heart almost dies within me when I contemplate their impoverished condition, coupled with their intense anxiety to be gathered with their brethren in Zion; and I should almost despair of that laudable desire being gratified did I not know that the God who delivered Israel from Egyptian bondage, has promised also to make bare His arm in behalf of His people in the last days. But when I consider the promises of the Lord unto the first elders of the church, and the adverse circumstances under which we have laboured to build up the kingdom from the beginning, and the prosperity that has attended their labours, and the many doors of deliverance which the Lord has opened for His people during their continued persecutions in America, and their present unexampled prosperity, after their recent spoliation and

banishment, I say, dear brother, when I reflect upon all these dealings of God with us, they teach the lesson that nothing is too hard for the Almighty, or too marvellous to look for when His word is pledged; and I hail the germ of a great "Perpetual Emigration Fund," for the gathering of the poor Saints, as the dawning of the day star of deliverance from the land of Zion.

I pray the God of Abraham and Joseph to bless you and all your fellow-labourers in this land, and fill you with wisdom and arm you with the power of God and great glory, and crave at your hands a like prayer in behalf of myself and brethren who go to open up the fulness of the gospel to other nations, that the angel of His presence may go before us, and the wisdom of the Highest direct our movements to His glory and the salvation of many souls.

I remain yours in Christ,

ERASTUS SNOW.

LETTER FROM AMASA LYMAN TO J. H. FLANIGAN.

San Francisco, April 11th, 1850.

Brother J. H. Flanigan,—Dear Sir,—I improve this opportunity in addressing a few lines to you, which circumstances have not allowed me to do since we parted at Winter Quarters, Council Bluffs, on the 29th May, 1848.

We all reached the Salt Lake Valley in good health and spirits in October, 1848, where we found those who had preceded us in good health, with good prospects, peace and quiet abounding with them. After our arrival the weather continued fine for the most part, until December, when winter set in with its snows, which lasted until February. During the winter, that singular epidemic raged to a wonderful extent, known as the *gold fever*. It resulted in carrying off in the spring some eighty families, besides a party of some twenty men.

As the time of their starting drew near, the presidency concluded, in order to have an eye to the interests and welfare of the church in Western California, that I should, with others, visit the country; consequently about the 11th of April, 1849 (one year from the date of this), with a company of twenty men, I left the city and succeeded in fording and ferrying the Weber, and Ogden fork, and Bear river. Performed our journey in safety, having crossed the Sierra Nevada mountains on the snow (the 19th of May) on which we travelled four days without food for our animals. Arrived at Sutter's fort, May 25th. The party that accompanied me went immediately to the mines. I continued to San Francisco. In the month of July we started a company across to Salt Lake City, with about 4,000 dollars tithing. They arrived at the Lake in safety about the first of October. About this time brother C. C. Rich was appointed by the presidency to visit Western California, and left the Lake with a party of brethren, travelling by the southern route, destined for the mines. They arrived in the lower district of Upper California in the month of December, when brother Rich immediately started for San Francisco. After remaining in the mining district until fall and the commencement of the rainy season, I again returned to San Francisco, and remained during the winter watching the movements of political affairs—made one visit to Puebla, where the legislature of the *would-be* State of California were holding their first session. About the 9th of February I sailed from Francisco in company with brothers Hunter, Crismond, and Clift, for Sanpedro, for the purpose of ascertaining the practicability of making a settlement of our people in the lower district. On landing at Sanpedro, we learned that brother Rich was on his way to San Francisco. On the receipt of this intelligence, brothers Hunter, Clift, and Crismond, continued their journey by land to San Diego, and I immediately returned with some thirty of the brethren whom we met at Pueblo Delos Angeles. I sailed from Sanpedro on the 2nd of March on my return, and arrived in San Francisco on the 13th. Found that brother Rich had been there in my absence, and gone to the southern mines. I remained here with the brethren until the first day of April, when we started for Sacramento city. On our route we met brother Rich, who accompanied us to Sacramento.

On the 5th, returned to San Francisco with brother Rich, where we met brother

Hunter from the lower district. On hearing his report, in connexion with brother Crismond's, we concluded to make a settlement—an effort was made to purchase a large tract of land and favour the same. Brothers Addison Pratt and James Brown are now here on their mission to the Society Islands, to prosecute the good work already begun in those parts of the mighty Pacific.

It is with intense satisfaction and pleasure that I hear of the prosperity of the servants of God and the advancement of His work in Great Britain; but, brother James, be prudent of your delicate constitution in a strange and foreign clime—a climate that has always been severe on the American brethren. Preserve your health, for there is plenty to do if you live long to assist in doing it. To do good is acceptable, but to accomplish great good, which will result in greater glory, will require a length of time.

Remember my kindest regards to all our brethren in England. That God may prosper you and all His faithful servants, is my prayer in the name of Jesus Christ. Amen.

Respectfully, in the Gospel Covenant.

AMASA LYMAN.

PSALM.

Come ye that love the Lord, I will speak of the loving kindness of our God, for his mercies endure for ever.

His goodness extends from generation to generation, and all the children of men are benefitted.

What tribute shall we render to Jehovah, who reigneth in the heavens, for his manifold blessings and abundant care to the workmanship of his hands?

For those who work righteousness and fear God are accepted of him without respect; they want not any good thing.

He giveth his angels charge concerning them to bear them up in all their afflictions, to save them out of all their troubles, to redeem them from the hand and power of the strong man armed.

As gold leaveth the fire purged from dross, so come up his Saints from the burning, pure and holy before him.

More than conquerors are they through him who hath loved them, and given himself for them, and bought them with his own precious blood.

To him be honour and glory, for ever.

The words of the Lord do good to the upright at all times, illuminating the mind and filling the understanding with light and intelligence.

A voice of glad tidings, a voice of comfort and consolation to the poor and needy.

That bringeth joy to the bosom; that causeth the broken heart to rejoice;

That bursteth asunder the fetters of the prisoner; that breaketh the chains of the captive:

That undoeth the heavy burden of the oppressed; that setteth the bondman free.

A voice of glory and immortality unto all people for obedience unto salvation, for restitution and restoration, for exaltation and perfection.

O give thanks all ye righteous for the free favour of his word to us-ward; a light shining through gross darkness, that pointeth to the law and to the testimony.

For truth hath sprung out of the earth, an holy angel hath looked down from heaven.

He hath committed the gospel fulness; He hath made known the ancient order; He hath restored the old paths;

He hath renewed the everlasting covenant; He hath revealed the stick of Ephraim; He hath brought again the high priesthood of Melchisedec.

He hath sent again the comforter, which leadeth into truth, which sheweth things to come.

The humble rejoice in the words of the book. The deaf hear, the dumb speak, the blind see, and the tongue of the stammerer is loosed.

The lame man leapeth like an hart; the contrite spirit is full of gladness.

The ransomed return to Zion with loud songs with everlasting joy upon their heads.

Sorrow and sighing flee away; the bitter is sweet; the afflicted glory in salvation and are upheld.

The Lord sent quails from heaven; by the side of the waters the sick on their beds reached forth their hands and were fed.

The Gentiles on the rivers saw it and wondered; they beheld the deliverance of our God and marvelled greatly.

I will speak of the goodness of God in the assemblies of his Saints; I will tell it in the great congregation.

Let all the Saints rejoice, let the earth be glad, let every creature shout the high praises of king Immanuel.

Let the mountains and hills flow down at his presence, and the solid rocks weep for joy.

Let the desert blossom as the rose, and the wilderness be glad.

Let the rivers and all the waters murmur harmonious anthems to their eternal king.

Let every herb and every tree whisper the voice of peace and love; let the brute creation return thanksgivings to him that sitteth upon the throne.

Let the vast expanse of creation reverberate with Hallelujahs to the great I AM.

Glory, and might, and majesty, and dominion, and authority, and power, and everlasting praises be to him whose name is above every other.

Let all things praise the Lord. Praise ye the Lord.

HARVEY L. BIRCH.

The Latter-day Saints' Millennial Star.

JULY 15, 1850.

PRESIDENT ORSON PRATT was at Kaneshville, Council Bluffs, on the 3rd day of May, in excellent health and spirits. He would, without doubt, start on his return to this country about the 15th of June, and his arrival in England may be looked for about the last of this month. May the Lord preserve him from all evil, and in due time return him to our midst, that we may again rejoice in his society and be blessed with his inestimable labours is the daily prayer of tens of thousands of the Saints of God in the British Isles.

WE are under the necessity of again giving notice to all persons who wish to emigrate, that in sending up their deposits, they must inform us of the time when, and the place where, they were born; also their occupation. And we again request that they will be *very particular* to have their address given in full, and written in a PLAIN LEGIBLE hand. This will prevent disappointment to the parties, wishing to go, and save us a great deal of trouble.

THE ship *Hartley*, which sailed from Liverpool about the 4th of March last, arrived in New Orleans on the 2nd of May, 1850. The Saints were generally in good health. For further information see the letters written by Elder Cook, the president of the ship's company, and Elder Thomas M'Kenzie, our agent in New Orleans, both of which are published in this number.

MORMONS FOR DESERT.—A party of 209 Mormon emigrants, principally from New England, leave to-day for St. Josephs, on board the *De Witt Clinton*, Capt. John S. Devinney. They take the overland route for Salt Lake. They are industrious and intelligent people, and will, no doubt, be a valuable addition to the population of the Mormon State.—*Pittsburg Commercial*, April 22nd, 1850.

CONFERENCE.—The adjourned Conference will meet and conclude its business on Sunday next 10 o'clock a. m., on the same ground where it was on Sunday, the 7th ult.

Elder Orson Pratt from Liverpool, and Wilford Woodruff from Boston, Massachusetts with many other elders from the East, are expected to be present.—*Frontier Guardian*, May 15th.

COUNSEL.—It is our advice to our friends abroad, whose circumstances, will permit it, to come to this place and winter here, provided they have the means to do it, if they cannot come sooner, and then they may be ready to go early to the Valley in the spring. If they are not able to go to the Valley, they can remain here and cultivate the richest soil in the world, the products of which will command as high a

price as the same will bring in any part of the Union. Take the *Guardian* and pay for it, and you will get all the information from this point and also from the Salt Lake, that will be of interest to you. Those who stop here, should have teams and farming utensils suitable for farming.—*Ibid*

BOW OF PROMISE.—Mr. Joseph Smith when alive, said that none need fear a general famine while they could see the rain-bow in the clouds. That was a sure indication of seed time and harvest; but, continued he, when the bow disappears, or when it is not seen, look for famine and distress. Who has seen the bow in 1850: We have not; yet we should be pleased to see it. But let no farmer slacken his hand in putting in seed, though clouds, frost, cold, and dry weather cast a present gloom over your prospects. Do your duty, and trust to a wise and merciful Providence to bless your labours.—*Ibid*.

LETTERS TO THE EDITOR.

St. Louis, May, 1850.

Dear Brother,—The ship *Hartley* arrived in New Orleans on the 2nd of May, 1850, with a company of Saints under the presidency of Elder David Cook, who I think has discharged his trust faithfully. The Saints that came on the *Hartley* as far as New Orleans were generally in good health. They had very little sickness on board, but were much annoyed by the Irish passengers. The conduct of Captain Morrill was most shameful: he did all in his power to make their situation as miserable as possible; and when they were holding their meetings he took particular pains to annoy them. The Lord reward him according to his deeds. The captain was very kind to some two or three of the females, inviting them into his cabin, and at the same time acting as a demon towards the rest of the company. This is one great evil the elders have to contend against, namely, the imprudence of some who call themselves sisters.

The Saints have been warned, time after time, on coming to America to be careful of their diet, and of exposing themselves; yet, as soon as they land they commence eating fresh meat and vegetables, and drinking large quantities of water. The consequence is, that when they start up the river they are taken ill. This can be avoided by obeying counsel. The Saints I think would do well to provide themselves with spices, cayenne pepper, mustard, camphor, and peppermint.

I have delayed writing at New Orleans, as I was going up with the company to St. Louis. The second day after we left some of the Saints and others were taken ill with diarrhoea. I immediately gave them some remedies I had provided before I started, and all were healed directly. The destroyer is abroad on the waters, and it requires the united faith and prayers of the elders to pass through the scenes that are before them. This I know by experience. All that came on the *Hartley* have arrived safely in St. Louis. Many of those who are apparently good Saints when they start away, when they arrive in New Orleans find fault with everything, from Brother Pratt down to Thomas M'Kenzie. I am now on board the *Era* on my way to the Bluffs, in the company of some good Saints who love and worship God. Praying God to bless you, I remain yours respectfully,

THOMAS M'KENZIE.

New Orleans, May 3rd, 1850.

Dear Brother,—I write to inform you of the safe arrival of the ship *Hartley* on Thursday, the 2nd of May, after a passage of 59 days from the River Mersey. Our passage was more like a pleasure trip than otherwise, for not one of our sails was ever reefed from the day we left Liverpool to the day we arrived in New Orleans. Unity and peace prevailed among the Saints, but we had some little trouble with the captain and three female counsellors that he chose out of our company. These three were not in the Church, but one of them had been expelled from the Church

for unlawful deeds. The captain never was friendly to us, because we were Mormons. He gave me liberty to preach once on deck, but since that time he has called Joseph Smith everything that was bad; and when I asked him if he ever knew him do anything that was bad, he would tell me he knew nothing of him; so you see what kind of a man we had to put up with. But after all the Lord was with us, and blessed us all with health and strength. There were very few who were so much as sea sick. One child died coming up the river on the 1st of May: we buried it in New Orleans. No births nor marriages during the voyage. I have seen Brother M'Kenzie: he has taken a steamer, and we intend sailing to-morrow. Brother M'Kenzie is going with us up the river. No more, but remain your brother in the gospel,

DAVID COOK.

Southampton, 16th June, 1850.

Dear Brother,—Expecting this evening to leave England for the Continent, allow me, if you please, through the pages of the STAR, to bid a general farewell to the thousands of my friends that I have visited during my short sojourn in this country, as well as to the tens of thousands that I have not had the pleasure of seeing. I wish also to embrace this opportunity to express my gratitude to those of my friends who have so kindly, so nobly, and so generously contributed their assistance in aid of my mission.

Permit me to say, brethren and sisters, your manifestations of friendship toward me, and the deep and peculiar interest you have exhibited to spread the principles of light and immortality into distant regions, shall ever be held in the most lively remembrance and meet with fourfold reward.

During the few years of my absence from this country, now on my return I notice with surprise and with thrilling interest, the rapid progress of the work of the Lord in various parts where I formerly laboured, particularly in the Birmingham and London conferences. Long must I remember the consolation, the delight, and joy I experienced in visiting some of the conferences in company with President F. D. Richards and Elder Erastus Snow. In witnessing such lovely order, such beautiful harmony among the Saints—such meekness and humility, and wisdom and power, and such enterprise as characterise the presiding officers of branches and conferences. And I will here say to members and officers, continue in well doing, speak of only what you do know, leaving alone what you do not know. Be serious minded, be watchful, be prayerful—control your passions, keep all the commandments and you shall dwell with God in eternity, receive His glory, and in this life be delivered from the yoke of oppression, and have added unto you houses and lands, gold and silver, flocks and herds.

Listen to the counsel of F. D. Richards, who presides over you in the absence of Elder Pratt. He is a good man—a wise man—one who has been through many sufferings and hardships, thereby having acquired much useful knowledge, which can only be had by individual experience.

In a few hours we sail for the Continent. I am accompanied by Elder Toronto from the Valley, and Elder Stenhouse, President of the Southampton conference. And I would here observe, that neither brother Stenhouse or myself know anything of the language of the people where we are going; neither can Elder Toronto either read or write it. Unknown to me are the scenes of toil, of hardships and sufferings I may have to experience. What may be the result of my exertions towards effecting the establishing of the gospel among the people I visit, is a matter concerning which I do not stop to inquire. I am sent by the revelation of the Lord to proffer the gospel to Italy. If her people receive my testimony, they receive the word of the Lord,—rejecting it, they reject the gospel of eternal life. My work and business will have been accomplished, the Lord justified, the nation left without excuse.

Affectionately,

LORENZO SNOW.

Portsmouth, June 17th, 1850.

Dear Brother,—My silence of late must be attributed to the most welcome visit of our brethren from America. I did intend writing you last week, but owing to

my visiting Southampton and Portsmouth with Elder Snow, my time was so taken up with his cheering and most interesting company, that I could not write. I presume you are aware of the change that has taken place in the Southampton conference. Elder Snow has taken Elder Stenhouse with him to Italy. Elder Stenhouse would have written you before he left, had his time allowed, but the notice being so short, he could not, therefore he requested me to send you a line in his behalf.

The Southampton conference is composed of five branches, numbering in all about 160 members. This conference has been raised by the indefatigable labours of Elder Stenhouse. When Elder Snow announced to the congregation of Saints that he was going to take Elder Stenhouse, they were astounded for a time, and the only way they could give vent to their feelings was by tears. However, the principle of obedience was spoken of—they saw their duty, and showed their willingness to do all they could to roll on the work of God, by giving liberally to Elder Stenhouse, to help him on his mission. Allow me to say here, that I never saw a small number of Saints produce in the same time, and under similar circumstances, such an amount of money. They did well; the Lord will bless them for their kindness; nay, he did bless them—they felt blest at the time.

Elders Snow, Stenhouse, and myself visited Portsmouth, a branch belonging to the London conference. We laid the matter before the Saints in this branch, and here again the liberal hand was stretched forth; although but a few hours notice was given, several pounds were raised and presented to Elder Stenhouse. All appeared to feel the importance attached to the Italian mission, and I think the proof is seen in the act of giving liberally to aid the cause.

One thing more, though rather delicate, yet I must say a word in regard to Sister Stenhouse. The resignation with which she bore the trial of parting with her husband, was praiseworthy indeed—a resignation which proved she loved her partner, and at the same time shewed she loved her God more, and was willing to give up the choicest treasure on earth for the cause of God. Oh! how delightful it is to see the Saint of God willingly giving up all for the gospel's sake.

I left Elders Snow and Stenhouse on Saturday, they expected to sail at twelve o'clock on Saturday night, the 15th. They were well and in good spirits. Elder Toronto also accompanied them, and was something better than he has been for a long time past. They wished me to present their united love to Elder Richards, Sister Pratt, Brother Linforth and yourself. Accept of my warmest love for all the before mentioned names, and believe me yours always faithfully,

THOMAS MARGETTS.

Merthyr Tydfil, June 13th, 1850.

Dear Brother,—On the 9th instant a Special General Conference was held here, for the purpose of receiving our dear Brother John Taylor, one of the Twelve Apostles. According to promise he arrived just in time for our morning meeting; and after he had taken a seat on the stage, a "Welcome Hymn," composed for the occasion, was sung. He is the only apostle that has visited Wales; and since this was the second time for him to be here, you can judge how we Welsh Saints were delighted. We had gathered so many officers and Saints together, that we had no place to hold one half, which caused us to spend the remainder of the day on the Market Square, under the large canopy of heaven, where thousands had gathered to see and hear the apostle. He spoke at great length, and his words penetrated our hearts, where they have been written never, I hope, to be effaced. Every thing he uttered proved him to be an apostle of Jesus Christ, and that he came not in his own name. He also showed himself to be "a citizen of the world," having no regard for one nation more than another; for, being an American himself, he called the Welsh "good-hearted fellows," because they had been accustomed to stand for their rights. He wanted to make all nations one; and to do his part he was willing to be an American, Englishman, Scotchman, Irishman, Welshman, and even a Frenchman too. If one nation wishes to excel another let it be in their good works. Language was nothing to be boasted of, for the best was only the

remains of Babel. He said that Captain D. Jones, Dr. Levi Richards, President W. Phillips, &c, were all good men, and were teaching correct principles; also, that the Welsh Saints were good people. He knew all this through the Spirit of God. He conferred his blessing upon them all in the name of Jesus Christ; and throughout the meetings the Spirit of God flowed freely from heart to heart, till every one's vessel was full.

Dr. Levi Richards, President Phillips, and Brother W. Howells, aided Elder Taylor in making the conference truly interesting to all, inasmuch as the majority did not understand English well enough to be edified by him alone. We shall never forget such a conference; and may the time soon arrive when some of the other apostles that are in Europe will pay us a similar visit. What a blessing is their presence! It makes our hearts to burn within us; our first love is kindled anew, and we are ready to do anything in our power for their sake, knowing that they are the servants of God. We pray that they will remember us, along with others, that we may prove worthy to be gathered out of Babylon, to be no longer Welshmen or Englishmen, but the Israel of God. We care nothing for a language if we can understand one another, and have the same Spirit to guide us. The languages of the earth will cease when the church shall become as a "perfect man." We shall then require a perfect *language* too; and till we can get that language, we have nothing to boast of. It is true that God has revealed himself in the Hebrew, Greek, English, and other languages, but it was not because they were purer and intended to become general, but because they answered the purposes of God at the time. The word of God must be spoken to every nation, kindred, tongue, and people; and, therefore, all languages will be useful till the honest in heart shall be gathered from among all nations. We want Welsh, and English too, while in Wales; and when we have finished our labours here, we shall pray God for the language of Adam, that we may hold a conversation with him when he shall come to see his children.

But I have forgotten Brother Taylor. I ought to say that he did not come here to rest, though he wanted it, I should think, after travelling so much; but he preached three times on Sunday, laid on hands, and blessed many. Monday morning again he got up early, and confirmed, blessed, preached, sang, and made us all to rejoice more than ever before. At half-past four we went with him to Cardiff, where he preached again to a large congregation, until he caused the devil to rage. He left the following evening for Bristol, in company with Brother Phillips; and to-day Brother W. Howells will meet him there, on his return to France. All that I have to say is, we enjoyed all we could wish during the conference, and were built up. Union prevailed among the Saints, whether English or Welsh. Several have been baptized since Sunday, and good prospects before us.

I think the circulation of the *STAR*, in Wales, will be increased sevenfold, if all will do as they have promised. We have appointed an agent at Swansea, and another in Monmouthshire, who will get their parcels direct from you. Till another be appointed in this part, I shall continue as an agent, and shall want you to send a parcel every fortnight.

I shall not add more at present, but shall take another opportunity of letting you know more how we get on, as you have requested. My best love to Brother F. D. Richards, Mrs. Pratt, Linforth, and yourself. Yours in the the Lord,

JOHN DAVIS.

17, St. Mary Street, Northampton, June 3rd, 1850.

Dear Brother,—I have sent you an extract from a popular publication of recent date, which will show the public "the way the money goes." "At the late annual meeting of the 'British Society for promoting Christianity among the Jews,' it was stated that, during the past year, six individuals, who had been under instruction by the missionaries of the Society, had been baptised. The balance sheet showed the total receipts (including a balance from the last report) to be £4034 0s. 5d.; and the expenditure £3687 17s. 8d." On this statement "*Punch*" makes the following remarks:—

"The conversion of these Hebrews, then, cost upwards of £600 a head. Money well laid out truly. But, considering the educational and other destitution existing around us, we think it might have been laid out a little better. Besides, there is a mode of christianising the children of Israel at a very small expense. The least costly and most effectual way of promoting christianity among the Jews would be that of getting it practised among Christians."

Will some person inform us how many years it will take, at six souls per year, and what amount of money it will cost to convert all the Jews in the world, supposing they number from five to six millions of souls, at the rate of £600 a head? And what lasting benefit will the Jews derive from this (so called) conversion?

Now, if these hireling priests are going to take the Jews to heaven, (as they call it,) to glory, and to God, who can tell us where this heaven is located? And if this God is everywhere present, and fills all space, who can tell where these Jews are to be taken to after their expensive conversion? as I heard one of the greatest advocates of Jewish conversion declare, in a public meeting, that heaven was not to be upon the earth.

If, then, those missionaries take the Jews to the wrong place, will not the God of heaven have to send one of His servants to fetch them back, and place them in the land which the prophet Ezekiel saw in his vision, (chap. xxxvii.) Jeremiah (chap. xiv.) tells us that God will send fishers and hunters, who are to gather Israel, and place them in their own land. The hireling priests promise the Jews a heaven beyond the bounds of time and space: their employment, singing and praying to a bodiless god; and, instead of being in the form of men, they are to be a kind of nondescripts, with a great pair of wings fixed upon their backs: monsters who can live for ever without food; sing, pray, and fly, and never tire; wear a golden crown made from nothing, placed upon the head of a shadow, thus to continue for ever and ever. But when the servants of God go forth at His command to the house of Judah, they tell them the time has come for God to make a new covenant with them,—that He has spoken from the heavens, raised up a prophet—that the deliverer has come from Zion, the lion has gone up from his thicket, while the destroyer of the Gentiles is on his way. That the time has come for the promises made to the fathers to be fulfilled: the time to speak comfortably to Jerusalem, that her warfare is accomplished, her iniquity pardoned—the voice is crying in the wilderness, "prepare ye the way of the Lord, and make straight in the desert an highway for our God,"—that Jerusalem is to be re-built, the land divided as in days of old,—that they are to gather to their own land, and there God will give them pastors from himself,—that He will pour out His spirit upon them, and write His laws upon their hearts,—that His tabernacle shall be with them, and that they shall be His people, and He will be their God for ever and for ever. That ultimately their heaven will be upon the earth, composed of cities whose walls are to be of precious stones, the gates of pearl, and the streets paved with gold, while towns and villages stand in the distance,—the earth is to bring forth its increase, and God is to add His blessing,—the flocks, cattle, and herds are to increase,—the lion to dwell with the lamb, the wolf and the kid lie down together. They will show them (the Jews) that as they have endured the curse, so now they are to enjoy the blessings; "for the knowledge of God shall cover the earth, as the waters cover the face of the great deep."

When these great events have taken place, will not some of the house of Judah smile at the recollection that, in the year 1849-50, it cost England £3687 17s. 8d. to make six of the house of Judah believe that God was made of nothing, and His blest abode beyond the bounds of time and space.

I am your brother in the gospel,

THOMAS SMITH.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive.—*St. John*, v, 43.

Dear Brother,—While reflecting upon, and taking a retrospective view of, the various dispensations of God unto man, and the reception and treatment His servants have met with, the above true and forcible words attracted my mind's eye.

Amongst all the various revolutions and attempted improvements which have characterised almost every age—while change has been the order of the day in all generations to the present time—man seems to have retained in his rebellious nature at least one trait which time and circumstances have left unchanged: I refer to a decided antipathy to anything in the shape of a message direct from heaven, or a man coming in the name of the Lord. Noah in his day came forth with a message of importance to the whole human family; but he got it from God, he came in the name of the Lord, he spoke against the sins and abominations of mankind, and, therefore, himself and message were treated with contempt, the consequence of which was, their destruction bodily, and a long imprisonment spiritually of all who rejected his message. If Noah had studied the planetary system, and professed to have made the discovery himself, without connecting the name of the Lord with it, his reception might have been different; many no doubt would have attached themselves to him as a man of science and philosophy. It was otherwise: he came in the name of the Lord, and, therefore, he was rejected. Succeeding generations, however, venerated his name, and believed in his mission, while at the same time they despised the servants of the same God living in their own day, and bearing tidings for their own salvation.

Such has been (almost without exception) the reception of every servant of God in every age, till Jesus the Son of God himself came as a Redeemer and Saviour, at a time when the voice of prayer could be heard at the corners of the streets, the scriptures expounded in every synagogue, monuments and sepulchres reared in honour of Moses and the prophets, holiness to the Lord written on the garments of men famed for their learning, charity, and piety. Well, how was he received by these holy professors? As an impostor, a wine bibber, a glutton, a friend of publicans and sinners, a devil. He made manifest their corrupt hearts—their hypocritical holiness, ignorance, and craft. He came not in his own name, but in his Father's name, and, therefore, like his brethren before him, was rejected, and his best actions misrepresented and turned to an evil account. "What, can any thing good come out of Nazareth? do we not know his mother Mary, his father Joseph, a carpenter? are his friends and relations not with us? He, the Son of God, the Messiah! Blasphemy! Moses and the prophets we know, but who is this fellow? He speaketh evil of our traditions, and maketh himself a king. Away with him, away with him! crucify him, crucify him! or he will take away our name and nation." Such was his reception. His servants were treated in the same manner. They came in the name of the Lord; they spoke as men having authority; exposed the systems of men; opposed the deep-rooted prejudice and tradition of ages; bore testimony that the whole world was lying in wickedness, and that they only had the words of eternal life. Like their predecessors they were counted unworthy to live. And why? Why have the harbingers of truth and glad tidings to man been doomed to wander about as strangers—live in the dens and caves of the earth—cast into the lion's den, the fiery furnace, the dungeon—destitute, tormented, and afflicted? They came in the name of the Lord! Such was their crime, and their lives were the forfeit.

We might have reasonably expected that each generation would have learned a lesson and profited by the experience of the one preceding it,—that the nineteenth century, possessing the history of God's dealings with man, and the consequence of rejecting the servants of the Most High—that an age boasting of its improvements, its religious institutions, and of having arrived at the zenith of "gospel light and glory," would have been prepared and ready to hail with joy the ushering in of the dispensation of the fulness of times—the setting up and organising a kingdom spoken of by prophets and holy men, and prayed for these eighteen centuries, saying, "Thy kingdom come." But such is not the case. After a long night of priestcraft and apostacy—the laws of God transgressed, the ordinances changed, the everlasting covenant broken—"while darkness filled the earth, and gross darkness the minds of the people," and the honest seeker about giving up his search in despair, a voice is heard—the voice of a celestial messenger from the courts of glory—delivering the everlasting gospel in its fulness to a young man, (Joseph Smith,) sending him forth in the name of the Lord. He comes at a time when monuments

and edifices are built to perpetuate the name of dead prophets, and their words bound together, garnished over with gold, and thousands of pounds spent to make one proselyte. But hark! what sounds are these from pulpit, press, from high and low: 't is the cry of "false prophet; away with such a fellow, he is unworthy to live!" What mobs are these? Why have Christians become fiends, and, in a land of bibles, gone forth with the flaming brand in one hand and the loaded rifle in the other? Why, in a boasted age of light and liberty, are hundreds of men, women, and their little ones driven from their peaceful and happy homes to seek shelter in the howling wilderness; their property burnt; the cry of the widow and orphan mingling with the winter blast, and the blood of murdered Saints crying from the snow-clad earth for vengeance? Why, because a man dare come in the name of the Lord! He has seen a vision, spoken with an angel, thousands believe and follow him. He exposes our old and venerable systems, shows the rottenness of human plans, unmask to the world our craft, folly, and ignorance, calls upon people to think, to read, and prove all things. Therefore, lest all people believe on him, let us forget our party disputes and unite against the common foe. We will first tell the people not to hear for themselves. We will publish lies; represent him as the worst of characters, and his followers as the off-scourings of society. If that fails, we will accuse him of treason. If such Christian weapons as these will not do, "powder and ball will!"

Had Joseph Smith come in his own name—proclaimed to the world that one of his servants while digging a well accidentally found some plates, and, after having studied lingo in a university, translated them by his own wisdom, how different would his reception have been. The world would then have received a "*flood of light*." Newsmongers and penny scribblers would have sounded abroad the "*Wonderful Discovery!*" Mr. Smith, with a D.D. as a tail to his name, would have been styled a most talented gentleman. Stevens, and other travellers would have hailed the Book of Mormon as a key to unlock the hidden secrets of the mighty treasures of the west. The world loves its own. Mormonism would have been respectable. The prophet of the last days, however, came as every servant of God that has preceded him, namely, in the name of the Lord. He declared his authority to be from heaven. He bore testimony that "God had set to his hand to build up a kingdom," that "an angel had flown through the midst of heaven with the everlasting gospel," and he, like every other prophet of God, had to seal his testimony with his blood, but not before a foundation was laid, firm and sure as the rock of ages—not until he delivered keys of knowledge and power to men who know how to wield them for the salvation of Israel, and the eternal triumph of truth. O ye inhabitants of the earth, how long will ye neglect and fight against that which concerns your own day? how long will ye cry peace, peace, while sudden destruction and the hour of God's retribution is at hand. Take warning by the past, the time is short, thy cup is nearly full. See midst yonder mountains a mighty host are gathering—the voice of a prophet is heard speaking in the name of the Lord—the little stone is forming—the seeds of a mighty kingdom are sowing—Zion will not always be driven to and fro, her children are not always to suffer; she will arise in strength—Jacob must become the head, clear as the sun, and terrible to all nations as an army with banners, until the nations will say, blessed are they who come in the name of the Lord.

W. C. DUNBAR.

PRESIDENCY.

To rule with power requires no foreign aid
Of weapons, steel, nor ball: pure moral force
Is heaven's directory to fallen man;
And he who yields obedience to its law
Will learn by social virtue to restrain,
Inspire, persuade, and win the froward mind,
Yet bold when daring spirits would aspire

LIST OF MONIES RECEIVED.

To trample underfoot the dignity
Of heaven. Gentle, in child-like phrase, so plain,
And yet withal so powerful to convince,
That to resist command would be a sin
More heinous than the crime of fratricide !

To rule requires philosophy profound !
And purity of action to enforce ;
As well the voice to teach the deaf, dull ear.
Novicial knowledge doth but ill comport,
Where mental power and aptitude to teach
Are all pre-requisites to ruling power.
As oft perchance a chord of finer tone
Might ill accord with uncouth vulgar sounds.
Choice words for chaster ears, well sorted, stir
To extacy the enlighten'd soul, and wafts
The ideality of man to heaven.
Thus Wisdom, mistress of the ruling art,
Steals o'er the passions with a magic charm,
And prostrates all forbearance to the truth.
Compassion points the sceptre's god-like sway,
And, as a finis to her heavenly scheme
Of saintly prowess, *loves !* and thus *subdues !*

The less illuminated feel the charm ;—
No more Illusion rears her doubtful crest,
Nor mole-hills mountains in perspective seem ;
And Ignorance, who once rebelled, obeys !
And wonders how he erred.

A PRESIDENT

Is one inspired by an all-quick'ning power
To know the working of the human heart :
To draw from out the well of living thought
The philosophic worth of man : to point
The way of life to bliss ineffable !
And thus by ruling learns *himself* to rule.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 30TH JUNE, 1850.

John Parkinson	£2 9 4	Brought forward	£28 13 3
Henry Smith	6 0 0	James W. Cummings	5 0 0
Thomas Clarke	4 0 0	Thomas Smith	1 12 0
George P. Waugh	8 13 11	James S. Cantwell	4 5 0
Alfred Cordon	2 0 0	John Parry	2 0 0
John Lyon	3 10 0	James Armitstead	5 0 0
W. C. Dunbar	2 0 0	William West	5 0 0
Carried forward.....	£28 13 3		£51 10 3

Hereafter G. D. Watt's Likenesses will be sold to the book agents as follows :—The Quarto at 5s. per dozen—to be retailed at 6d each; the Octavo at 2s. 6d. per dozen—to be retailed at 3d. each. The Octavo Likenesses are designed for binding with the STARS.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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AUGUST 1, 1850.

Price One Penny.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I shall next proceed, according to promise, to shew its harmony with the scriptures.

The greatest portion of the book is taken up with recording the history of a people, who are said to be a part of the seed of Abraham and descendants of Joseph. Do the prophecies contained in the Bible lead us to expect that the descendants of Joseph should ever go to America, become a great people, and receive revelations for themselves? We shall see; and in this investigation let the reader endeavour to throw aside prejudice, and give the same amount of credence to the prophecies on this subject as is given to those concerning the first coming of the Messiah.

I shall commence with the 49th chapter of Genesis, 1st verse, "And Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the *last days*." Then, speaking of Joseph and his seed in the 26th verse, he says, "the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) *unto the utmost bounds of the everlasting hills*: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." What, then, I ask, was the blessing that Abraham conferred on Isaac, and Isaac conferred on Jacob? it was the land of Canaan for an everlasting inheritance. If, then, Joseph's blessing exceeded theirs so far that his inheritance should extend to the *utmost bounds of the everlasting hills*, and that according to the common sense must mean those most distant from the land of Canaan, would any of our wise men tell me where that inheritance can be if not in America? for there alone can we find the utmost bounds of the everlasting hills from the land of Canaan, or inheritance of his brethren; and as we could not reasonably expect that Joseph's seed would inherit all the land between the land of Canaan and the utmost bounds of the everlasting hills, we must expect, if the Bible be true, that the utmost bounds of the everlasting hills (from the inheritance of their brethren), Joseph's seed should have for an inheritance peculiar to themselves.

I will next compare this with the blessing which Jacob gave the sons of Joseph, recorded in the 48th chapter of Genesis, from the 15th verse to the 20th. In the 16th verse he says, "let them grow into a multitude in the midst of the earth;" and in the 19th verse, speaking of the younger son, Ephraim, he says, "his seed shall become a *multitude of nations*." Now, then, comes the question, did the portion of them who remained with their brethren in the land of Canaan become a

multitude of nations there? The answer is, no; then we must look from there to the utmost bounds of the everlasting hills, and if we do not find them as a multitude of nations there, then old Jacob was a false prophet. Let us then look to America, and what do we find; there we find a multitude of nations, having different languages, laws, governments, territories, and yet all evidently springing from one common stock. If we take this in connexion with Jacob's blessing, we must come to the conclusion, if we believe the Bible to be the word of God, that they are the seed of Joseph.

I will next quote a few prophecies referring to where the seed of Joseph are to be found, when their brethren are gathered back to receive their inheritance in the land of Canaan. Zechariah, in the 10th chapter of his prophecy, from the 7th to the 11th verse, speaking of Ephraim, says, verse 9, "I will sow them among the people, and they shall remember me in *far* countries;" and in verse 10, he speaks of bringing another portion of them from Egypt and Assyria, to Gilead and Lebanon, for Ephraim was to have an inheritance with his brethren in the land of Canaan, besides that promised at the utmost bounds of the everlasting hills. The question then is, where are these far countries to be found, where the descendants of Ephraim are to remember the Lord, when their brethren are brought back from Egypt and Assyria; shall we search east, west, north or south for them? Hosea will tell us.—See Hosea chapter 11th, from the 9th verse; there, speaking of Ephraim, he says, verse 10, when He (the Lord) shall roar, then the children shall tremble from the WEST; and in the 11th verse he speaks, like Zechariah, of another portion of them in Egypt and Assyria.

We have now found that a part of the seed of Joseph are in the west (that is, of course, west from Canaan), but then the next question is, how far west? Zechariah says it is a far country, and it would indeed be a far country if it be at the utmost bounds of the everlasting hills from the land of Canaan: but Zephaniah throws still more light on this subject, for in his 3rd chapter and 10th verse, he says, "*from beyond the rivers of Ethiopia* my suppliants, the daughter of my dispersed, shall bring mine offering;" if, then, they were to be beyond the rivers of Ethiopia, how far did what was called Ethiopia in ancient days extend; for answer I will give an extract from the *Edinburgh Evening Courant*, of October 16, 1848. In an article there on the late discoveries in America, the writer remarks—"Egypt, though strictly speaking an African power, yet her sway extended both in Africa and Asia, and above all was (in the African portion) comprehended in what was called the land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa from the Red Sea to the banks of the Nile throughout its course." If then, Ethiopia in its ancient sense included both Arabia and Africa, and a part of the dispersed seed of Abraham are in the latter days to bring an offering to the Lord from beyond its rivers, which in the western part run into the Atlantic ocean, it must be from some place beyond that continent that this offering is to be brought, or it could never be beyond the rivers of Ethiopia; then look at your maps, my friends, and see if this could be fulfilled any where but in America.

Isaiah, in his prophecies, makes it still more plain by giving us the very form of this land beyond the rivers of Ethiopia, from which an offering is to be brought to the Lord of Hosts in the last days.—See Isaiah xviii. In the 7th verse he speaks of an offering to be brought to the Lord, and in the 1st verse he gives us a description of the land from whence it is to be brought. He says, "Woe (or as some old translations have it, "Ho") to the land *shadowing with wings*, which is beyond the rivers of Ethiopia." Now, friends, spread out the map of America before you, and see if you could give a better description of its form than the land with wings, or in the form of wings. Let us see now what these few passages have proven. First, Zechariah says, a part of the seed of Ephraim are in far countries, where they are yet to remember the Lord. Hosea tells us these countries are in the west. Zephaniah tells us how far west, viz., beyond the rivers of Ethiopia; and Isaiah tells us that the land beyond the rivers of Ethiopia is a land with wings.

Now, will all this apply to America? Let us see. First, it can with the strictest propriety be called a FAR country from Canaan: second, it is in the west from it: third, it is beyond the rivers of Ethiopia: and fourth, it is a land in the form of

wings; and I may add, it can also with strict propriety be said that there the utmost bounds of the everlasting hills are found, taking Canaan as the starting point. Now, if that is not the land where Ephraim's seed is to be found in the latter days, then let some of my wise friends find me (if they can) another land that will answer in all things the description given by the prophets I have quoted, and if you cannot, then look to find the descendants of Joseph there, or deny your bible.

I will next refer to some prophecies to prove that Ephraim was to have a revelation for himself, apart from the bible, which is the record of Judah. Hosea viii, 9,—“For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.” On reading this verse it will be evident to every candid mind that the first clause of this verse ought to be the last clause of the eighth verse, as it could not be true that Ephraim was alone by himself if it referred to those who went to Assyria, for the ten tribes went there. But if a part of the tribe of Ephraim went to the land shadowing with wings, which is beyond the rivers of Ethiopia, even to the utmost bounds of the everlasting hills, then they indeed would be alone by themselves. But when Ephraim was to be alone by himself, would God leave him without revelation and continue to give revelation to Judah? No. Read the twelfth verse of the same chapter. There God says, “I have written to him (Ephraim) the great things of my law, but they were counted as a strange thing.” Ezekiel speaking of these two records, viz., that of Judah, (the bible,) which has come to us through them, and the one God gave to Ephraim (the Book of Mormon) when he was away from his brethren, and as a wild ass alone by himself, says, they shall become one in the hand of the Lord to give Israel a knowledge of their fathers, and assist in the great work of the gathering.—See Ezekiel xxxvii, from the 15th verse.

Isaiah also speaking of this event tells us something concerning the coming forth of one of these records in the 28th chapter of his prophecy. When speaking concerning Ephraim and Judah, in the beginning of the chapter, he predicts a curse on the inheritance of Ephraim for their transgressions; and in the 14th verse he does the same concerning Jerusalem, or the “city where David dwelt,” as it is called in the first verse of the 29th chapter. In the second verse we find two things spoken of: first Ariel, that the Lord said he would distress, and some other place that should be to Him as Ariel.

Now, as it would be contrary to the sense of the passage to say that Ariel would be as Ariel, or Jerusalem as Jerusalem, we must, therefore, conclude that he refers to the Valley of Ephraim, spoken of in the fourth verse of the 28th chapter as being cursed for the sin of Ephraim, as Jerusalem is said in the 14th verse to be cursed for the sin of Judah. If we say that the valley or inheritance of Ephraim shall be to the Lord as Jerusalem, then we can understand it, otherwise there is no meaning in the second verse of the 29th chapter. Taking this view of the passage, the third, fourth, fifth, and sixth verses evidently apply to the inheritance of Ephraim. Read the Book of Mormon where it gives an account of the destruction of that people, and see how exactly every word has been fulfilled. It can be said of *them*, but it cannot be so said of Judah, “that all these things, viz., thunder, earthquake, great noise, the flame of devouring fire, and tempest, came upon them in an INSTANT, SUDDENLY, and by these means the multitude of their terrible ones passed away like the chaff in a moment.”

Hear the account given in page 450 of the Book of Mormon, second European edition,—“And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroniab, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward, for behold the whole face of

the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth and the inhabitants thereof were slain, and the places were left desolate. And there were some cities which remained, but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away. And thus the face of the whole earth became deformed because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain: they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks upon all the face of the land."

Have not Isaiah's words, then, been literally fulfilled on the inheritance of Ephraim? In the seventh verse of his 29th chapter, Isaiah begins to speak of the restoration of Israel. And Isaiah, like Ezekiel, speaks of some record or book that is to come forth to help to accomplish it.—See verse 18. Ezekiel speaks of two records, one of Ephraim and another of Judah. What book is here meant? the Bible or the Book of Mormon? Let us read the account given of its coming forth. In the eleventh verse we find that when this book comes forth it will be "as the words of a book that is sealed, which are delivered to one that is learned, saying to him, read this, I pray thee: and he (the learned man) says, I cannot, for it is sealed: and the book is delivered to one that is not learned, saying, read this, I pray thee: and he says, I am not learned." Is this the bible that is here spoken of? If so, what must we think of our learned parsons, who go to college to learn, in order to understand it? Why, this book was to be a sealed book, both to the learned and to the unlearned, when it did come forth: and to be so it must have been written in a language that was lost to the world when the book came forth; now this is not the case with the Bible, but with the Book of Mormon it is, therefore God had to do a marvellous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid, by making known through the instrumentality of the unlearned, the contents of that book that would teach the descendants of Ephraim concerning their fathers, and by showing the gospel in its purity, make the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel, and through obedience to the same, the power of God be made manifest, and the ancient blessings of the gospel be restored, so that the deaf should hear the words of the book, and the eyes of the blind see out of darkness.

(To be continued.)

RESTORATION OF THE GOSPEL.

BY ELDER J. D. ROSS.

When we speak of any thing being restored, it is evident that we believe that thing has been lost; now to persons that are unaccustomed to reflect seriously upon the nature and spirit of the religion of Christ, it certainly sounds very strange in their ears to hear the restoration of the gospel spoken of. From the traditions they have inherited from their forefathers, it appears to them the height of absurdity to speak of restoring what (they suppose) was never lost. By a careful perusal of the scriptures of the Old and New Testaments, we discover that different nations, who had been blessed with the light of the gospel, lost through their transgressions the glorious privileges it conferred upon the sons of men. Take, for example, the children of Israel, when their deliverance from Egyptian bondage was effected through the instrumentality of the prophet Moses, and were led to mount Horeb, where the statutes and judgments were delivered to them, by which they were to live. These statutes and judgments were the statutes and judgments of the gospel. The apostle Paul, in his epistle to the Hebrews, while speaking of the children of Israel

in the wilderness, says, "unto them as well as unto us was the gospel preached, but the word preached did not profit, not being mixed with faith in them that heard it." By their disobedience to the counsel, and instructions imparted from time to time by the "judges and counsellors" appointed over them by the directions of the spirit of God, they proved themselves unworthy of the glorious gospel law. At this period the light of heaven shone too bright for minds darkened by unbelief, therefore God placed them under an inferior law to that taught by their judges and counsellors; hence the language of the apostle, "the law was added because of transgression till the seed should come." Now if the law was added because of transgression, as we are positively informed it was, it was a curse to them, inasmuch as it dimmed the brilliant light of the gospel fulness that had been taught them at mount Horeb. Here, then, we find a people that were blessed and favoured of heaven above many nations, yet they lost the gospel, and were placed under a law, by the observance of which salvation could not be obtained; "by the deeds of the law no flesh could be justified." For a long period this darkness continued to hover over and around the Hebrew nation; but a bright day dawned upon the world, the fulness of the time had come, and God sent forth His Son made under the law, to redeem them that were under the law, that they might receive the adoption of sons. Under the former law they could only be received as servants, but now that the gospel was restored, they could be admitted through the law of adoption (the gospel law) as sons or heirs of God, and joint heirs with Christ. The apostles were sent among the Jews to apprise them of the privileges restored to them as a people; the seed having come, the kingdom was organised among them. When the Pharisees demanded of Christ a sign when the kingdom of God should come—he replied, "Ye shall not say lo here, or lo there, for behold the kingdom of God is within you" (or among you). Again, we find the Saviour using the following remarkable language, when the heads of the nation had rejected Him who was the chief corner stone—"the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now if they did not have the kingdom among them, it could not possibly be taken from them; the kingdom had only recently been restored, as a proof of this remember the message that John the Baptist, our Saviour himself, and the apostles delivered to that nation—they cried out "repent, for the kingdom of heaven is at hand." The kingdom had not come, but it was at hand; but after it had come, the Saviour was compelled to inform them that it would be taken from them, because they did not acknowledge the constituted authorities of the kingdom; perhaps they were grieved, because heaven did not see fit to consult their feelings upon the appointment of the king and his officers, together with the laws, ordinances, precepts and commandments of the gospel. If they were grieved (as it seems they were) they troubled themselves about what they had nothing whatever to do with; the consequence of their rebellion was the loss of the kingdom and the gospel law a second time.

The Gentiles who had been a long time wandering in midnight darkness, had the gospel introduced among them. In glancing at the life of the apostles, as recorded in the Acts, we read of Paul and Barnabas preaching in a certain city, and when the Jewish rulers contradicted and blasphemed, Paul and Barnabas waxed bold and said, "it was necessary that the word of God should first have been spoken to you, but seeing that you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." One of the same apostles, says in one of his epistles, "the Jews were cut off because of their unbelief; they had eyes, but they saw not; ears, and they heard not, lest they should see with their eyes and hear with their ears, and be converted and I should heal them." Again were the Jews shut out from the light of heaven for a time; in a word, they had lost the gospel, and must continue for a time in their darkness, as the Gentiles had done before them; the latter now have the gospel, the former have no eyes to see it, nor ears to hear it. But what use have the Gentiles made of the gospel since its establishment among them? have they allowed themselves to be governed by its principles? would to heaven I could answer in the affirmative; but the existence of the many different religious sects, all opposed to each other; the tyranny and oppression so generally practised under the garb of religion, and the entire absence of the

doctrines precepts, and commandments of the gospel of Christ would most positively contradict the assertion. The love that was manifested among the Saints in apostolic times is not now to be found in the religious world; and where can we go to find a church with apostles and prophets, and all the attendant blessings that in former ages were enjoyed by the simple followers of the meek and lowly Jesus? It is an old saying and a true one, that a tree is known by its fruit, but if we judge by the fruit the Gentiles have brought forth, the tree must be corrupt indeed; the power of God that used to attend the gospel has entirely disappeared from among them. When our Lord commissioned His apostles to go forth and preach the gospel, He informed them they that believed and were baptised would be saved, and these signs should follow them—"in my name they shall cast out devils, speak with new tongues, lay hands on the sick and they shall recover." Now inasmuch as these signs do not attend upon the religion of the present generation, it is a plain, pointed testimony to every thinking man, who for a moment allows his mind to reflect upon the promises Christ made to them that believed, that the religious world do not believe in the religion taught by the apostles of Christ, but are led away by the cunning craftiness of men, whereby they lie in wait to deceive, we may be assured of this glorious truth, that if we can find a people on the earth that are simple enough to allow themselves to be taught the same principles, and to practise the same precepts that were taught and practised by the Saints in the days of Christ and the apostles of old, we will find a people enjoying the same blessings and privileges enjoyed in former times. Now the fact that the *professed* ministers of the gospel claim no authority by present revelation from heaven, nor yet teach first and then baptize, and afterwards lay their hands on believers that they might receive the gift of the Holy Ghost, together with their total denial of the necessity, and of the intention of the Lord to continue the gifts of the spirit with the church in all ages, until the Saints were made perfect, naturally brings to our minds the saying of Paul in his letter to Timothy. Speaking of the great falling away that would take place, he says, "they will have a form of godliness, denying the power thereof; from such turn away." The foregoing language is fully manifested among the religionists of the present day. "From such turn away." But where shall we turn to, since the gospel has disappeared from among the Gentiles, just as it did from among the Jews in the day that the Saviour and his apostles appeared among them as the restorers of the gospel their forefathers had lost. In those days the gospel was restored to the Jews first, because their nation was the last that had it in their midst; but we remember that the kingdom was taken from among the Jews and given to the Gentiles, and the Gentiles, as the Jews had done before them, rendered themselves unworthy, and consequently lost the glorious gospel light. In mercy to man, God has seen fit to restore the gospel law to the sons of men. For the same reasons that it was first preached to the Jews, in preference to other nations in the days of Jesus, it is necessary that it be first preached among the Gentiles in the last days. The servants of God will receive a commission to go not in the way of the Jews, until they have offered the gospel to the benighted Gentiles.

Speaking of the restoration of the gospel in the last days, John says, "and I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people." Now the very fact that an angel had to bring the everlasting gospel to preach to every nation, is of itself a plain testimony that the world was entirely destitute of the gospel law in the day that this proclamation was to be made. But hark! the voice of a great prophet is heard on the other side of the Atlantic, saying with a loud voice, "*the angel has come, the gospel is restored.*" Now what evidence did this prophet give the world that he had received the gospel fulness? how do we know that a tree is an apple, pear, cherry, or plum tree but by the fruit it produces? The same test that we would apply to ascertain the character of a tree, we may apply to test the truth of the declaration of this modern prophet. By the fruits the prophet Joseph has brought forth shall we be able to judge whether or not the gospel tree is planted among the Latter-day Saints. Many reformers have risen up at different times, who have endeavoured to reform christendom, for they

themselves seem to have believed that the pure religion of heaven had disappeared from the world; but have any of those reformers ever come boldly forward and declared in the face of the world that they had received authority from heaven by revelation and the ministration of angels? Not one of them! Again, did they teach the inhabitants of the earth, first to believe in Christ as the Redeemer of the world, and then baptize them for the remission of sins? No, they did not! By the authority of the Melchisedec priesthood did they lay on hands for the gift of the Holy Ghost? This they called folly. Again, did they look for the signs to follow them that believed. No, no; these, they cried, "are done away with." Paul knew such characters well, when he said they would have a form of godliness, denying the power thereof. Take the sage advice of the apostles, and from such turn away, and turn to the church of God *now established* on the earth, in which the gospel is taught in its fulness, and where the gifts of the spirit are enjoyed by the faithful in the present generation. The fact that the same gospel is taught now, that was taught by the apostles in primitive times, and the same blessings and privileges enjoyed by the Latter-day Saints as were enjoyed by the Former-day Saints, is demonstrative evidence of the gospel being again restored.

LETTER WRITING.

BY JOSEPH SMITH.

From the Evening and Morning Star, September 1832.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, who would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as man never spake, let us offer a

few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write any thing to a friend or foe, that you are afraid to read to a friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reason, without witnesses, and never fails. Truth is of the Lord and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil, and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule; then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there could be none to offend.

THE MORMONS.

(From the Republic.)

We notice in the papers of Philadelphia that J. L. Kane, Esq., delivered a lecture on Tuesday last before the Historical Society of that City, on which occasion he reviewed the history of the Mormon people, from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. Mr. Kane has himself visited the Mormons in their new home, and therefore, in the descriptive portion of his lecture, speaks from personal observation.

Much has been said for and against this people; and the unprejudiced and well-balanced mind is at times at a loss to determine whether they have been traduced or not. Upon the maxim, however, that communities, as well as an individual, are to

be presumed innocent until proven guilty, we have hitherto refrained from condemning the Mormon people, and shall continue to do so, except upon strong proof of their criminality. One circumstance which weighs in their favour is, that the charges made against them, when not proceeding from parties directly interested in decrying them, have generally been anonymous. We, with more confidence, therefore take hold of any responsible and disinterested evidence which we find for or against them; and of such a character we judge Mr. Kane's lecture to be. The *Philadelphia Inquirer* gives the following synopsis of Mr. Kane's discourse.

"The lecturer, in a journey westward, arrived at their capital the day after the dispersion of its inhabitants, and well described the melancholy aspect of the deserted street—the desolate mansion—the untenanted workshop. He journeyed onwards, and came up with bands of frightened fugitives; he mingled among them—observed their admirable discipline in the conduct of their march—their tenderness to the sick—the devoted care with which, by compass, chain, and well-known land-mark, they ascertained and registered for future recognition the burial place of their dead. The description of the hardships this people have endured, as given by the speaker, was well calculated to win a feeling of sympathy—a sentiment he took care to improve by testifying, in the most unqualified manner, as to the faithfulness, affection and devotion of the Mormon women in their relations of daughters, sisters, and wives.

"Mr. Kane's opportunities of observation were, we think, as commented on by him, well calculated to remove in the minds of his hearers the prejudice existing against this people. Their hospitality to California emigrants, and unvarying kindness to all who sought shelter and protection at their hands, were facts of which the prints bore constant proof; and that their enterprise, sagacity, and industry, were elements which composed their character, and were fast elevating them into the condition of a great and thriving race; and that they had already assumed a position which entitled them to admission into the Union. Some of Mr. Kane's descriptions were very felicitous; we regret we are unable to give them in their very words—a circumstance indispensable to a just appreciation of their merits."

In conclusion, the lecturer held this language.

"I have given you in terms, the opinion my four years' experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded."

The discourse, throughout, was deeply interesting, and was listened to with the closest attention.

The Latter-day Saints' Millennial Star.

AUGUST 1, 1850.

NOTICE TO THE GENERAL BOOK AGENTS.—The general book agents are requested to send in their orders for books, pamphlets, &c., so that they may reach this office at least fourteen days prior to the date of the issue of the number of the STAR with which they wish them sent. Hereafter the filling up all orders sent in at a later date will be deferred until the next number. It is frequently the case, that orders come in for books, &c., after we have the bills all made out and entered upon the book, and the parcels ready to be sent away, with an *especial request* that they may be sent in the *first parcel*. Of course requests so urgently made must not be denied; the parcels are opened, new bills made out, and additional entries made on the books. This occasions us a great deal of extra trouble, to avoid which in the future we give this notice, hoping that the general agents will hereafter take thought at least fourteen days before hand.

INCREASED DEMAND FOR THE STAR.—Since the issue of the 13th number, several conferences have greatly increased their subscription for the STAR. The Birmingham Conference has ordered *four hundred*—the London Conference *two hundred*, and the Welsh Conferences *three hundred* additional copies, showing, in the aggregate, an increased circulation of NINE HUNDRED copies in these conferences alone within the last month. We struck off several hundred copies, extra, of the 13th and 14th numbers, in anticipation of a considerable increase in the circulation of the STAR; but through the exertions of the presidents of conferences, the book agents, and Saints generally, in bringing it before the public, the demand has already overran the supply, which has rendered it necessary for us to request the book agents of two or three conferences, who had great difficulty in quadrupling their subscription, to return us as many copies as they can well spare—consequently we are yet in a condition to supply additional orders for the 13th and following numbers.

We do not deem it wisdom to print a greater quantity of the present and succeeding numbers of this volume than we did of the 13th number, namely 22,500 copies, unless the demand should be sufficient to justify a reprint of the numbers of the increased issue already in circulation. We wish all the conferences to fully test their ability to keep up or increase their present subscription, so that their general book agents may be prepared by the 1st of December next, to state definitely what number of STARS they will be enabled to dispose of during the year 1851, as we do not by any means wish to begin the 13th volume with a less number than will be sufficient to meet the demand, nor to issue a much greater quantity than will be called for.

REPRINT OF THE STAR.—A reprint of the first twelve numbers of the present volume of the STAR will be made if there be a sufficient demand for them to justify it. We wish all the general and sub-book agents to take measures as soon as they can well do so, to ascertain how many of the back numbers they can dispose of, so that we may have the information at as early a date as possible. They can at the same time receive subscriptions for the first and second volumes of the STAR, which will be reprinted during the next year, if the demand for them be great enough to warrant it. The first and second volumes each consist of 12 numbers, consequently by issuing one number with each issue of the 13th volume, we would be enabled to complete and send both volumes to the subscribers by the end of the year. The price of the back numbers of the present volume will be 2d. wholesale, and 2½d. retail. The price of the second volume will be (if issued) the same. The numbers of the first volume being considerably larger, will be charged at the same rate (in proportion to the size).

A great many of the Saints have a very laudable desire to obtain, as far as possible, a copy of every publication issued by the church since its rise. The MILLENNIAL STAR, since its commencement, contains a concise history of the rise and progress of the Church of God in the British isles, besides a great amount of invaluable information, copied from the American publications of the church. The kingdom of God is destined to increase in majesty and power, until the earth will be filled with the glory thereof. Of what incalculable value will be a history, beginning with its rise—keeping pace with its progress—and finally recording its grandeur and glory as the ruling power of the whole world? How dear to the hearts of our children will be such a history, and when in perusing its pages, they see the names of their fathers made honourable mention of as pillars of this great and glorious kingdom in the days of its weakness, and when its dominion was small upon

the face of the earth, how great will be their joy and what a laudable ambition will it excite in their hearts to persevere in the good cause—that they in their strength may perfect that which we in our weakness have begun—that they, as well as we, may be instruments in the hands of God in fulfilling His purposes in the salvation and redemption of man. Brethren, secure, as far as possible, the various publications of the church, and continue to do so from year to year, and the time will come when they will be considered of more value than rubies.

LETTER, FROM ELDER JOHN TAYLOR,

To the Editor of the Interpreter Anglais et Français.

Boulogne-sur-mer, June 25th, 1850.

My dear Sir,—As I perceive by your paper that you are liberal in your sentiments and that your columns are open to all professions, I have taken the liberty of forwarding to you the following communication for insertion in your excellent journal.

I have lately arrived at Boulogne in company with three other gentlemen, viz., Mr. Curtis E. Bolton, Mr. John Pack, and Mr. William Howell. We are elders of the church of Jesus Christ of Latter-day Saints. We have come to Boulogne for the purpose of preaching or lecturing on the religious principles believed by us as a people, and we are desirous of laying those principles as fully before all classes of the citizens of Boulogne as circumstances will admit of. What those principles are, will of course be more fully developed in the lectures which will be given; but at present I will give a brief synopsis or outline of the leading items of our faith. But before I commence, perhaps it may be proper to answer one or two questions that I have had put to me frequently since my arrival here. Have you any political object in view? No. We are ministers of the Lord Jesus Christ, and have come to teach His word as committed unto us, and desire to infringe on no man's rights; nor to interfere with the government or policy of this nation. We wish to be in subjection to all law, rule, and authority; and to sustain them so far as our humble influence will extend. Are you Protestant or Catholic? neither, in the common acceptation of the term: both, in many particulars.

The church of Jesus Christ of Later-day Saints was first organized in the Town of Manchester, Ontario County, State of New York, U. S. A., 6th, April 1830. Previous to this an holy angel appeared unto a young man about fifteen years of age, a farmer's son, named Joseph Smith, and communicated unto him many things pertaining to the situation of the religious world, the necessity of a correct church organization, and unfolded many events that should transpire in the last days, as spoken of by the Prophets.

As near as possible I will give the words as he related them to me. He said that “in the neighbourhood in which he resided there was a religious revival, (a thing very common in that country) in which several different denominations were united; that many professed to be converted; among the number, two or three of his father's family. When the revival was over, there was a contention as to which of these various societies the persons who were converted should belong. One of his father's family joined one society, and another a different one. His mind was troubled, he saw contention instead of peace, and division instead of union; and when he reflected upon the multifarious creeds and professions there were in existence, he thought it impossible for all to be right, and if God taught one, He did not teach the others, “for God is not the author of confusion.” In reading his bible, he was remarkably struck with the passage in James, 1st chapter, 5th verse. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” Believing in the word of God, he retired into a grove, and called upon the Lord to give him wisdom in relation to this matter. While he was thus engaged, he was surrounded by a brilliant light, and two glorious personages presented themselves before him, who exactly resembled each other in features, and who gave him information upon the subjects which had previously agitated his mind. He was given

to understand that the churches were all of them in error in regard to many things; and he was commanded not to go after them; and he received a promise that the *fulness* of the gospel should at some future time be unfolded unto him: after which the vision withdrew, leaving his mind in a state of calmness and peace.

Some time after, when engaged in fervent prayer, on a sudden, a light like that of day, only purer, and far more glorious and bright burst into the room. The first appearance was as though the house was filled with consuming fire. This sudden vision of a light so effulgent and glorious, occasioned a sensation or shock, which thrilled through his whole system: it was however followed by a calmness and serenity of mind, and an overwhelming rapture of joy; and in a moment a personage stood before him. This being was surrounded by a halo of glory more brilliant than the before mentioned, of which he was then in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so that every fear was banished from his heart and nothing but calmness pervaded his soul. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white and had the appearance of being without seam. He declared himself to be an angel of God, sent forth by commandment, to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings, that the covenant which God made with ancient Israel, concerning their posterity, was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence—that the time was at hand for the gospel, in its *fulness* to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the Millennial reign of universal peace and joy; and that he was called and chosen to be an instrument in the hands of God, to bring about some of His marvellous purposes in this latter dispensation."

There are many other things relating to this vision too lengthy for a communication of this kind, but which we hope hereafter to be able to lay before the people, such as the gathering of Israel; the restoration of the ten tribes; the personal reign of our Lord and Saviour Jesus Christ upon the earth; the discovery of ancient sacred records; the dealings of the Lord with the North American Indians in former days; the Urim and Thummim; the Melchisedeck Priesthood; the situation of the churches and of the world; the organization of a pure church after the order of that of the apostles, and the restoration of the gospel in all its fulness, richness, power, glory, gifts, and blessings as in former days.

Without entering then into further details, I shall proceed to state the leading doctrines or items revealed unto us, and which we teach.

We believe in the scriptures of sacred truth, and in the doctrines contained therein.

We believe that the church established by Jesus Christ and His apostles was a pure church; and that any departure from that is not right.—Gal. i, 8.

We believe that it is now as necessary to have apostles, prophets, evangelists, pastors, and teachers (inspired men) as it was formerly; and that the church cannot now, any more than it could then, be perfected without them. Ephesians iv, 11—14
1 Corin. xii. 28.

We believe in faith in the Lord Jesus Christ; repentance towards God; baptism for the remission of sins, (viz., adult baptism by immersion) and laying on of hands for the gift of the Holy Ghost.—Acts ii. 38, 39.—Mark xvi, 16—20.—Acts viii, 14—18. We believe also in the resurrection of the dead and eternal judgment, as being among the first principles of the gospel.—Hebrews vi, 2.

We believe that when men receive the gift of the Holy Ghost, it will do the same things for them now, as it did formerly.—Acts ii, 16—18.—Acts xix, 6. They will also have the gifts of tongues, healings, wisdom, utterance, knowledge, faith, and every thing that existed in former days associated with the same gospel.—1 Corin. xii, 8—11.

We believe all that the Lord has revealed, what He now reveals, and are prepared to believe all that He will reveal. We are not circumscribed in our feelings or views; our creed embraces all truth, philosophical, moral, or religious, that will benefit men in time, or eternity. Consequently wherever we find a principle of truth that we do not possess, in any society or with any individual, we gladly embrace it as part and parcel of our creed; we at the same time feel ready to communicate as freely to others. For this purpose we have come from the territory of Deseret, near the Great Salt

Lake, Upper California, United States, a distance of eight thousand miles, over mountains, deserts, plains, and oceans, in the name of Israel's God as His servants to make known to the inhabitants of this nation, the things in which we ourselves rejoice, and to call upon all men in the name of Jesus to repent and be baptized for the remission of sins, and they shall receive the gift of the Holy Ghost.

I have the honour to be, yours respectfully,

JOHN TAYLOR,

LETTER TO PRESIDENT F. D. RICHARDS.

Copenhagen, June 19th, 1850.

Dear Brother Richards,—Just eight months to-day we took leave of our dearly beloved families and brethren in the city of the Saints, and bid adieu to the beautiful valley where all our earthly hopes are centered, to sojourn in foreign climes, and to bear glad tidings of great joy unto people of other tongues. After travelling over eight thousand miles I have, through the blessing of God, safely reached the place of my destination. These eight months I have wandered farther and still farther away, without hearing one word from home and the friends so loving and true; but now that I have halted to enter the field of my labours, I hope soon to be overtaken by some heart-cheering news from that "land of promise."

The steam-ship *Victoria*, which left Hull on Tuesday morning, the 11th inst., at half-past six o'clock, landed us in this renowned city on Friday, the 14th inst., about ten o'clock, a.m. Our baggage, books, and papers passed the customs with little or no examination; and Brother Peter O. Hanson, who met us at the landing, serving as our interpreter, conducted us to a Danish hotel, where, after being shown an upper room, we bowed together and offered up thanksgiving to God, and dedicated ourselves to His service upon this land, and implored His protection and blessings upon our labours. Finding our hotel noisy, and a favourite resort for gaming and such company as would be anything but agreeable to us, we resolved to seek a private boarding-house, or rent a room in a more retired place. We spent most of the afternoon in rambling over the city and its environs making observations, called upon several families to try their spirits and examine rooms, &c., but found no place where the "ark seemed to rest." Here I would remark that Brother Hanson, being denied a father's welcome, and permitted to see his mother only by stealth, had since his arrival made his home in the family of a distant relative, who were very kind to him and welcomed us cordially, but had no room for our accommodation.

That night was a sleepless one to me, though the other brethren rested. I had been very sea sick coming up the Cattegat, and my nerves were in a state of feverish excitement; and the gaming at the billiard tables could be distinctly heard in our sleeping apartments, and carriages to and from the hotel dashing over the pavement immediately under my window till dawn of day. Indeed, the very atmosphere and spirit of the place, during the night, seemed to be that of a rendezvous of evil spirits. Sometimes I walked the room, and then threw myself again upon my bed, and I prayed earnestly that God would direct our footsteps to a peaceful home and an upright family, where His spirit would delight to dwell, and abide upon us and them. Such a one we have found, to which we removed next day, it being the first that we visited next morning. We pay seven dollars per month for a commodious and pleasant upper room, furnished and taken care of, and three dollars per week each for our board in the family, which, for Brother Hanson, Dykes, and myself, who are now together, will be about 46 Danish dollars per month, equal to about 4s. 3d. sterling each. We have our meals with Mr. L. B. Malling our host, and his kind-hearted wife, and a young lady of rank, who is a relative and inmate of the family. They treat us with great courtesy, and receive our instructions with much tenderness, and seem to take great delight in teaching us their language, and in frequenting our room to hear us sing and pray, although they understand nothing only when Brother Hanson uses the Danish.

Sunday morning, we attended the meeting of Mr. Münster, the Baptist reformer,

who has been persecuted much, and several times imprisoned in this place within a few years past. His countenance and bearing bespeak meekness, sincerity, and intelligence. His society are evidently much attached to him. He received us very friendly, and promised us a visit next day. In the afternoon Captain Simpson, (father of the young lady who resides in the family,) who has long been an officer in the service of the government and much respected, paid a visit to the family, dined and spent the evening with us. He has been a teacher of several languages, and is sufficiently fluent in English to carry on a conversation. Believing that the Lord had thrown him in our way for good, we were not backward in monopolizing the topics of the day. We derived from him much information which we desired, and he expressed himself equally gratified as he left us, and desired a further acquaintance with us, and to see us at his house.

Mr. Münster's visit on Monday was very cheering. He had acquired, while in prison, a sufficient knowledge of the English language to read and understand it, but speaks it very imperfectly. He related to us the history of his preaching and persecution, which we could fully appreciate, as they were so much like the scenes that we have passed through. We saw that the spirit of the Lord had taught him much, and that the outlines of the gospel, and the prophecies that relate to the latter-day work, he was preaching correctly. We in turn told him what the Lord had done for His people in America, and the message we had to deliver unto this people. That we had not come to *undo* what the Lord had done by him, but that he and his friends might receive more abundantly, and obtain power with us to do a much greater work in the land. He received our testimony, and wished us to visit his house and family, which we promised to do another day. He asked the privilege of perusing the Book of Mormon when he is through with the Voice of Warning, which he now has.

Tuesday, Brother Dykes and myself visited the Hon. Walter Forward, United States Minister, to whom I had an introductory letter from Senator Cooper. Mr. Forward was a member of the bar, from Pittsburg, Pa., and formerly a member of President Harrison's Cabinet. Instead of a demagogue, we found him a gentleman of the "old school," frank and generous. He welcomed us cordially, and made a great many enquiries about our people and their religious faith: and being acquainted with our general history, he expressed himself very liberally with regard to our unhallowed persecutions in America. He invited us to continue our intercourse with him, and proposed to serve us in any way that he could.

Wednesday, the 19th inst. To-day Brother John Forsgreen took leave of us with our blessings upon his head, and full of the Holy Ghost, though his eyes were full of tears and his heart ready to burst. He goes by steam-boat to Gefle, high up on the Swedish shore of the Baltic, where he will land about Monday next, and in that vicinity he hopes to find his father, from whom he has been absent near twenty years. May the Lord give him his father's house and much fruit in that land. This afternoon Elders Dykes and Hanson visited Mr. Münster, and imparted to him much more instruction, with which he seemed much elated, and said that he wished to investigate the work thoroughly, and store his mind with the evidences of its truth, that he might be able to lead his flock with him. Meantime we have visited some others, and endeavoured to sow seed as far as we could through Brother Hanson.

The new constitution or fundamental law of Denmark, which was proclaimed June 5th, 1849, contemplates full toleration in religious matters; but the minutiae of the rights and privileges of dissenting societies remain yet to be defined by legislative enactment. The legislature is now in session. The internal broils of Denmark are as far from being settled as ever. Sleswick and Holstein remain obstinate, and the Danish forces are again being concentrated upon their border for the further prosecution of the war. Brother Hanson is now translating the constitution into English for my benefit, and I may hereafter have something further to say to you upon it.

Please present my kind regards to Brother Kelsey and all at the STAR office, reserving a liberal share for yourself.

Truly and faithfully yours in Christ,
E. SNOW.

Address, care of L. B. Mallings, Norgesgade, Bredgade, No. 196.

P.S.—There are no postal treaties existing between the governments of the United

States and Denmark, and all my papers or communications from America will have to be sent through England. Please send me Elders Taylor's and L. Snow's addresses as soon as they are located. Any letters from home, or other communications which you wish to forward in haste, may be sent daily, *via* Belgium and the continent. Postage will be but a little more than by the steamers which come direct to Copenhagen. They will not run more than about twice a month. Papers or documents may also be sent by private ship much cheaper, but longer coming. E. S.

APPOINTMENTS.

Elder W. C. Dunbar, President of the Channel Islands Conference, is appointed to the presidency of the Southampton Conference, vacated by Elder Stenhouse, who has gone on a mission to Italy.

Elder James M'Naughton, President of Hull Conference, will succeed Elder Dunbar in the presidency of the Channel Islands Conference.

Elder Hugh Findley of Dundee, in Scotland, is appointed to preside over the Hull Conference, in the room of Elder M'Naughton.

F. D. RICHARDS.

ITEMS OF NEWS.

MR. HEYWOOD'S VISIT TO PRESIDENT TAYLOR.—On the return of Mr. Heywood from Washington City to this place, he told us that he had resolved not to come all the way from Deseret to Washington, and return again without having an interview with President Taylor, the distinguished chieftain who led the American forces to victory and conquest in the sunny climes of Mexico. After no little exertions, and by dint of perseverance, he succeeded in obtaining the desired opportunity. The President was in a very good humour, and received him with much civility, and after some little conversation, said "Can you raise potatoes in the Valley?" Mr. H. replied in the affirmative. When the interview ended, M. Heywood arose, gave the President his hand and said, "by the providence of God, President Taylor, you have been elevated to this dignified and responsible station! now, I want you to be a father to our people." The President dropped his head for a moment, and then observed; "I will do you all the good I can, and as little harm as possible." This is a good sentiment, and an index to a good and generous heart; and if the sentiment is faithfully observed (of which we entertain no doubt,) it will most unquestionably, be satisfactory to our people. We have only sketched a few words of the interview to show the last sayings of the President on parting with Mr. Heywood.—*Frontier Guardian, May 29th, 1850.*

ARRIVALS.—Elders ORSON PRATT, WILFORD WOODRUFF and his company, and Elder N. H. FELT and company arrived here a few days since, all well; and many of them are bound for the Salt Lake Country, and many will settle in Pottawatomie County. The California emigration has been greater through this place than through any other place on this frontier, according to the best information that we can obtain. At any rate, we shall be able in our next, to give a pretty accurate statement of the number of teams and men that have crossed at this point. We now believe the number of teams that have passed here for the mines will exceed five thousand. Our own emigration is very large from all parts. There have twelve first class steamers arrived here from St. Louis this Spring, laden to the guards. We shall be glad when the rush is over, and our streets once more comparatively clear, and our citizens themselves again. Throng and excitement have given us a peculiar longing for a little tranquility and seclusion.—*Ibid.*

THE SEASON.—During the months of March, April, and the fore part of May, it was exceedingly dry, cold, and windy. The prospects of the farmer began to be gloomy in the extreme. The whole surface of the earth was as a moving cloud of

dust. Animals and men were almost choked with it. The goggle trade has been a splendid business in this place. On Sunday night, 19th inst., a glorious and plentiful shower of rain fell upon the earth, and on Monday morning, the ground was completely drenched—weather turned exceedingly warm, grass, and all kinds of vegetation now are most luxuriant and prosperous. All nature smiles again. The farmers had an excellent time to put in their seed, and recent rains bring it forth now with great rapidity. Success to the farmers! When they prosper, every body else prospers. They are the anchor of hope, the bone and sinew of the country, and the salvation of the government, in spite of Clay, Foote, Benton, and all the squaw fights the two latter can raise.—*Ibid.*

TRUTH.

Oh! say, what is truth? 'Tis the fairest gem,
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem,
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire,
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er,
Though the heaven's depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

Stratford-on-Avon.

JOHN JAKUES.

LIST OF MONIES RECEIVED FROM THE 30TH JUNE TO THE 12TH JULY, 1850.

James S. Cantwell	£3 3 6	Brought forward	£48 3 6
William Cartwright	2 0 0	James W. Cummings	5 0 0
William West	24 0 0	James Farmer	5 0 0
Henry Thomas	3 0 0	James Marsden	10 0 0
James Walker	10 0 0	James Lockitt	4 0 0
Alfred Cordon	1 0 0	Henry Smith	8 10 0
Henry Beecroft	5 0 0	William Speakman	5 0 0
Carried forward	£48 3 6		£85 13 6

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 16.—Vol. XII.

AUGUST 15, 1850.

Price One Penny.

THIRD GENERAL EPISTLE OF THE PRESIDENCY

Of the Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, to the Saints scattered throughout the Earth, Greeting.

(From the Frontier Guardian, June 12, 1850.)

Beloved Brethren,—When we contemplate your diversified situations, in connexion with the great work in which you have enlisted, it is one of our highest sources of enjoyment for the time to arrive when we can communicate to you by letter, what we would make known by tongue were you with us; and if you, being filled with the same spirit, shall enjoy as much in reading as we do in writing, we shall feel that our labours have not been in vain; for we should thereby have the assurance, that that brotherly love and kindred feeling necessary for the peace and prosperity of the church, are sure and steadfast and on the increase among those who profess to love Jesus Christ.

We are here in the mountains, far removed from the revolutions and daily intelligence of the nations, and have heard nothing from them, or from our brethren who dwell afar, since September: but, though separated from our kindred of Adam's posterity, and dependent a large portion of the time on our own resources for information and enjoyment, we have the pleasing consolation that we are located near "the tops of the everlasting hills," and higher upon the mountains than most other people; consequently we are nearer the heavens, those regions of light and glory from whence we derive intelligence, and from whence all blessings flow.

The welfare of scattered Israel lies near our hearts; it is our theme by day and by night; in meditation, in council, in prayer, in action; we are at home nowhere only as we are engaged in building up the kingdom of God; and it is one of the greatest sources of our joy, to be permitted to be servants unto the Saints, and we ever seek the earliest opportunity to communicate the situation of the brethren in the Valley, and to diffuse that light of which our heavenly Father is pleased to make us the recipients, that we may all be edified and grow up together in the knowledge of God, and be prepared for celestial glory.

Some emigrants from Michigan arrived at this place on the 15th of November, accompanied by Mr. Vasques, bringing letters from the elders then going east, who were at Little Sandy, October 30th, all well: and on the 22nd of the same month, snow covered the Valley from one and a-half to two inches; and on the 24th it was about three and a-half feet in Mill Creek Canyon: and on the same day, Elder Parley P. Pratt, with a company of about fifty men, left the most southern settlement of this Valley, where they had rendezvoused the day previous, for the purpose of exploring the south country, to learn its geography, history, climate, and locations for settlements.

Nineteen emigrants arrived December 1st, in a very destitute situation, having left their wagons more than forty miles back, and their teams about twenty; themselves without provision. They reported having left the States on the 24th September, and having passed Elder Taylor's company at Independence Rock, November 6th; but so closely were they pressed by the snow, they did not bring us one newspaper, though they said they had many in their wagons.

An express was sent by Captain Stansbury, of the United States Topographical Engineers, stationed at this place, to Fort Hall, some time in December, but so deep was the snow it was obliged to return, without accomplishing its object, and business generally was suspended in the Valley during this month, though a few milder days near the last, permitted the raising of the roofing timbers of the council house, which had been prepared in the Bowery, which has been occupied as a great work shop during the cold weather.

On the 5th of January, Captain Stansbury sent a second express to Fort Hall, which accomplished its mission, and returned after a tedious journey, together with the paymaster and some other officers of the U. S. Army from Fort Hall, who reported but little snow in the vicinity of the Fort, but immense quantities on the route; and that a large portion of Government cattle, at Cache Valley, had died through the severity of the weather and snow, which fell in this Valley from ten inches, to two feet deep on the 18th and 19th, and in some of the adjoining Kanyons six or eight feet deep. On the morning of the 24th of the same month, a terrible wind swept over our Valley from the south, and continued about twenty-four hours, driving all animals before it, the snow being so deep and light as to be subject to its influence, piercing through the thickest clothing, causing men to seek shelter in the house, and cattle to gather in hollows, and under cliffs, where, in some instances, they were buried, suffocated, and frozen in heaps.

The snow having commenced somewhat earlier than usual, found the brethren nearly destitute of wood, and about the time last mentioned, it was reported in the city, that fifteen sleighs were buried in the snow in Dry Canyon; but in the evening, the men and teams came into the city all safe. The facts were, the brethren had passed the Canyon in the morning, and while loading their sleds on the mountain side, an avalanche or slide of snow came down on their track, and filled the Canyon, some fifty or sixty feet deep, and prevented their passage; but by leaving their wood, and making a pass on the side of the mountain, drivers and teams were all saved. We mention this as one of the pleasures, inconveniences, or casualties that the Saints in the mountains are liable to experience, when they have not provided their winter's wood in the summer; and the snow has been from six to twenty feet deep in our Kanyons a great share of the past winter.

On the 30th of January, four men arrived from Fort Bridger, having left their goods and remaining pack animals in Weber Canyon, a portion of their horses having died on the way before reaching the Canyon. This was the second attempt of the same company to pass from the Fort to the Valley, and their goods remained in the Canyon on the 30th of March.

During the past season, the winter weather has been longer by four or five weeks than the season previous, and more snow, but not so severely cold, and the prospect for grain is good. It is generally believed that there is as much good looking wheat now on the ground, as grew here last year: and there are large quantities of the best California and Tous wheat ready for sowing. There are also large quantities of California barley, a valuable article, and many other choice seeds, which will greatly enhance the farming interest the present season: and no exertion will be wanting on the part of the brethren here, to raise food for those who may come to the harvest.

The snow in the Valley was nearly dispersed in the latter part of February; but frequent falls since, and night frosts through the month of March, prevented ploughing to any great extent, till near the first of April, when the earth was bare. Spring rains began to fall, and the farmers began to improve the cheering return of seed time, in the confidence of an abundant harvest; and we would still urge upon the brethren, who have choice and rare seeds, to bring them with them, for although there are a great variety of seeds in the Valley, there are many good varieties on

the earth which we have not yet obtained; and if we had abundance of the white Silesia, or choicest kinds of sugar beet seed, at this time, there would be no necessity of our importing sugar and molasses after the present season, for the vegetables of the Valley are richer in saccharine matter, than in any other place of our acquaintance.

As we anticipated in our last letter, about sixty families, under the presidency of Patriarch Isaac Morley, left this place in October, and commenced a settlement at Sanpete (Sand-pitch) Valley, one hundred and thirty-four miles south. They have suffered many inconveniences through the deep snows, and severe frosts, for want of houses and other necessities common in old settlements, and have lost many of their cattle; but they have laid the foundation of a great and glorious work, and those who persevere to the end in following the counsel of heaven, will find themselves a thousand fold richer than those who have made gold their counsellor, and worshipped it as their God. Their cattle, now living, have been sustained by their shoveling snow from the grass, and feeding them with their provision and seed grain, and we have sent them loaded teams, to supply their necessities until after seed-time.

They have been surrounded by a tribe of Indians who appear friendly, and who have suffered much from the measles since they have been among them, and many have died, as have also most or all of the tribes in the mountains; and those who live, urge the brethren to remain among them, and learn them how to raise grain and make bread; for having tasted a little during their afflictions, they want a full supply. There is plenty of fire wood easy of access; some of the best of pine. Bituminous coal, salt, and plaster of Paris at this settlement, or its immediate vicinity.

The Utah Lake Indians, have been very troublesome for a long time; and even before the pioneers arrived in this Valley, we were told by all the mountaineers we met, that "they were bad Indians, and that we could not live near them in peace, and that other clans of the Utah nation did not like them." On acquaintance we found all these statements true; and particularly since our last communication, they have been very hostile, killed many scores of our cattle, stole horses, waylaid and shot at the brethren at Utah, until self defence demanded immediate action.

Their doings were presented to Captain Stansbury, also the paymaster and such officers of the U. S. Army, stationed at Fort Hall, as were here at the time, and they were unanimous in their decision, that it was necessary that those Indians should be chastised and that it belonged to the U. S. troops at Fort Hall to do it; but the snow was so deep, the troops could not come hither; therefore, it became necessary for the citizens to proceed against them, which they did, advised by all, and accompanied by some of the said national officers; when a portion of the Indians entrenched in a deep ravine, covered with thick brush, near Fort Utah, fought desperately two days, the 8th and 9th February, with the loss of several of their warriors. One of our brethren was killed, and a few wounded, who have since recovered: after a few more skirmishes, in which none of the brethren were killed or wounded, peace was restored.

There are many tribes of the Utah Indians, or many clans of that tribe, from whom we have heard, and they appear satisfied with our course, and say, "*It is good, the Lakes were bad Indians,*" and there is no probability that the remaining Utes will offer any further violence at present, and we hope never.

Elder Pratt returned about the middle of February with a part of the exploring company, and left the remainder with the teams in Yoab Valley, the snow being so deep oxen could not travel but with much difficulty a portion of the way. They all arrived in safety about the 28th of March. The company went south more than three hundred miles, and over the rim of the Basin, into the borders of the Valley of the Colorado, passing trackless mountains, covered with deep snow, and followed by excessively cold weather, the mercury in several instances falling 20 degrees below Zero. They found some small valleys, with little or no snow, warm and pleasant, desirable for settlements, one of which is Little Salt Lake, where we design a settlement the present season. Good water, iron ore, and wood are abundant. Little, comparatively, could be learned of the vegetable or mineral productions of

the country through which they passed ; but they saw enough to know that popular geographers have hitherto known less of its prominent features. Suffice it to say, there is yet room in the valleys of the mountains for all who can be contented with honest industry, peace, and seclusion.

On the 22nd of February, the shock of an earthquake was sensibly felt in the Valley, to a great extent, causing houses to jar, and crockery and furniture to move considerably. The report of volcanic eruptions, or commotions of the earth, resembling the discharge of distant cannon, are not unfrequent in the mountains.

The health of the Saints in general is good, and there has never been any prevailing sickness in our midst, and but very few deaths. Since last mail brothers Absalom Perkins, George W. Langley, Erastus Snow's eldest son, Claudius V. Spencer's wife, sisters Jane Hall, Turley, Steward and Thompson, are all we recollect, and those mostly from consumption and other symptoms of disease contracted long before they came to the Valley.

The General Assembly of Deseret have held an adjourned session, at intervals, through the winter, and transacted much important business, such as dividing the different settlements into Weber, Great Salt Lake, Utah, Sanpete, Yoab, and Tullie counties, and establishing County Courts, with their Judges, Clerks and Sheriffs, and Justices and Constables in the several precincts ; also a Supreme Court, to hold its annual sessions at Great Salt Lake City, attended by a State Marshall and Attorney, and instituting a general jurisprudence, so that every case, whether criminal or civil, may be attended to by officers of State, according to law, justice, and equity, without delay.

They have also chartered a State University on the most liberal principles, to be located at Great Salt Lake City, with branches throughout the State, if wanted ; and appropriated for its benefit five thousand dollars per annum, for twenty years, out of the public treasury, all of which will be under the supervision, direction, and control of a Chancellor, twelve Regents, Secretary and Treasurer, who will, no doubt, publish their intentions by this mail.

On account of the severe weather, little has been done on the public buildings since last fall. The foundations of the public store house and store are laid, and the aqueducts, from the warm spring to the public baths, are rapidly progressing, and they will be ready for use in a short time.

Captain Stansbury, with his topographical engineers, are surveying Great Salt Lake, and the adjacent country, for the purpose of mapping, which, when completed will unquestionably be very interesting to our friends abroad, for by it they will better understand our relative locations.

Many brethren having gone to the Gold Mines, and many are about going, and all "*by counsel*," as they say, and, no doubt, truly. A few have gone according to the advice of those whose right it is to counsel the Saints, and such are right, inasmuch as they do right ; but much the greater portion have gone according to the counsel of their own wills and covetous feelings. Such might have done more good by staying in the Valley, and labouring to prepare the way for the reception of the brethren ; but it is not too late for them to do good and be saved, if they will do right in their present sphere of action, although they will not get so great a reward as they would have done had they performed the greater good.

If, at the mines they will listen to the counsel of those men who have been appointed to counsel them, ~~and when~~ they return work righteousness, and do as they would be done unto, and acknowledge God in all their ways, they may yet attain unto great glory ; but if they shall cease to hearken to counsel, and make gold their god, and return among the Saints, filled with avarice, and refuse to lend, or give, or suffer their money to be used unless they can make a great speculation thereby, and will see their poor brethren, who have toiled all the day, in want and in perplexity, and they will not relieve, but keep the dust corroding in their purses, it had been better for them if a mill stone had been hanged about their necks, and they had been drowned in the depths of the sea, before they had departed from the right ways of the Lord ; for if they shall continue thus to harden their hearts, and to shut up their bowels of compassion against the needy, they will go down to the pit with all idolaters, in a moment they are not aware, with as little pity as they have

manifested to their poor brethren, who would have borrowed of them but have been sent empty away.

Gold is good in its place—it is good in the hands of a good man to do good with, but in the hands of a wicked man it often proves a curse instead of a blessing. Gold is a good servant, but a miserable, blind, and helpless god, and at last will have to be purified by fire, with all its followers.

Elders Amasa Lyman and Charles C. Rich will continue their operations at Western California, according to previous instructions, and not only keep an accurate account of all tithings and of the general proceedings of all faithful brethren, that we may know of their good works, and hail them as brethren when we meet, but keep a perfect history of all who profess to be Saints and do not follow their counsel, pay tithing, and do their duty, and report the same to us every mail, that they and their works may be entered in a book of remembrance in Zion, that they may be judged therefrom, and not impose upon the faithful; for it is not uncommon for men to say, “I can do more good if I go to the mines, than I can to stay here,” and we want to prove such, and know whether they are true men or liars.

When men, professing to be brethren, go to the mines according to their own counsel, we want them to stay until they are satisfied—until they have obtained enough to make them comfortable, and have some to do good with, and a disposition to use it for that purpose, and not run back here in a few months, lock up their gold, boast how much they have made, doing no good themselves, and hindering every body else from doing good over whom they have an influence; curse God, deny the Holy Ghost, and when spring opens, run to the mines again, as some have done. Let such men remember that they are not wanted in our midst; for unless they speedily repent, the wrath of an offended Creator will suddenly overtake them, and no power can stay it. Let such leave their carcasses where they do their work, we want not our burial grounds polluted with such hypocrites; but we have it in our hearts to bless all men who will do right, whatever their occupation, and our arms are ever open to embrace such, and we pray for all men who are ignorant, or out of the right way, that our Heavenly Father will give them his spirit, that they may learn and do right.

To those who may fear coming to the Valley on account of the scarcity of timber, we would say, there is now four times more timber known within reasonable distance of this city, than there was one year since, and every season opens new stores of wood, in the surrounding mountains; and all the difficulty is the scarcity of help to remove the wood and timber to the Valley before the falling of snow; beside, coal has been discovered, from whence it can be brought on a railway, easily constructed, and there is more, and nearer, in prospect.

Furnaces and forges are much needed here, for the furnishing of mill irons, machinery, farming utensils, culinary vessels, railway tracks, and many other things, and we hope that Elder Pratt has already sent on men, who will be here to start the business this season; if he has not, we trust he will not lose sight of this important object against another winter.

Elders Orson Pratt and George D. Watt are wanted at this place, with their families; and we shall expect them as early in 1851, as circumstances will permit.

At such time as Elder Pratt shall find it convenient or necessary to facilitate his return, he will call to his assistance Elder F. D. Richards, who will succeed him in the Presidency of the church on the British Isles; and we would suggest Elders George B. Wallace and Levi Richards for his counsellors. So far as we have been informed, Elder Pratt has done a great and good work in England, but his labours are now needed at home—and if the Saints should mourn his loss, we would say, be comforted and come with him, or follow him as fast as you can; but if you cannot at present, you will find in his successor, Elder Richards, a counsellor, president, and friend, and worthy of your prayers and confidence.

Elders Wilford Woodruff, and Amasa Lyman, are expected here this season. We anticipate a visit from Elder Orson Hyde, who, we hope, will bring a host of Saints with him; for the labours of the Valley are great, compared to the number of labourers. A greater harvest is near at hand than there will be reapers to gather. Let those who start, be prepared to come through without assistance from the Valley,

for we shall have no men to spare during harvest to help emigrants. Companies are already organized and ready to start for Green and Platte Rivers, to keep ferries during the high waters, for the accommodation of the emigration.

We would urge upon all Saints the importance of keeping in view the Perpetual Emigrating Fund, and of adding thereto, all in their power the present season; for every succeeding year will be more and more eventful in the progress of the work of God, and more and more Saints will be ready, and want to gather to Zion. We warmly anticipate that such will be the interest felt, and the funds collected in the British Isles, that we can commence bringing forward the Saints from that region, one year hence; and the Presidency in England will take special care to be ready to act on future instructions on this subject.

Elders of Israel be faithful in your calling, feed the sheep, feed the lambs of the flock, and proclaim the gospel in all simplicity, meekness, and love, whenever you have the opportunity as it shall be given you by the power of the Holy Ghost which you will always have for your counsellor if you are faithful; and let all the Saints give dilligent heed unto the counsel of those who are over them in the Lord, upholding them by the prayer of faith, keeping themselves pure and humble, and they will never lack wisdom from above, and by faith and works search out your way to Zion.

Several elders have been appointed missions to England, Scotland, the Society Islands, the States, and Western California, as will be seen by the minutes of the General Conference, of the 6th of April, to which we refer for particulars concerning any business then transacted.

We are happy in saying to all, that a brighter day is dawning on the intellectual prosperity of Zion; that the University recently established by the State of Deseret, bids fair to accomplish the object for which it was instituted; that it is under the supervision of faithful and intelligent men, who will consider no labour too great, to carry out the wishes and greatest possible good of those for whose benefit the institution was founded; and we earnestly solicit the co-operation of all the Saints, and particularly the elders in all nations, to gather, as they may have the opportunity, books in all languages, and on every science, apparatus, and rare specimens of art and nature, and every thing that may tend to beautify and make useful; and forward or bring the same to the Regents of our University, for the benefit of all such as may hereafter seek intelligence at their hands.

Brethren, farewell. May the blessings of heaven and earth be multiplied unto you, and your hearts be warm to receive and improve upon the same in righteousness, and the time hasten that we may meet you in this land of peace, is the constant prayer of your brethren in the gospel of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Deseret N. A., April 12, 1850.

AN EPISTLE OF PRESIDENT ORSON PRATT, TO THE SAINTS THROUGHOUT GREAT BRITAIN.

Dear Brethren,—Through the blessing of a kind Providence I have been preserved to once more meet with the Saints in the British dominions. I have been absent from you about four months, during which time I have performed a lengthy, though pleasant, journey to Council Bluffs, on the extreme western frontiers of the United States. The facilities for travelling within a few years past, have increased to such a degree, that it seems apparently to have decreased the distances upon the surface of our globe. To cross the Atlantic, and travel some two thousand miles into the interior of America, would have once been considered quite an undertaking, but now it is only a pleasure excursion. The power of steam seems to have almost united the two continents into one. In less than three weeks the servants of God can go from St. Louis to Liverpool—a distance equal to one-quarter of the circumference of the earth. They may well be termed, in the language of Isaiah, *“the swift messengers to the nations.”*

It has fallen to the lot of the Latter-day Saints to live in one of the most momentous ages of the world—an age in which wickedness reigns predominantly upon all the face of the earth—an age in which God has determined to rend in pieces and overthrow all the governments and kingdoms of the world, and establish his everlasting kingdom in the hands of his Saints, who shall bear rule under the whole heavens. For about six thousand years the inhabitants of our world have displayed their wisdom in the establishment of various forms of human government; but wickedness has triumphed among them all. The wicked have had their day for rule, but it is now drawing swiftly to a final close. Their sun is setting no more to rise: a long night of darkness awaits them. God has set his hand to turn and overturn, and to give the kingdom unto his Saints—to redeem the earth from oppression and violence—to consume the wicked as chaff, that righteousness alone may be exalted.

To bring about this great change in governmental affairs, one of the most important revelations that have ever saluted the ears of mortals, has been given, namely, the **BOOK OF MORMON**. It is sent forth as a last message to the nations of the wicked; it is sent to establish a kingdom which shall break in pieces all other kingdoms; it is sent to gather out the righteous from all nations, and establish them in one; it is sent to fulfil the times of the Gentiles, and bind up the law and testimony among them, that if they will not repent, they may be delivered over unto destruction; it is sent to gather Israel from their long dispersion; it is sent to make known the gospel in greater plainness and fulness, that contentions upon doctrine may cease, and the watchman of Zion see eye to eye; it is sent as the great preparatory work for the second advent of the Son of God; it is sent that the Saints may know the signs of the times, and not be in darkness, and that great day come upon them unawares.

When this message shall have been proclaimed to all nations, the Son of God shall come to sit upon the throne of his power and reign for evermore. Already twenty years have elapsed since the setting up of the kingdom of God; the proclamation has already been sounded in the ears of many nations; tens of thousands in America, in Great Britain, in the Isles of the Pacific, and in various quarters of the globe, have received the glad tidings, and with penitent contrite hearts have been baptized preparatory to the coming of the Great Bridegroom. Already tens of thousands have gathered out from the United States, Great Britain, and the Islands of the sea, unto the vallies of the mountains in North America; there they are building cities, temples, and public buildings, converting the fertile vallies into gardens, and vineyards, and well-cultivated farms, spreading themselves abroad into all the surrounding country. Where before resounded the warhoop of the savage, and the howling of wild beasts, now are heard the voice of civilization, and the melodious songs of the righteous.

Let the poor afflicted Saints in this land cheer up their drooping spirits, for they shall in due time be gathered; if they cannot obtain means in this land, they shall be helped from afar; for the Lord will surely deliver His people, and no power can stay His hand. Already a sound of deliverance begins to be heard from a distance. Hark! It is a voice from the mountains. It is not a voice of savage triumph; it is not the voice of tyrants, clad with terror; it is not the voice of a nation bowed down with oppression; it is not the voice of mourning and lamentation; but it is the voice of freedom, rejoicing in the high places of the earth. Behold her standing on yonder mountain tops, clothed with celestial light. With outstretched arms to the nations, and with a voice of lovely compassion—she calls. Listen! she calls to the Saints in affliction; she invites them to her dwelling place. Her voice is heard! see the Saints arise: see mighty ships waft them o'er the main—see countless numbers track the western plains; the everlasting hills re-echo with their songs. Lo! a vast multitude assembled, enrobed in garments pure and white; They pray—the heavens listen—the powers above are marshalled. All things prepared—the Saints return to Zion, the Lord goes before the camp—the nations fear and tremble; **ZION IS REDEEMED**, and becomes the joy of all the earth. Praise ye the Lord.

Our latest news from the Salt Lake Settlements was dated the 12th of April. All things were then prosperous in the Valley. They were ploughing, sowing,

planting, and making every preparation for an abundant harvest. Tens of thousands of emigrants for the mines, together with immense numbers of horses, mules, and cattle will pass through the Valley this season, which will afford a ready market for all the provisions that can be spared. Large quantities of merchandise, both in dry goods and groceries, are being taken by the merchants to supply the demands of the country; they are paying forty guineas per ton for the transportation of goods from the Bluffs to the Valley. The Lord is truly beginning to favour Zion, and to abundantly supply all her wants, although he takes his own way to accomplish it. Oh! that the Saints may not forget the Lord in the days of their prosperity. How great are the responsibilities resting upon them! and how fearful the consequences of abusing the privileges and blessings bestowed from heaven!

Elder Woodruff, with most of the Saints from the eastern and middle States, is now crossing the plains. It is judged that our emigration to the mountains this season will amount to some three thousand souls, taking with them from 800 to 1000 wagons. The Saints who still tarry at the Bluffs are generally poor, but they are in a rich and fertile country, and with perseverance and industry will soon be able to pursue their journey over the plains, leaving the country for others of their brethren who may come on and wish to tarry there for a season. There are some three or four thousand Saints in St. Louis, who are apparently doing well, much better than the poor in England. At this present time there seems to be in America a feeling of friendship and good will towards the Saints in almost every quarter. Our poor find employment sooner than any other class of people; they have been proved and found trustworthy; hence they are sought after in preference to others. The Lord has seen the afflictions of his people, and softened the hearts of that nation towards them for a season. How long this friendship will continue we know not: it cannot be long; for the nation has rejected the message of heaven, and they must be rejected of God; they will from time to time harden their hearts against the people of God, and will desire their destruction, but God will deliver them out of their hands.

About two years have elapsed since I was appointed to preside over the Saints in this land. I have endeavoured, during the time, to inform myself concerning your condition, and to offer such counsel as I thought best adapted to your circumstances. If, in the multiplicity of business which has pressed my mind, I have at any time erred, it has not been intentionally. It has been my constant prayer and study to know the will of God concerning you. It affords me great pleasure to know that the churches have greatly flourished since I have been in your midst, and that many thousands have been added to your numbers. Peace and union have also prevailed in almost every branch; while the Holy Spirit has been abundantly poured forth upon you, as is evident from the miraculous manifestations of the healing power, together with numerous other blessings enjoyed throughout the land. These tokens of the goodness of God towards his Saints are calculated to make the faithful servants of God rejoice.

The wise and judicious management displayed by the presidents of conferences, and the travelling elders under them, has been the principal means in the hands of God in extending the cause of truth in the British Isles. The extensive circulation of the printed word has also given an impetus to the rolling of the great wheel of salvation. Strictness of discipline in plucking off dead branches—in purifying the church of corrupt members—and in laying the axe at the very root of every species of wickedness, has also had a powerful tendency to strengthen and confirm the meek and humble, and to enlighten the eyes of the honest inquirer.

Let the presiding elders of every conference endeavour to inform their minds relative to the condition of every branch under their respective jurisdictions. See whether your flocks are in a healthy condition or not. The Lord has made you the shepherds over his sheep: if you lose the sheep, or suffer them to perish through your neglect, they will be required at your hands. Teach the presidents of branches to look diligently after all the members. Counsel them to enforce strict discipline, and to root out all backbiting and evil-speaking one against another; for this is a great evil, and tends to quarrels, divisions, strifes, apostacy, and death. If the backbiter or evil-speaker will not, after proper admonitions, reform and cease his

evil practices, let fellowship be withdrawn from him, and let all know that the church of God is not the place to injure and devour one another. If any officer or member under your charge be found teaching or practising unvirtuous doctrines, let him be dealt with strictly by the law of God; and if the president of a conference shall transgress, or teach or practice any iniquity, let the same be reported to us, accompanied with the proper evidences; and if one of the Twelve, or the president of the Saints in Great Britain, shall transgress the law of virtue, and teach or practise unrighteousness, let the presidents of conferences inquire into the same, and collect the testimonies thereof, and forthwith transmit the documents unto the First Presidency at head quarters, that all may be dealt with according to the law of heaven. The time is come when too much light and knowledge have been given to the Saints for them to suffer themselves to be imposed upon by men who are carried away with their lusts. And we say, in the name of the Lord, that the displeasure of heaven shall overtake the adulterer unless he speedily repent, and his name shall be blotted out from among the people of God. "Woe unto them that commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell." Woe unto them who shall betray the confidence reposed in them, and shall make use of their authority to seduce and lead astray ignorant and silly women, for, except they repent, their authority shall perish quickly like the dry stubble before the devouring flame. Woe unto them who lie and bear false witness against their brother or sister to their injury; it were better for them that they were sunk in the depths of the mighty ocean than to offend the children of God. Woe unto them who steal, for their deeds shall be made manifest, and justice and judgment shall lay hold on them in an hour they think not. Woe unto them who love slander, and will not cease to speak evil of their brother and sister, for they shall be hated of God and man, and their hopes shall wither away and perish. Woe unto all those among the Saints who shall turn from their righteousness and do iniquity, for the great day of the Lord is at hand, and their portion shall be among hypocrites and unbelievers.

Let the Saints sanctify themselves both in body and spirit, that the Holy Ghost, with all its accompanying powers and gifts, may be more abundantly manifested; for the destroyer is abroad in the earth, and the Saints must live by faith. But, how can we have faith, if we neglect the counsels of wisdom which God has ordained for our preservation?

The time is drawing near when I shall leave you and go to the Valley with my family, according to the request of the First Presidency, as will be seen in their late epistle. But be assured, dear brethren, that the expressions of unbounded confidence, which the Saints have everywhere manifested towards me, will ever be cherished by me with a grateful heart. I shall ever look upon this short period of my life as among the happiest days of my pilgrimage. And if I have been a humble instrument in the hands of God of benefiting any of His Saints, or of advancing His cause in Great Britain, it will afford me great and lasting consolation when far hence in other climes.

The Saints in this land are dear to my heart; I have seen their toils, their hard labours, and oppression, and my heart has mourned over their afflictions. I have loved them because of their sincerity in receiving the message of truth which God sent his humble servants to proclaim: I have loved them because of their strong desire to work righteousness and hearken to the counsels of heaven: I have loved them because of their faith and love to God and His truth; I have loved them because they have loved me: and when I see their poverty and sufferings, my soul yearns over them, and my eyes are filled with tears. In the fulness of my heart I cry to thee, O my Father and my God. I ask thee, O God, to look upon these, my brethren; behold, how they have sorely toiled these many years, while their children have cried for bread; behold them, O Lord, bowed down in sorrow, under heavy burdens imposed upon them by their cruel taskmasters, and when thou lookest, O Lord, upon these great afflictions of thine own children, let thy bowels be moved with compassion towards them; let salvation and deliverance come speedily: defer not, lest thy people fall under the heavy yoke and perish. O Lord, thy people in this land have become a great people, but this is not their resting

place—their eyes and their whole hearts are towards the mountains of Zion—the land which thou hast ordained for the habitations of the righteous in the days of trouble. Glorify thy name, O Father, in working out a speedy deliverance for this great people, that they may rest during the remainder of their days from the hard bondage, wherein they have been made to serve. Gather this people together, that they and their children may learn thy ways more perfectly, and walk in thy paths, and no more be led astray by the vain and foolish traditions of the Gentiles: yea, O Lord, save thy people for evermore.

I shall probably leave England the latter part of next winter, or early in spring, and perhaps sooner; but I rejoice exceedingly that I can leave you under the presidency and watch-care of one of the Twelve, namely, Frankin D. Richards, whose former labours in this country are well known and highly appreciated by the Saints. His unwearied diligence in the cause of truth—his godlike dignity of deportment, combined with a mild and amiable disposition—his sterling virtue and integrity, united with a superior intellect, enriched with the wisdom and knowledge of heaven—have eminently qualified him for the dignified and highly responsible station of presiding over the numerous churches which will soon be entrusted to his charge. Brother Richards will act in conjunction with me as my counsellor while I remain in this country; and it is to be hoped that through our united exertions we may be humble instruments in advancing the great cause of truth in this part of the Lord's vineyard.

Some of the presiding elders have been rather negligent in teaching the law of Tithing according to the counsel which we have heretofore given. Every president of a conference should see that every member of the church of whom tithing is required, is correctly instructed in regard to his duty upon this subject; urge upon them the necessity of strict obedience to this requirement of heaven; it is as essential as any other requirement; no person can be justified in neglecting the counsel which has been given upon it; no person will prosper who undertakes to cheat the Lord, and slip off to America with his property and money, without paying in this land the tenth thereof. The Lord has commanded and man must obey; for justice and judgment is the penalty of disobedience; therefore we exhort the Saints to obey the law of tithing; obey it strictly with cheerful hearts; obey it without delay. I have already borrowed upwards of £200 over and above the tithing I had on hand, to forward nails, glass, and other temple property to the Valley: this was necessary in order that they might be forwarded this season, that the great work might not be delayed. The amount borrowed must be within a few weeks refunded, therefore we call upon the presidents of conferences to see that every person who should pay tithing attends to this duty immediately, that there may be funds in the Lord's store-house to fulfil the purposes specified in the revelations and counsels of heaven. Teach those Saints who have property, and who will not exert themselves to obey this law of heaven, that the Spirit of God shall begin to withdraw from them, and the hand of the Lord shall be against them, and they shall cease to prosper in their business transactions, and a curse shall be upon the labour of their hands, and unless they repent they shall wither away like a branch plucked from the vine.

The Perpetual Emigration Fund must also be kept in view; and the Saints should be thoroughly instructed as to the importance of doing all within their power for the enlargement of this fund; it is established especially for the benefit of the poor, to be appropriated according to the instructions which shall from time to time be given by the First Presidency. Let all the arrangements and counsels which have, during my absence, been laid before the Saints by brother Franklin D. Richards, in relation to the collection of this fund, be faithfully complied with. Let the treasurers of the conferences forward to our office immediately the amount of funds which they have on hand, accompanied with a list of the names of the contributors, the amount each contributes, with the name of the branch and conference in which each resides. After this instruction has been fulfilled, the treasurers will thereafter make quarterly remittances and reports to us, namely, on the 1st of October, 1st January, 1st April, and 1st August. As our office will not be responsible only for the funds which actually reach us, we shall, if necessary, publish

from time to time the names of all contributors, with the amount contributed, (with the exception of those who may request us to do otherwise.) This will have a tendency, in some measure, to detect any dishonesty on the part of the treasurers. We hope, however, that among the Saints no dishonesty will be found to exist, and that every man will be faithful and punctual in all things entrusted to his charge. We also say to all the Saints, let none of the Emigration Fund be used for any expenses whatever, but let all expenses incurred in purchasing cheap account books for the treasurers, or in any other way, be settled by the branches, independently of this fund.

Mechanics of every description are greatly needed in the Salt Lake country. Furnaces, forges, glass works, potteries, manufactories of cotton, of linen, of wool, are greatly called for. Let the presidents of conferences seek diligently in every branch under their respective jurisdictions for wise, skilful, and ingenious artizans, mechanics, manufacturers, potters, &c. Counsel those of them that have means, to go immediately to the Valley; and counsel those who have not got means, to use every exertion to obtain means and be in readiness when called for, if funds should be appropriated for their assistance; and remember the maxim, that the Lord will help those of his Saints who will seek diligently and honestly to help themselves. The presidents of conferences have many duties to perform in relation to the temporal salvation of the Saints as well as spiritual, let them not, therefore, become dilatory in relation to this counsel. We urged these things upon you months ago in many of the Stars, and we humbly hope that you have not forgotten subjects which we esteem of such vast importance for the welfare of the children of Zion. If you can find men of capital who have never been engaged in the manufacturing business, but who are willing to invest their capital in the establishment of such business, teach them that it is their privilege so to do, and that they shall be blessed with an hundred-fold in this life, besides having the satisfaction of seeing hundreds of thousands of Saints benefitted by their manufactures. Let the Saints in Great Britain arise with one heart and mind to perform the great and mighty work which is before them, and the Lord their God will bless them, and strengthen their hands, and enable them to perform wonders in his name. They are called to do great things; let them not, therefore, be faint-hearted nor discouraged, for God is with them.

With feelings of love to all the Saints, and with an anxious desire for your welfare, I subscribe myself your brother in the kingdom of Christ,

ORSON PRATT.

15, Wilton Street, Liverpool, July 23rd, 1850.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1850.

There has recently appeared above the intellectual horizon of the Latter-day Saints, wandering among the "Stars" of their firmament, a certain meteoric production, called by some poetry; by others better acquainted than we are with its claim to that title, it is pronounced neither poetry, verse, nor prose; indeed its author does not call it by either of those names, but "LINES." Such meteoric productions are calculated to injure the sight of careful intelligent observers, unless they are prepared with glasses adapted to the occasion, insomuch that they sometimes turn away in disgust, especially if their first observation of our heavenly truths is directed towards that object. If it were created of correct matter, and organized upon true principles of natural science, it would not produce so disastrous effects upon its beholders, but would serve to strengthen the vision, elevate the understanding of the observer, and commend the general principles of the society to which its author belongs.

Moreover, nearly one fourth part of the elements of its organization was composed by another gentleman, which is the most scientific and truthful in its appearance, yet no credit is awarded: this, to say the least, is quite uncourteous on the part of an author. On the whole, we do not believe the church of God will be subserved by the circulation of such publications, but that the intelligent of any society in Great Britain would feel disgraced thereby; and we wish the author, with all others concerned therein, to prevent any further circulation thereof. It is advisable, and our special counsel, that no publication containing the doctrines or sentiments of the Latter-day Saints, be suffered to go to press in England, Scotland, Ireland, Isle of Man, or the Channel Islands, without a manuscript copy thereof being first forwarded to the Presidency of the British Churches (accompanied with the wishes and designs of the person intending to publish it) and his or their permission being given to the same being published, except only the privilege of Branches and Conferences to issue their Bills for Meetings, lists of the standard works of the Church which they may have on hand for sale, and conference minutes. It will always afford us special pleasure to second the judicious exertions of any person or persons in disseminating the principles of Truth; and we are anxious to promote by all laudable means the cultivation of the talents of our brethren; and we desire them generally to stir up the various gifts which are in them by the laying on of the hands of the Elders, and all gifts which heaven has kindly endowed them with; but when we come to publishing, it should be recollected, that it is not for the present only, but will stand for future years, and how careful all should be not to publish any thing that might be regretted in a time to come!

GENERAL CONFERENCE.

A General Conference of the Church of Jesus Christ of Latter-day Saints will be convened at Manchester on Saturday and Sunday, the fifth and sixth days of October, commencing at ten o'clock in the morning. The Presidents of Conferences throughout Great Britain are particularly requested to attend. Those of the Twelve who are on the Continent are respectfully invited to be present if it would not interfere with the great and important duties of their missions.

ORSON PRATT,
F. D. RICHARDS.

EMIGRATION.

(*From the Frontier Guardian, June 12th, 1850.*)

We have attended the organization of 350 wagons of Salt Lake Emigrants up to Saturday 8th inst., Capt. Milo Andrews is a-head with fifty wagons. Next follows, Capt. Benjamin Hawkins with one hundred; Thomas S. Johnson, Capt. of 1st Division, and—Capt. of Second Division. We left them at Council Grove 12 miles from Bethlehem west of the Missouri river, on the morning of the 7th inst. Next in succession is Bishop Aaron Johnson with a train of one hundred wagons; Elisha Everett, Capt. of 1st Division, and Matthew Caldwell, Capt. of the 2nd Division. Next in order is Capt. James Pace with one hundred. Richard Session, Capt. of 1st Division, and David Bennett, Capt. of 2nd Division. The Emigrants are generally well fitted out with wagons and teams, provisions, &c.

There are some wagons quite too heavy. Those brought from St. Louis are good, but too heavy. A heavy wagon with a stiff tongue is unsuitable for the journey. Let no person hereafter buy a wagon for this trip unless its tongue has a joint in the hounds forward of the axletree. Light wagons that will bear from sixteen to twenty hundred pounds, are the most suitable for this service. These

heavy lumber concerns should be left here, and not used by our people, neither by anybody else, unless they choose.

The number of California wagons that have crossed at this point, is about 4,500 averaging 3 men to the wagon, making 13,500 men, and about 22,000 head of horses, mules, oxen, and cows.

Our own emigration to Salt Lake Valley will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses, and mules.

With the facilities for improvement that are already in the Valley, and those that are now going, we may expect to see that hitherto, desolate region, growing rapidly into importance, and consideration. Success to the West, and to Western enterprise, to Western men and measures! "Let the Wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose."

LETTER TO PRESIDENT F. D. RICHARDS.

Belfast, July 17th, 1850.

Dear Sir,—I improve this opportunity in addressing a few lines to you, knowing you feel a thrilling interest in the spread of the principles of truth and salvation in Ireland. I arrived in Belfast, in company with Elder Lindsay, on Thursday, June 20th. We found the Saints in a very dead lukewarm state, the branch being completely broken up during the last six months: they were wandering about like sheep without a shepherd, having no guide to lead them in the way of eternal life. We have succeeded, however, in bringing the Saints together; and, after much preaching and teaching, they are beginning to awake from their lethargy, and to feel and enjoy the sweet influences of the Spirit of God.

One great disadvantage this branch has had to contend with is, in not having a public place of worship; but I am happy to inform you that this has been removed, as we have taken a commodious chapel in King Street, formerly occupied by the Baptists, which we opened last Sunday, and announced the same by placarding the town. It was well attended, especially the evening service, and on the next morning we had the pleasure to administer baptism to two, who, I have every reason to believe, will be promising members in the kingdom of God. There is one grand cause why the gospel has not taken firm hold in this country, namely, many who have been sent to preach the gospel have done many things so incompatible with our most holy religion, that their conduct has had a most baneful influence upon many who were examining our doctrines. Oh! how careful should every officer of this church be to walk worthy of the high vocation wherewith they are called, as ambassadors for Christ Jesus, with delegated power to administer the laws of the kingdom of God! Belfast is a large, influential, commercial town; it is a stronghold of many of the leading sects, and their clergy are some of the most talented in christendom, who are much admired for their erudition and eloquence, and the mass of the people are blindly led by their various teachers, without ever stopping to examine their principles or articles of faith. But of late, through the dreadfully divided state of the clergy, and the recent disclosures of priestcraft and its concomitant vices, the people are beginning to see the state of apostate christianity.

I have visited a small branch of the church at Hyde Park, a village six miles from Belfast. There are seven members, including two priests, all in good standing, and rejoicing in the work of God. We have held several good meetings, which were well attended, and I have no doubt, if followed up, will result in a great amount of good. There is another branch at Kilachey, ten miles from Belfast, consisting of six members, including one priest, all in good standing. Belfast branch numbers 33 members, including 4 elders, 3 priests, 1 teacher. We can scarcely find out one-third of the Belfast branch, it has become so scattered and disorganized. I am actively engaged in getting subscribers for the STAR. Indeed I fondly hope that a better day is about to dawn for Ireland, and my heart beats high with the hope that thousands of her brave sons and fair daughters will soon

come to the knowledge of the principles of salvation and peace, which God grant. Amen.

Present my kind love to Elder Kelsey, Brother Linforth, and accept the same yourself.

Yours in the kingdom of God,

GILBERT CLEMENTS.

IRELAND.

This country has long been an oppressed nation, and for a few years past has been the scene of appalling judgments, such as famine, unto starvation, and pestilence, that has threatened an entire depopulation of certain portions of the Island.

These became the welcome messengers of relief to thousands who were lingering out a hopeless existence as to any thing better in this life. Bound up the greater part in papal authority, and subject in many parts to immediate expulsion from their tenanted homes, if they ventured to change their religious opinions, it has hitherto been very difficult to establish the doctrines of present revelation among that people. At several different times efforts have been made in the vicinity of Belfast, and a few have been added to the Church, a part of whom were turned out of employment because of their faith, and were obliged to flee to England for subsistence.

In the early part of June last, Elder Edward Sutherland of London, was set apart to go to the land of his nativity and if possible establish the everlasting Gospel in Dublin and its vicinity. While signal displays of God's power have been frequently manifested among His people in other portions of Great Britain, many of the Saints have looked upon Ireland with pity; and wishfully wondered when her noble sons and daughters would be aroused from their slumber of ages and come up to the help of the Lord against the mighty, receive again that life which has been hid with Christ in God, and engage in the establishment of Zion in the last days.

From an acquaintance with Elder Sutherland, and the good work which he performed in London, great confidence is entertained of his success in Ireland. His charity toward God and his fellow men, his energy of character, and determination of purpose, coupled with a life of exemplary conduct, admirably qualify him for this labour of love to his countrymen. We bid him God speed; may he rend the veil of darkness and bring many to the light of everlasting life.

Cotemporary with Elder Sutherland's departure for Dublin was that of Elders John Lindsay and Gilbert Clements for Belfast, intelligence has been received from the latter, of their favourable reception. They have succeeded in opening a commodious Chapel in King Street, where divine service is regularly attended, two have been added to the Church by Baptism, and prospects quite encouraging. May they realize much of the Holy Spirit in their labours, and bring many souls from the power of Satan unto God. With these brethren in the north, and Elder Sutherland in the metropolis, it is earnestly hoped the present may prove the dawning of a better day to the seed of promise in the Emerald Isle.

F. D. RICHARDS.

LETTERS TO THE EDITOR.

July 9th, Norgesgade, Bredgade, 196, Copenhagen, Denmark.

Dear Brother,—By request of brother Snow, I take my pen to address you a letter, to acknowledge the receipt of the STARS you so kindly sent us. We received three packages the same day—the one sent last by mail cost one Danske dollar (two shillings), the others came free. We were glad to get them, and thanked you for so much STAR-light in this land of darkness, where priestcraft and superstition has held uninterrupted sway for so many years. We are all well, for which we thank our Father in heaven, and most sincerely hope that you, with all at 15, Wilton Street, are enjoying with us the same great blessing. We have not yet made much stir among the people (before the public) in consequence of our limited knowledge

of the Danish language, we are, however, learning very fast, and brother Snow says he will have me up preaching in about a week more; you will, however, hear from us from time to time. The prospect here now is quite as good as could be expected under the circumstances in which we are placed. The people are beginning to take some interest in what we say, and many families are inviting us to visit them, indeed the invitations are coming in faster than we can fill them, and many are beginning to hear the words of the book, and the poor to rejoice in the Holy One of Israel. Brother Hanson is not slack in his duty towards his nation, but is earnestly engaged for their welfare. As to the Baptists here, of whom brother Snow has written, they are growing in the grace and in the knowledge of the truth; the presiding elder is our friend, and I think in a few days more he will be our brother, and with him we expect many of his flock. Since writing you, brother Snow has visited a little branch of his church in company with him. He told his flock who brother Snow was, and the nature of his mission, which they received with great pleasure, and seemed ready to embrace brother Snow as a deliverer sent from afar to bring salvation to those that sit in darkness and in the shadow of death; and so may it be is our most sincere desire and prayer in the name of Jesus. Amen.

As to political matters you can get all the news by the English papers without our writing. The parliament adjourned last week to meet again in October next. The Holstein question is not yet settled, and I think will not be soon. The Danes are all that I thought they were—a very polite and noble-hearted people. We have received a letter from brother John Forssgreen; he is at his father's place and was well. He had opened his mouth in the cause of Zion, and wished us to say to you, if any letters, &c. come to your office for him, please send them to the care of Capt. Barrgs Enka, 113, Firsta (or 1sta) Quarteret, Gefle, Sweden.

In haste I close by imploring the blessing and protection of our heavenly Father upon you and the STAR, that it may illuminate the benighted path of many honest souls. Please give our best love to all at Wilton Street, and to the Saints in Liverpool, generally.

Yours respectfully,

G. P. DYKES.

ITEMS OF NEWS.

THE PACIFIC RAILROAD—WONDERFUL DEVELOPEMENTS OF RESOURCES IN THE PLAINS AND DESERTS.—The greatest impediment to the construction of a railroad from the Mississippi, overland to the Pacific, has been considered to be in the nature of the country over which the road must be carried. From twelve to fifteen hundred miles, in the selection of any route north of Mexico, must be traversed over plains, mountains, and deserts, without timber, without population, without materials or supplies, and thought to be without anything to contribute to the support of the road, short of the Pacific. This has been justly considered the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world—this timberless, mountainous and desert region of from twelve to fifteen or seventeen hundred miles.

But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake, and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel, would render them incapable of settlement, even to cattle raisers: for there the snows are deep and the winters cold. The coal supplies the fuel—it also supplies an article of trade with the Mississippi river, and will thus contribute to colonize the plains, and to the sale of the public lands along the route to settlers, who will soon produce all the necessary provisions for the workmen.

It is known, also, that iron is found from the frontiers of Missouri to the Rocky Mountains; and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon Valley

of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their Valley is the half-way station on the great central route; and thus all fears on the score of provisions for the workmen are obviated.

With the road finished to the Salt Lake, another important commercial article comes into market—the article of salt. It exists in the heavy brine of the great lake to an inexhaustible capacity of supply; it exists in a crystalline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4,000 feet above the sea—and particularly on account of the number and variety of its medicinal springs.

Such are some of the intermediate advantages in favor of the construction of the Pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consummation of such a work?—*New York Tribune*.

THE SAINT.

A SONNET.

'T is not the downcast look, the outward show,
The placid smile that decks a holy face,
Nor the distorted visage where we trace
The mournful aspect of a man of woe;
Nor clasped hand, nor the uplifted eye,
Whene'er the name of God in prayer we hear;
Nor yet the soul that really is sincere,
(For Error has her vot'ries that would lie
Subject to death, ere they'd renounce her mode,)
That constitutes the Saint. Ah! no: 't is he
Who cries, "What wilt thou have me *do*, O Lord!"
And yields obedience to the heavenly word;
Receives that Spirit which will make him free,
And lives by faith and every word of God!

Douglas, Isle of Man.

W. G. MILLS.

LIST OF MONIES RECEIVED FROM THE 12TH TO THE 26TH JULY, 1850.

John Kelly	£1 15 0	Brought forward	£36 1 6
Thomas Chamberlin	7 10 0	John Godsall	19 6 0
Thomas Clarke	2 0 0	Alfred Cordon	2 0 0
Charles King	0 16 8	James W. Cummings	5 0 0
John Davis	22 11 10	James Walker	10 0 0
W. C. Dunbar	1 8 0	Henry Naish	5 0 0
Carried forward	£36 1 6		£77 7 6

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 17.—Vol. XII.

SEPTEMBER 1, 1850.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE, HELD AT GREAT SALT LAKE CITY, DESERET, APRIL 6th, 1850.

Present of the First Presidency—Brigham Young, Heber C. Kimball, Willard Richards.

Patriarch—John Smith.

Of the Twelve Apostles—P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herriman, A. P. Rockwood.

Presidency of the Stake—Daniel Spencer, David Fulmer, Willard Snow.

High Priests Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.

Clerk of Conference—Thomas Bullock.

The Conference was called to order by Elder David Fulmer. The choir sung a hymn. Prayer by Elder Fulmer, and singing.

Elder P. P. Pratt then arose to present the business of the day, and without any preliminaries, on motion, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball, as first, and Willard Richards, as second Counsellors to President Young.

Moved that John Smith be sustained as Patriarch of the whole Church; carried.

Moved that Orson Hyde be the President of the Quorum of the Twelve Apostles; carried; also P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, E. T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of the same; carried.

Moved that Willard Richards, be sustained as Historian, and General Church Recorder; carried.

Moved that John Young, be sustained as the President of the High Priests' Quorum, also Reynolds Cahoon, and George B. Wallace as his Counsellors; carried.

Moved that Joseph Young, be sustained as the first President, Levi W. Hancock second, Henry Herriman third, Zera Pulsifer fourth, A. P. Rockwood, fifth, Benjamin L. Clapp sixth, and Jediah M. Grant seventh, Presidents of all the Quorums of the Seventies; carried.

Moved that Daniel Spencer be sustained as the President of this stake of Zion, also David Fulmer and Willard Snow, as his Counsellors; carried.

Moved that Henry G. Sherwood be sustained as President of the High Council, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Edwin D. Wooley and Thomas Grover, members of said Council; carried.

Moved that Newel K. Whitney be sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints ; carried.

On motion John Nebeker was sustained as President of the Elder's Quorum, also James H. Smith and Aaron Sceva his Counsellors.

On motion, Joseph Harker was sustained as President of the Priests' Quorum, also Simeon Howd and James A. Chesney, his Counsellors.

On motion, McGee Harris was sustained as President of the Teachers' Quorum also John Vance and Reuben Perkins his Counsellors.

On motion, William C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel Mc. Connell and Gilburd Summe his Counsellors.

Elder Pratt remarked that all are in duty bound, in covenant before God, to sustain these several men in their offices, and those who refuse to support them will be found breaking their covenants.

President Heber C. Kimball preached a long and faithful discourse on the present situation of the Saints, comparing it with our former persecutions, drivings, sickness, and poverty ; he exhorted the Saints to faithfulness, and to be obedient to the counsel of these men, whom we have this day covenanted to obey ; warned them of the danger of falling into the ways of the world, worshipping the God of Mammon, and forsaking the God of their salvation ; exhorted them to faithfulness over our mortal bodies, that we may be rewarded with immortal bodies in the world to come, and expressed himself decidedly, that every individual may travel faster than they now do, if they will be obedient to what they are told, and concluded by blessing the people, that peace might rest in their hearts for ever and ever. Amen.

The choir sung a hymn—Benediction by Elder Benson.

Half-past one o'clock, p. m.—Conference assembled and called to order by Daniel Spencer, choir sung a hymn. Prayer by Elder Orson Spencer, and singing.

Elder Parley P. Pratt, arose and occupied nearly two hours in bringing to the notice of the Saints many scenes he had passed through, on the first establishment of this church on the earth, and several visible manifestations of the Providence of God in the various movements of this Church for the past twenty years, and of the manner in which they have been sustained. Enquired for what purpose is this advancement of knowledge, to qualify the Saints for the great and marvellous work—the restoration of the whole house of Israel—and showed examples, from among the Jews and Lamanites. He showed clearly that the scriptures had done him a great deal of good, and when he read them he wished to emulate the examples of Joseph, David, and Sampson. He rejoiced in reading the doctrines, and teachings of our Lord Jesus Christ, and completely refuted the doctrines as taught by Moses Martin, that the five senses were the counsellors of man. He said the great book of Nature has been open in all its sublime grandeur to the Utes, Shoshones, and other Indians, and they had the five senses to lead them ; compared their low situation with those who were cleanly and industrious, and who believe in the divine oracles of God ; he exhorted the Saints to teach their children faith in the Lord Jesus Christ, repentance towards God, that they might be prepared to be baptized when eight years old ; and exhorted them to meet often, and partake of the emblems of the broken body and shed blood of our Lord and Saviour.

Many persons are very anxious to hear preaching about the resurrection. He said he had not the keys of the resurrection, but he knew what was written about it, as he had been searching diligently for the last twenty years, and as he now sees more light upon it he argued he saw through a glass dimly, but twenty years hence he might have more light upon the subject. Some persons have the idea, that when a Saint of God dies, when he rises from the dead he will go among the Gods, and do as they do—but, said he, I have not the idea that a man goes straight into celestial glory, but that he will come on the earth and improve in the things of God, until he is perfected. He enquired what was the meaning of that scripture, which saith, they are sown a mortal, but raised a spiritual body ? They are natural, because they die, and it is right to call them spiritual, because they are quickened by the spirit of God ; they are temporal, because they belong to things that are temporal ; it is time, because the earth has not passed away. When the earth

is purified time will be no more; what we call the end of time is the winding up scene of this earth; it is made new, and eternity commences; the earth passes away and becomes celestialized. It is one thing to remove the curse from earth, and another to purify it; and there is a great difference in being free from death, pain, and misery; and being restored to the glory and splendor of youth. He exhorted the faithful Saints to read their patriarchal blessings, claim the promises therein, and add all the good things they can think of, and that is not all they will have; for Jesus has promised, that whosoever forsakes father, mother, wife, or children, lands or possessions, for his sake, shall receive in this time an hundred fold, and in the worlds to come life eternal. He said that death and resurrection was like going to sleep at night and waking up in the morning. This opens, that scripture, which says, "I created all things: first, spiritual, then temporal. Again, first, temporal, then spiritual; for, to myself, my work has no beginning or ending." We were firstly, spiritual, then fell under the curse; then take a higher temporal degree, and finally a higher spiritual degree. I would like to rise and see things improve, see those mountains levelled, those barren sage plains turn out their pools of water, and all the swords, spears, and gun-barrels gathered into the blacksmith's shop, and made into implements to till the earth; have one thousand years of peace, gather up my poor scattered children, cheer up the hearts of the widow and the fatherless, and say, here is your hundred fold that you have suffered for the gospel's sake, when you were in the latter day on the earth. Not having seen these things twenty years ago, shows me, that I now only see through a glass dimly; but if I had a voice like a trumpet, I would say, repent and prepare for the great restitution of all Israel. Amen.

Choir sung, "Come let us anew."

President Young requested all the High Priests and Elders to meet in the Bowery at five o'clock, P. M., to transact some business with Samuel Russell and Moses Martin.

Half-past five o'clock p. m.—The Elders met, and were called to order by Elder Pratt. After singing a hymn, and prayer by Elder Carter, President Young called for Samuel Russell to come to the stand and explain some remarks he had made in regard to his faith in the gospel of salvation, when

Russell said, "There may be some points of Mormonism I believe; but as for believing in the principle of Revelation, as the Latter-day Saints do, *I do not*. I believe that Joseph Smith was as great a prophet as ever was on the earth, but I have no confidence in the Bible, or the Book of Mormon, or the Book of Revelations as being revelations from the Almighty. I may have made light of the Holy Ghost. I have asked what was the Holy Ghost? and said that the only time the Holy Ghost was ever seen, was in the form of a pigeon, and it might be that I did ask if that was good to eat? Gentlemen, I have spoken my sentiments. The brethren have all used me like gentlemen; I might have withdrawn, but did not think it would do any good."

Levi W. Hancock arose and said, I do know that Russell once enjoyed the spirit of God, and he has felt that this was the Church of God. I believe that the man has not prayed, but has been negligent, or he would know that Joseph was a prophet of God, and that Brigham Young is the prophet now. I move that Samuel Russell be cut off from the Church of Jesus Christ of Latter-day Saints. Seconded by A. P. Rockwood, and carried unanimously.

President B. Young, after some preliminaries said, Mr. Russell has tasted the good word of God, and the powers of the world to come, and now to forsake that God who has sustained him, and offered him eternal life, and now to turn away from God and make light of those things, is detestable to my feelings. (Turning to him, he said,) inasmuch as we have severed this branch from the tree, I say unto you, Samuel Russell, in the name of the Lord Jesus Christ of Nazareth, you shall feel the heavy hand of God; I deliver you over into the hands of Satan. You have covenanted to serve your God; as you now forsake him, you shall feel the wrath of God, and shall know there is revelation, and if it does not burn you up, you will wish it would.

I now call up the case of Moses Martin—when he came into the Valley a year

ago last fall, he had not the spirit of the Lord with him that I could perceive; nothing was said to him, or about him, till last summer, when the presidents of the seventies called him in question; they examined his feelings, and I know that he lied in the name of the Lord: I said he was a wicked man: *he is*. I can prove he is guilty of adultery, and the Doctrine and Covenants says, a man who commits adultery and does not speedily repent, will lose the spirit of the Lord, and will deny the faith; I would not sustain him were he my own father or brother. A year ago I asked him in council, brother Moses, I ask you in the name of the Lord, did you keep yourself virtuous and pure, until you returned to your family? After about five minutes hesitation and conversation he said, yes. He lied and that too in the name of the Lord. He is a liar, and I know it; he has always been like a wild bull in the net. I am on hand to prove him guilty of adultery.

President H. C. Kimball moved that Moses Martin be cut off from the Church of Jesus Christ of Latter-day Saints, for his wickedness; carried unanimously.

President Young said, there were many going to the mines; he would rather they would stay here and raise grain, and not run after the God of this world—when I see some of the brethren going away, I feel like a mother seeing her darling child in the midst of the ocean, or in the roaring flames. He then requested the mechanics to commence working their labour tithing, and enquired what rate their wages should be; and appointed a meeting of all the mechanics, for the purpose of deciding what should be the standard of wages the coming season. As I came here this morning—I said to my teams, rest—to my family, rest, while I go up to worship the Lord in this comfortable tabernacle, and get the warming influence of his Holy Spirit, that we may be prepared to go to the nations of the earth and build up the kingdom of our God. If you all felt as I do, you would want to come here, but not hurry to go away again. Let us spend a few days and worship—the heavens are full of days and we have nothing to do but to enjoy them.

Benediction by John Murdock, when the congregation dispersed.

Sunday, April 7th, 1850.—Conference convened at ten, a.m., called to order by G. A. Smith.

Choir sung a hymn. Prayer by Elder Benson, and singing. The house was very crowded.

Elder Kimball said, he hoped the brethren would begin to find out the inconvenience of building such small houses, and hoped the brethren would build larger, so as to accommodate all who came.

Elder George A. Smith requested the prayers of the Saints, as he did not expect to preach when he came here this morning. The intelligence we receive directly from our Heavenly Father, in answer to prayer, is calculated to guide, direct, and lead us in the path that we have undertaken to travel. He compared the present improvement in this valley, to the time when he first entered it as a pioneer, when it was inhabited with innumerable hosts of large black crickets, and a few half-starved Indians. It appeared to him a miracle. Ancient history has no parallel to such an undertaking as we have accomplished, and it is something more than human nature alone could accomplish. God has guided us, and sustained and guarded us to the present time; and we are now in more prosperous circumstances than ever we were. It is in accordance with the revelations of Our Saviour Jesus Christ, through the prophet Joseph Smith, that his Saints should be tried in all things. This people has been driven from the State of New York, next from Jackson county, then from Clay. The same persecution drove us from Ohio, and the exterminating order of Governor Boggs drove us from Missouri. We left that State willingly, because we were obliged to, and we had the privilege of settling down in the most sickly, deathly, swamps of Illinois, at Nauvoo. The Gentiles rejoiced, for they thought it would surely kill off the Saints; but when we had drained the swamps and made it healthy, we must be driven from our improvements, and in as miraculous a manner as the children of Israel were delivered from Pharaoh, were we led to this place. When a ship is at sea, running without the danger of shoals, rocks, or shallows, she can ride a boisterous sea in safety—the captain and officers all feel contented, but if a sudden squall rises and takes her in the bows, it would very likely dismast the vessel or sink her. We have rode through a sea of poverty,

sickness, disease, and death; but the storm has always been in our rear, and we could sail through it safely; but here there is danger from a heavy head wind. One of my personal friends, Samuel Russell, came to this stand yesterday, and pronounced himself an unbeliever in the revelations of God, we are now in a situation to be tried by a heavy head wind, and it may dismast some part of the vessel. While we were at school, in Kirtland, it was the desire of every elder to qualify himself to be a messenger of peace to all nations, kingdoms, tongues, and people, until the Lord should say it is enough. We have had but little time to preach since then, having been continually broken up and driven about from place to place, as vagabonds on the earth, which has made us look out a place where we could make our families comfortable for a season. Some of those elders now want to make themselves rich; but I do not want to see any man having the Holy Spirit, have his heart set on farms, cattle, or gold. I say, just as soon as by the blessing of the Almighty, and the blessing of my brethren, I can provide a reasonable means of subsistence for my family, I am ready, and my heart beats high to go and bear this gospel to some people who never heard it, where the gospel never was preached, and where they are in darkness altogether; then I am on hand, and I trust in the Almighty that I may fulfil the work which God requires at my hands. Elders of Israel, and Saints of God, should always consider what they are about; never do a thing that the spirit of truth suggests is not right. Moses Martin was yesterday disfellowshipped, and I will warrant that when he put forth his hand to do evil, the still small voice cried out, "Moses, that is not right." Never do a thing that you are convinced is not right. Every elder must retain his integrity before the Lord, or he will be damned. Remember the words of the Saviour: "seek first the kingdom of God and his righteousness, and all things shall be added unto you." Consider all that we have and are, is at the service of the Almighty; and all that we do to his glory and in his name, and everything we put our hands to will prosper. But if we conclude we have suffered enough, and laboured enough, and stick stakes as apostates do, that they will go thus far and no farther, they will go down swiftly to destruction and be eternally ruined. I desire to bear testimony to the truth of this work. This people have got to be cultivated until they are governed by the will of the Almighty. And the church of Jesus Christ of Latter-day Saints, organized twenty years ago yesterday, is the only true church, and the only possible way of salvation, and I know it. If a man sacrifices his own talents to his own corruption, he seals himself up to ruin. This is the only church that will lead you to celestial glory—I know it is so. Joseph has died for it, Hyrum, David, and many others died for it. I know it is the truth. I desire my brethren to treasure these remarks, for I know they are true. And may the Lord God of Hosts preserve us all until we arrive in the celestial kingdom of God, which is my prayer. Even so. Amen.

Moved, that George Pitkin, Alvarus Hanks, Thomas Tomkins, Julian Moses, and Joseph Buzby, go to the Society Islands, to the assistance of Addison Pratt, and preach the gospel—carried.

Moved, that Robert Campbell, John O. Angus, and James Works go to England and preach the gospel, under the direction of the Presidency there—carried.

Moved, that Hyrum Clark and William D. Huntington, go to California, to assist Amasa Lyman and Charles C. Rich.

Moved, that Jesse Molan go to the States on a mission—carried.

Benediction by Daniel Spencer.

(To be Continued.)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from page 228.)

I shall now turn to the late discoveries in America, by Stephens and others, and also to the traditions of the Indians themselves, as corroborative evidence of the truth of what has been already advanced, and of other things contained in the Book of Mormon.

The following is from a work on the origin of the American Indians, by C. Colton, published by him in London, in the year 1833:—"They assert that a book was once in the possession of their ancestors, and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events, that he controlled nature in their favour; that angels once talked with them; that all the Indian tribes descended from *one* man, who had twelve sons; that this man was a notable and renowned prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence; they believe by tradition, that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they shall yet recover the book, all of which has been so long lost."

Here then is Ephraim at the utmost bounds of the everlasting hills, where his seed has become a multitude of nations; here shut out for ages from the rest of mankind, he has been as a wild ass, alone by himself; and here God has revealed unto him the great things of his law, "but they have been counted as a strange thing."

How beautiful and plain the prophecies of the Bible are, and how exactly fulfilled, if we believe in the Book of Mormon; and how dark and mysterious must many of them for ever be to those who reject it. If it takes two witnesses to establish a thing, then here we have them, the one giving the prophecies, and the other their fulfilment.

Before the coming forth of the Book of Mormon, the American Indians were looked upon by men in general, with the exception of a very few writers, to be a race of savages, who being shut out from the rest of the civilised world, had continued from age to age without a knowledge of the arts and sciences, without any means of transmitting to posterity their history as a people except by tradition, and therefore when the Book of Mormon was first published, declaring that the American Indians were a remnant of Israel, of the seed of Joseph; that they had once been a civilised people; that the arts and sciences had flourished among them; that they once had a knowledge of the true and living God; that they had built great and mighty cities, and even gave the location where some of these cities once stood; that they used to engrave their records on plates of gold or brass, and thus hand down their history to posterity, and that the language they used in writing was called by them the reformed Egyptian, and known to no other people; the wise men laughed at these absurdities, as they called them, and wondered that any could be found foolish enough to believe them. But time rolls on, and at length Mr. Stephens astonishes the world by publishing his discoveries of the ruins of large and mighty cities, magnificent temples, and statues, covered with hieroglyphics; some of them found on the very location pointed out years before in the Book of Mormon as the place where great and mighty cities once stood. Hear the remarks of Mr. Stephens, on viewing the ruins of Copan, "We sat down on the very edge of the wall, and I strove in vain to penetrate the mystery by which we were surrounded. Who were the people who built the city? In the ruins of Egypt, even in the long lost Petra, the stranger knows the story of the people whose vestiges are around him. America, says historians, was peopled by savages, but savages never reared these structures—savages never carved these stones. We asked the Indians who made them, and their dull answer was, *Quien sabe*, (who knows)? There were no associations connected with the place, none of those stirring recollections which hallow Rome, Athens, and 'the world's great mistress on the Egyptian plain.' But architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest, orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme, the city was desolate." How fitly does the words of Isaiah in his 29th chapter apply to them, "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust." The history of that people lies inscribed on these fallen ruins; it speaks to men from the ground, and whispers from the dust, but none can understand it till the sealed book comes forth, to declare their origin, their history, and their fall.

The Book of Mormon is the history of that people. In the second European edition, which is the one I will use on this occasion, page 515, we are told that the ancient inhabitants of America used to engrave their records on plates, and that the language they used in doing so was called by them the reformed Egyptian, and that it was known to no other people.

Let us now look at the testimony of some recent discoveries, corroborative of these two things; first, then for proof that the ancient inhabitants of America did engrave their records on plates. Read the following testimony of the discovery of other plates by people not one of whom belonged to the church of Latter-day Saints, about sixteen years after those discovered by Joseph Smith.

"To the editor of the *Times and Seasons*.—We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. M. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters, the plates were very much oxidated, the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp, for the purpose of having them taken to Nauvoo.

" Robert Wiley,	G. W. F. Ward,	Fayette Grubb,
" George Dickenson,	J. R. Sharp,	W. P. Harris,
" W. Longnecker,	Ira S. Curtis,	W. Fugate."

The *Quincy Whig*, after recording this discovery, remarks, "The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

Again, we find their ancient monuments covered with hieroglyphics. Is it then an unreasonable thing to believe that a people who could engrave their history on their monuments, wont do the same on plates of gold or brass, seeing the discoveries made, show us they knew the use of the various metals with which the country abounds? certainly not; the unreasonableness would lie in believing the contrary; thus we see that subsequent discoveries have corroborated this part of the testimony of the Book of Mormon.

Again, the language they used in engraving was said to be the Egyptian, altered by them, and called the reformed Egyptian, and that no other people knew it. I well remember some ten years ago the Rev. C. J. Kennedy, in Scotland, using this as one of his strongest arguments to prove the Book of Mormon false, that it was said to have been engraved in Egyptian characters, but recent discoveries have proved this would-be wise man wrong.

I take the following from the *Edinburgh Evening Courant*, of October 16th, 1848, in an article on the discoveries in America, the writer says:—"We shall here simply remark, that whoever looks at the able drawings in Stephens's book on Central America, will perceive them to be covered with Egyptian hieroglyphics and Hamyaratic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior Asiatic nations."

Again, we see the testimony of the Book of Mormon is true, for men are forced to own these hieroglyphics are Egyptian, yet still no man can read them.

No, their language is lost, their cities are desolate,—their prophets—their rulers—their seers, are gone, and the vision, the history of all is a sealed book, the words of which are delivered to the learned, but he cannot read them; he saith it is sealed, and the book is delivered to the unlearned, saying, read this, I pray thee, but he saith I am not learned, wherefore the Lord had to do a marvellous work and a wonder in making the unlearned to understand and read the words of the book, and thus made the wisdom of the wise to perish, and the understanding of the prudent to be hid. How beautifully does the testimony of the Bible, Book of Mormon, and discoveries now making agree together.

I shall now take a look at some other things recorded in the Book of Mormon. In page 46 we are told that the ancient inhabitants of America were acquainted with the writings of Moses and the prophets, for Nephi says:—"And I did read

many things unto them, which were written in the Book of Moses, but that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which is written by the prophet Isaiah:" these writings we are told in the 11th page were taken with them from the land of Jerusalem, and contained the five Books of Moses, and the writings of the prophets, till the days of Zedekiah. Compare this with the following. Mr. C. Colton in the work already referred to, speaking of their sacrifices, says:—"On certain occasions the victim must not only be white, but a single coloured hair, or a blemish of any sort would be sufficient to condemn it." He also says that while they sing and dance around the sacrifice, the Hebrew sacred name of Je-ho-vah can be plainly distinguished, and they have also the Hebrew A-la-heem, in substantial forms, applicable to the Great Spirit, and in their sacred songs Ha-le-lu-jah is often heard as perfectly as in any Christian choir; they have also a sacred vessel or Ark of the Covenant, which is employed on some occasions, and is regarded with the most religious veneration.

In the discourse of M. M. Noah on the evidences of the American Indians being descendants of the lost ten tribes of Israel, published in New York, in 1837, we find him quoting among others the following authors. Mr. Adair, who after giving a number of Hebrew words in use among them, says:—"The Indians have their prophets, and high priests, the same as the Jews had, not hastily selected, but chosen with caution from the most wise and discreet, and they ordain their high priests by anointing, and have a most holy place in their sanctuaries like the Holy of Holies in the temple. The Archimagus or high priest wears, in resemblance to the ancient breastplate, a white conch shell, ornamented so as to resemble the precious stones in the Urim, and instead of the golden plate worn by the Levite on his forehead, the Indian binds his brow with a wreath of swans feathers, and wears a tuft of white feathers which he calls *Yatira*. The Indians have their Ark, which they invariably carry to battle with them, well guarded. It is also worthy of notice that they never place the Ark on the ground,—on hilly ground, where large stones are plenty, they rest it thereon, but on level prairies, on short logs, on which they also seat themselves." This statement of Mr. Adair in relation to the Ark is corroborated by several travellers. Major Long, a more recent traveller, in his expedition to the Rocky Mountains, says in relation to the Ark, "It is placed upon a stand, and is never suffered to touch the ground. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation with constant blindness." This, then, is corroborative testimony that the Indians were acquainted with the law of Moses, and to show that they had also some knowledge of the New Testament, I quote the following from a work printed in London 200 years ago, by one Matthew Costerden, entitled *Christianographie*—"It seemeth that the Americans had some knowledge of Christ before the coming of the Spaniards. Francis Lopez de Comora writes, that the people there honoured the cross. I read also in Postel that a certain Quezel Covatsian, clothed with a white garment, covered with red crosses, preached the fear of one God, and that there should be a retribution of everlasting punishment and reward after this life."

Gomora in his history of the Indians, describing the conference of Nicaragua with Gil Goncales, introduces this chief as putting a variety of questions to the Spaniards. He inquired if the Christians were acquainted with the great deluge which had swallowed up the earth, men, and animals? Whether the earth was to be revolutionized or the firmament to remove, what was the honour due to the triune God, where souls go after death, and what would be their occupation?

The next thing I shall notice is that the Book of Mormon gives an account of the two distinct races of people who inhabited the American continent; the first a people who came from the Tower of Babel, and the other a part of the seed of Jacob, who came from Jerusalem, in the days of Zedekiah, king of Judah. M. Noah, in his discourse on the origin of the American Indians, after endeavouring to prove the present Indians descendants of Israel, declares that some of the ancient ruins found there must be the work of another people, he says:—"But who were the Tultequans and Azeteques, the founders of this empire in America? Who built the Pyramids of Cholula and city of Palenque? Not

the Jews. Here we have a most singular diversion from the path on which we originally set out, (that was to prove the Indians Israelites); another most extraordinary discovery, marked too by events no less extraordinary than amazing." Here, again, the testimony of the Book of Mormon is corroborated.

In the Book of Mormon, from page 503 to 509, we have an account of a wicked and idolatrous race, who sacrificed women and children unto their idols, and of the destruction by them of a nation, *en masse*, from the earth by war.

In corroboration of this I will give an extract from the *New York Sun*, of June 8th, 1848. "Yucatan is the grave of a great nation, that has mysteriously passed away, and left behind no history. Every forest embosoms the remains of vast temples, sculptured over with the symbols of a lost creed, and noble cities whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders; they are the gigantic tombs of an illustrious race; but they bear neither name nor epitaph; the conscience stricken awe with which the Indian avoids them, as he relates the confused tradition of a whole people extinguished in blood and fire by his forefathers, a ferocious and cannibal race, delighting in human sacrifices, are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence."

In the Book of Mormon, page 501, we find that the place where the cities stood, and where this people were exterminated, is said to be the narrow pass that led to the land southward, (or that divides North and South America); now look to your maps and you will there find Yucatan where the ruins of these cities still are found, and where according to this extract from the *New York Sun*, Indian tradition still confirms the truth of the Book of Mormon, on the 346th page of the Book of Mormon, we find an account of their manner of fortifying their cities. "And it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites, for he caused that they should commence digging up heaps of earth, round about all the cities throughout all the land possessed by the Nephites." By reading the next page, you will find that the cities here spoken of as being thus fortified, were in North America.

I shall now give an extract from a work on American antiquities, by Josiah Priest, who, in speaking of these mounds, quotes the testimony of Mr. Breckenridge, who says, "These tumuli, as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land; their number exceeds, perhaps, three thousand; the smallest not less than twenty feet in height, and three hundred in circumference." At the base, he says, further, "I am perfectly satisfied that cities similar to those of ancient Mexico, of several hundred thousand, have existed in this western country." Thus, another part of the Book of Mormon is corroborated.

In page 141, of the Book of Mormon, we read of a portion of the Nephites, (who were white), leaving their brethren, and going away by themselves, so that they were not destroyed, when the rest fell by the hands of the red men, the Lamanites.

In an extract from the *American Sun*, of November 26, 1846, we are told that a work has been recently published, in which there is a full account of a race of white savages, called Munchies, who are said to be actually in existence, in a valley among the Sierra los Mimbros. Here, again, it is confirmed. The reader will perceive that a great number of these discoveries have been made and published after the Book of Mormon was in print; and every discovery that is made is another proof of its truth; and not one discovery has been made that contradicts a single statement that it contains; it agrees with them; it agrees with tradition; it agrees with reason; it agrees with the Bible; its prophecies are fulfilling; its doctrines are pure; and thousands can testify that the Book of Mormon is true.

For the benefit of the Saints, I may say, that they will find many of the foregoing extracts more fully given in some of the former volumes of the *MILLENNIAL STAR*.

(To be continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1850.

NOTICE TO INTENDING EMIGRANTS.—Many persons in sending their names and deposits to secure berths, give us an unnecessary amount of trouble, and we are sure when our brethren consider the daily increase of our labours, and duties towards the church, they will, for the future, endeavour to supply us with the required information as correctly, and in as concise a manner as possible. The items we require are as follows:—The christian and surnames at full length, not forgetting those of infants, the age of each person, the occupation of all male passengers; the place where born; for instance, if born in England, say English, and so with whatever country they may have been born in. Again, many write to us and forget to give their address, consequently their letters remain unanswered. Others write soliciting information upon emigration, and give their address; but if they have occasion to write a second time they omit to give it, and we are left to guess it unless their former letter has been preserved, and, even then, it gives unnecessary trouble. Therefore let every person give his address every time he writes to this office, even if he have occasion to do so a dozen times in the week, for among the thousands of persons communicating with us we cannot be expected to remember the address of our correspondents, nor to overhaul several hundred letters to find it. Persons writing to us for information upon any subject should enclose a postage stamp to secure an answer.

The following amount of provisions is allowed to every passenger sailing in our vessels to New Orleans, and half the amount to children under 14 years and over 1 year old.

FOR THE VOYAGE.

25lbs. Biscuit,
10lbs. Wheaten Flour,
20lbs. Rice,
50lbs. Oatmeal,
10lbs. Pork,
5lbs. Sugar,

5lbs. Molasses, or Treacle,
1½lb. Tea,
3lbs. Butter,
2lbs. Cheese,
1 Pint Vinegar,
3 Quarts Pure Water daily.

This will be about sufficient for the passengers. If, however they should want more, or a greater variety, they can supply themselves therewith.

Passengers must furnish their own beds, cooking utensils, and provision boxes. If they have beds, they will do; but if not, they can purchase straw ones when they arrive in Liverpool for a few shillings, which will answer well enough for a sea voyage. Tin-ware may also be purchased in this town for a few shillings, sufficient for the purpose.

A committee of three is appointed upon all our vessels to preserve good order and cleanliness during the voyage—a thing essentially necessary to the comfort, health, and general well-being of the Saints while crossing the great deep.

ELDER LORENZO SNOW.—When last heard from, Elder Snow was in the city of Genoa, in good health and spirits. Elders Stenhouse and Toronto were in the valleys of Piedmont among the descendants of the Waldenses whom they describe as a warm-hearted people, whose minds are, apparently, open to the truth. Elder Snow designed following these brethren into that beautiful country, to aid them and direct their labours among that interesting people. Notwithstanding the austere bigotry and fierce intolerance of the priests and rulers of that sunny clime,

we anticipate a great work being done in that region in many thousands being brought to the knowledge of the truth through the indefatigable labours of these faithful servants of God. That such may be the case *let all the Saints pray.*

APPOINTMENTS.—As Elder Alfred Cordon, president of the Warwickshire conference, is intending, in this present season, to return to his family at Council Bluffs, it is our desire that he return by way of New York, between the 15th and 25th of this present month. We hope that the conference over which he has so ably presided will contribute £60 or £70 to assist him, not only to the bosom of his family, but to the vallies of the mountains. If circumstances should prevent the branches from raising the sum immediately, they can loan it from some one or more in the conference, and become responsible for the same to be paid in a few months hence, in so doing they will bless Brother Cordon and his family, and the Lord will bless them in return.

Elder Eli B. Kelsey will succeed Elder Cordon, in the presidency of the Warwickshire conference. Brother Kelsey is a man of experience and ability. He has, for a few months past, ably conducted the Editorial department of the STAR to our entire satisfaction, and, as we humbly trust, to the satisfaction and edification of our numerous readers. Let the Saints, over whom he shall preside, uphold and sustain him, and hearken diligently to his counsel, and they will prosper.

Elder William L. Cutler, who has laboured, with success, in several conferences, has the privilege of returning, immediately, to America, as his health is much impaired by this climate. We hope the Saints in the Birmingham conference will gladden the heart of Elder Cutler by their liberality. If Brother Cutler could go by our first ship in September it would be a great blessing to him.

Elder George D. Watt will return to America this season, according to the request of the First Presidency, as will be seen in their General Epistle. Brother Watt has laboured in this country for several years, and has been a blessing among the Saints in many conferences; his labours are now required in the Valley. Let the Saints in the Bradford and Preston conferences send him and his family to the mountains, and they shall in no wise lose their reward.

Elder Wm. Speakman, President of the Newcastle-upon-Tyne Conference, in consequence of ill health, is permitted, according to his desire, to emigrate to America. Elder John S. Higbee will succeed in the presidency of that conference.

Elder Lorrin Babbitt, President of Lincolnshire Conference, will return to America this fall. He has our sanction and blessing in so doing.

IMPORTANT COUNSEL.—The presidents of conferences throughout Great Britain, are particularly requested to refer to the counsel given in the STAR, on page 248, vol. xi., under the head of MECHANICS WANTED AT THE GREAT SALT LAKE; and then ask themselves the question—Has this counsel been attended to? Have all the good mechanics among the Saints been searched out? Have their circumstances been enquired into? Have you counselled those of them who are able to emigrate forthwith to the Valley? Have you counselled those Saints who have means to spare, to help mechanics to emigrate in preference to all others? Again we refer you to a clause in our Epistle, published nearly one year ago (p. 297, vol. xi). Has the instruction there been carried out? We think not; for we find some of the more wealthy of the Saints paying the passage of poor families who are not their relatives, neither are they mechanics. Now this is wrong. Mechanics, such as have been named, and such as shall be approved of by the presidents of confer-

ences, must be emigrated first, instead of poor widows and orphans. Such mechanics are wanted immediately before the "Perpetual Emigration Fund" will be able to send them. The Saints are required to contribute to this fund for the emigration of the poor, under the direction of the First Presidency, instead of themselves helping off families in direct violation of counsel. Let all the Saints understand this and not forget it.

Let the president of each conference obtain the name and age of every ingenious mechanic or artizan in his conference that is most wanted in our new colony; together with the names and ages of the family of each, and the amount of property that each possesses, and report the same to this office as soon as circumstances will permit.

GENERAL CONFERENCE.—A General Conference of the Church of Jesus Christ of Latter-day Saints, will be held at the Carpenter's Hall, Manchester, commencing at 10 o'clock, on Saturday and Sunday, the 5th and 6th of October. The Elders will not be required to give the representations of Conferences, as the general statistics will be learned through our tabular reports published half-yearly in the STAR.

THE Birmingham quarterly Conference will be held in Livery Street Chapel, on Sunday the 15th of September, 1850; and Tea Party on the 16th.

LETTERS TO THE EDITOR.

Rue de Tournon, No. 7, Paris, July 21, 1850.

Dear Sir,—As I thought it might be interesting to the readers of the "STAR," to see an account of our proceedings here, I take up my pen, with pleasure, to communicate unto you our position, prospects, &c.

Brother Bolton, Brother Howell, and myself, arrived at Boulogne on Tuesday, June 18th; we took lodgings in a room in Rue de la Lampe, No. 15, where we were comparatively comfortably situated.

Our first object was to call upon his honor the Mayor, to find out our privileges, and to ascertain whether we could have an opportunity to preach publicly, or not. Monsieur le Maire received us very courteously, and wished to know if we had any papers; I shewed him a letter I had from the Governor of Deseret, and signed by the Secretary of State, he told me that was sufficient. I gave him to understand that we wished to preach the Gospel, that we had no political object in view, but simply came as Ministers of the Gospel; that our principles taught us to uphold all laws, government, and authority wherever our lots might be cast; that we wished to be acquainted with the laws and usages of this country, in order that we might not infringe upon them, and had called upon him as chief officer of the town, for information. He told me that if we preached in a consecrated church nothing more would be requisite; but that if we preached in another hall that it would be necessary to address a note to him, specifying our intentions, and the doctrines we should preach, and mentioning the hall and our residence, and that he would give us the necessary liberty. I thanked him for the information. I find that it is necessary for the Mayor to confer with the Prefect of Police about any public meeting of this kind, that if a person was to hold a public meeting, or even advertise for one without this liberty, they would be in danger of being taken up, and imprisoned, or expelled the country. Rather a laughable circumstance occurred while I was conversing with Monsieur le Maire. I had at first Brother Bolton to interpret; but he told me to address him in English, which he spoke imperfectly. I of course noticed his imperfect English, and before I was aware, was answering in French, "oui, Monsieur," &c. Thus he was trying to accommodate me in English, and I him in French.

Brother Pack arrived on the 26th June. Soon after his arrival we went on to

the sea shore towards evening, and, separated from the world, called upon God for his assistance, and I offered up the following prayer:—

PRAYER.

O Lord God, our Heavenly Father, we thy servants, at this time, bow ourselves before Thee, and for want of a better place on the sea shore, in the shade of night, unnoticed by the children of this world, we call upon Thee, for thou art our Father, and thy mercy has been extended to us. Thou saidest unto some of us that are here, by the mouth of thy servants, while we were in the Valley of the far distant west, to leave our homes, and come to this place to preach the Gospel.

Thus far, O Father, we have obeyed thy word, and we are here according to thy command. Thou hast brought us here in safety, while travelling over mountains, deserts, plains, oceans, and seas. Thou hast preserved us from plague, pestilence, shipwreck, and the sword. Our lives have been precious in thy sight, and we are found here as monuments of thy mercy. There are also others here, our Brother Howell, who has been here before, and our Brothers from the city of London, who have also left their friends, to labor in thy vineyard. And, Holy Father, we ask Thee, in the name of thy Son Jesus Christ, to give unto us wisdom to lay before this people the principles of eternal truth; for we have come to unlock the door of salvation to this mighty nation, and we ask thee, O Lord, to aid us in our enterprise, and to help us to fulfil the callings that devolve upon us, in a manner that shall bring glory to thy name, do honor to ourselves, and lead many to a knowledge of the truth; that thousands in this land may rejoice in the fulness of the blessings of the Gospel of peace. And we pray thee, O Father, so to dispose the hearts of the rulers of this people, that they may further us in this work, and not put any legal obstruction in our way; but that we may have an opportunity of presenting thy words before all grades and conditions of men, that the honest in heart may be gathered out and participate in those blessings which thou hast revealed unto us. And we pray thee to clothe us with wisdom, intelligence, and the power of thy Spirit, that we may be enabled to magnify our high and holy calling. May we have wisdom given us so that we may know when to speak, and when to be silent, what principles of truth to advance, and what to retain, so that we may never, by word, or action, throw a stumbling block in the way of any that are honest in heart. Forgive us our sins, Holy Father, if we have sinned against thee in word, or thought, or deed; we ask thee, in the name of Jesus, that Thou wilt blot out our transgressions, and remember them no more against us for ever. May we be girt about with the power, wisdom, and spirit of the Most High, and be enabled to conduct ourselves with dignity, and as men of God, while we sojourn in this land, and may we be enabled to preserve our bodies and spirits pure before thee. We ask thee also to bless our wives and children, and our families, that we have left behind; comfort them in their lonely situation. May thy angels, O Lord, protect, and thy Holy Spirit brood over them. May their wants be all supplied, and may they lack no good thing that is calculated to make them comfortable and happy. Preserve them from the power of the destroyer, and from the hands of wicked men. We ask thee, O Father, that thou wilt bless thy servant, Brigham Young, and his counsellors. Clothe them with the power of thy Spirit, and let the revelations of Heaven be unfolded to their view. Bless all thy people in the Valley with all the counsels and authorities of thy Church. Bless thy Elders who are scattered abroad every where, preaching thy word. And let all of thy people be joyful in thy salvation. Let Zion be established in righteousness, and all nations flock to her standard. And now, O Lord, we dedicate ourselves unto thee, together with our wives and children, and all that we have, and are, for we are thy children, and thou art our God. And we ask that thy peace and blessing may be with us, and abide with us, from this time henceforth, and for ever, in the name of Jesus. "Amen."

We took a hall in the centre of the town, near the theatre, in Rue Monseigny, and had placards on the walls announcing that a course of lectures would be delivered by me on the principles of the everlasting Gospel. I also called on the editor of a newspaper, and formed an acquaintance with him; he told me that he would publish an article in the paper for me, so I wrote one on the commencement of this work: "The Visit of an Angel," &c. &c. The next week another on the same subject, "The First Principles of the Gospel," &c. These letters were published in both English and French. Our meetings were very poorly attended. The people of Boulogne being more disposed for pleasure than any thing else. Some ministers, among others, were there, and evinced a strong desire to make a disturbance (as usual.) I gave them to understand that I was there for the purpose

of preaching the Gospel, and could not be disturbed, and would not; but that if they wished to converse with me they must do it at my house, or I would meet them at theirs.' As they did not succeed in this, we received a challenge, addressed to us all, from three of them; the Methodist minister of this place (who, I am informed, has been a Church of England clergyman,) an Independent, and a Baptist minister. We accepted the challenge, which we would not have done, on account of the unblushing impudence of the writers, had we not been strangers. I spoke in behalf of our party. We met in a large hall and had several Church of England clergymen present, one of them in the chair, and a curious medley we had of it. A reporter was present, but through the bungling of the printers we shall not have any correct account of it. They were to have published the whole in an "Extra," and only got one-third of it in, and that so imperfect, that it conveys no correct idea of the debate. I purpose giving the whole, as I have the notes taken by Brother Bolton. I will publish it in pamphlet form, and the proceeds may help a little on our mission. I believe it will be productive of good. Several respectable persons have told me that they believe the doctrine; but some want more time to investigate; others seem afraid, or ashamed of their neighbours, for the present. A very intelligent Protestant French minister met us in London, followed us to Boulogne, and has been with us until the last day or two. He is to join us at Paris soon.

Brother Howell, Brother Bolton, and myself, arrived in Paris on the 19th, and left Brother Pack in Boulogne; we find we are very much embarrassed for the want of books in the French language. I purpose writing some immediately on the first principles of the Gospel, so that we can circulate them among the French. The French gentleman alluded to has already translated some of the Book of Mormon, and he and Brother Bolton will proceed with it. Brother Bolton, in the mean time, will be translating. I wish to see this published while I am here. And if any brother, or brethren should have it in their heart to furnish means, or assist in furnishing means to publish this book to the French nation, he will make a wise disposition of his means, and confer a benefit upon this nation, that will be remembered in time and in eternity. If there are such let them address to me in this place.

The French are gay, careless, and volatile, but there are many saints that will yet rejoice in the Gospel of Peace. It is difficult on account of language, &c., to commence, yet the work will roll forth. Meanwhile we shall do what we can and leave the event with God.

Brother Howell who has been labouring here, is a faithful good man, and has laboured with indefatigable zeal, yet, from want of books, and being but imperfectly acquainted with the language, he has, like ourselves, had many difficulties to contend with. Brother Bolton speaks the French, but has not as yet had the courage to address a congregation in that language. Our principal aim, for the present, will be to get some into the Church who can preach it, and set them to work. In the mean time we are doing what we can with those we can make understand. Brothers Piercy and Stayner have been in Paris three weeks.

My Brethren along with me tender to those brethren who assisted us, our warmest acknowledgements. I shall long remember the Welsh Brethren. I find that nation makes no difference; wherever the Grace of God is implanted it produces peace and joy in the bosom, and goodwill towards men. I am a citizen of the world, and feel to say God bless the honest in heart of all nations, in the name of Jesus. "Amen."

Your Brother in the Gospel,

JOHN TAYLOR.

Merthyr Tydfil, July 11th, 1850.

Dear Brother,—Since I wrote last we have been blessed with another good conference, held here on the 7th inst. President C. H. Wheelock, Dr. Levi Richards, President Phillips, and Elders Pugh and Henshaw, were present with us, together with several presidents of conferences. We spent a very happy day, and had such a variety of all good things that no one could say but that he was well pleased.

Elder C. H. Wheelock was an Elder Jones unto us, for he resembled him in many things, especially in his expressions, which were like two-edged swords, calculated to pierce to the very heart. Brother Richards seemed stronger than usual, and spoke on various subjects; while Presidents Phillips and Pugh did not fail to act their part to perfection. Peace and harmony prevailed throughout the day, and love and union extended their roots in the hearts of the Saints. On the following day about 1300 of us met together to take tea in our commodious hall, which had been decorated with flowers, evergreens, &c., in a style worthy of the Saints of God. While we were partaking of an excellent cup of tea, the singers were busy in pouring forth their melodious strains to delight our ears. After the Saints had enjoyed their tea, the servants of God determined that they should have a supper as well; and as soon as the place was set ready, servants Phillips, Wheelock, Davis, Richards, Pugh, &c., began to cut their spiritual loaves, and handed their anxious guests a good supply of the bread of life, with a joke now and then to aid digestion. All passed off well, and it will be remembered in years to come.

The number of tea-party cards taken by the world in this neighbourhood, speaks well for the future. They have seen us enjoying ourselves, and it is likely that they will have an inclination to become such peaceful and happy people as *we* are. And for fear that we shall not have room, we have just taken another large and commodious hall for the English branch here, which is already in a flourishing state, and no doubt but that we shall have many honest-hearted people to join us.

The conferences, on the whole, are in a good condition, and show cheerful prospects. North Wales has been enlivened by a late visit from Elder T. Pugh, and a great work is to be expected there ere long. He will return there again, in company with President Phillips, after visiting Carmarthenshire and Pembrokeshire, where he will meet in conference with the officers and Saints.

Great good has been effected by the spread of the printed word; and I would like to see the Saints more eager again for Welsh and English tracts. I have published several Welsh tracts already, on different subjects, such as "Baptism," "That which is perfect, and that which is in part," "Eternal Life," "The body of Christ, or the Church," "Sound Doctrine," "Preaching to Spirits in prison, and Baptism for the Dead," &c. &c., together with a few songs, entitled "A Dialogue between the Reverend and the Little Child," "The Preacher's Song," "The Days of Noah," "The Saint's Testimony," &c. If all that has been published was in circulation, we should have to reap a great harvest. We want English tracts of a smaller size, and adapted for distribution among the humbler classes. President Phillips has counselled all the conferences and branches to appoint good men as book-agents, who will not have any prejudice in favour of one language more than another; and the presidents received instructions how to spread the printed word more effectually. The Welsh have been encouraged to lay hold of everything published in English, especially the STAR, and in this they have exceeded our expectations. On the other hand, the English were shown their duty, and no doubt they will act accordingly. It may be that those who can read Welsh in the Herefordshire Conference will assist in what they can towards the Welsh press. This would increase the love that exists between English and Welsh Saints, and would encourage the spread of truth in Wales.

We have lately urged the necessity for every officer in our Church to ascertain the character of those that they baptize when from home, and not to baptize any without asking the advice of the officers in the neighbourhood. Some bad characters have crept in, owing to a little forwardness in some of the officers. We have also showed the good that will result of having persons *full* of the Holy Spirit to baptize and confirm others into the Church.

As you are aware, perhaps, we have published a Church record, to be kept in the branches; and also certificates of membership, including all the particulars of baptism and confirmation: the first part to be filled and signed by the baptizer, and presented by the member before being confirmed; and the other part to be filled by the clerk of the branch, and signed by the president, after which it is returned to the member. If this had been done in the commencement here in Wales, it would have saved much confusion. We have printed Welsh licenses and certificates of

removal, to be used only in Wales; and all the English certificates and licenses are to be acknowledged here like the Welsh.

Persecution, as a matter of necessity, still rages. In a part of North Wales, a few weeks ago, a number of Welsh Methodists pulled out their knives, with intent to kill one or two of our preachers. The same sect has been busily employed here in sending their zealots to preach against the Saints; and they are to be seen almost every night publishing their falsehoods to the already-deluded world; but we cautioned the officers and Saints to keep from them, and leave them to die a natural death. While the devil rages, the Saints would do well to distribute their tracts among those that witness his fury. In the pulpits of the Church of England here, our tracts may be seen sometimes very harshly treated, and some of them thrown down to perdition. The publications again, on the other hand, are ripe with the fruits of Christianity, which they bring to market under the names of "False Prophets," "Devils of the Nineteenth Century," "An Impostor Exposed," &c., but they never attack our writings. I have been publishing now for the last nineteen months, and have not seen my name inserted at all in any publication, though previous to that I had figured on their pages several times; but, at the same time, many persons will assert that "J. Davis, of Merthyr," is a notorious impostor, while others candidly confess that I have truth on my side, whatever can be my motive. It may be best for the periodicals to let us alone, for I have been connected with them for some time, and could unfold many things worth noticing. But we have better work to do, and we hope God will assist us in performing it. We want to save all, and bring all to the light of the gospel.

With my best respects, and those of President Phillips, to you, President Richards, Mrs. Pratt, and all others in the faith, I remain yours in the Lord,

JOHN DAVIS.

LIST OF MONIES RECEIVED FROM THE 26TH JULY TO THE 17TH AUGUST, 1850.

Thomas Smith	£5 4 6	Brought forward.....	£102 14 1
William M'Keachie	25 13 0	William West	25 0 0
John Hackwell	20 0 0	Henry Smith	5 0 0
George Kendall	1 16 6	James Walker	10 0 0
Thomas Clarke.....	5 0 0	John Morriss.....	2 0 0
James S. Cantwell	5 12 6	Alfred Cordon	4 0 0
John Godsall	16 0 0	James Farmer	4 0 0
George P. Waugh	8 0 0	Thomas Chamberlin	2 10 0
James W. Cummings	5 0 0	William Cartwright	4 10 0
R. H. Attwood.....	0 7 7	Henry Beecroft.....	3 0 0
James Marsden.....	10 0 0		
Carried forward	£102 14 1		£162 14 1

A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," will shortly appear, the first of which is now in print, and will be of the same size and price as the "Divine Authority."

The Second and Third Parts of the "Kingdom of God," are now reprinted. If the Book Agents will repeat their orders, they can be supplied.

"Spencer's Letters," and the "Voice of Warning," are out of print.

ADDRESSES.—John Taylor, Rue Tournon, No. 7, Paris, France. W. C. Dunbar, 18, Melbourne Street, Southampton.

ERRATUM.—In last STAR, on page 250, second line from the bottom, read *July* instead of *August*.

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MINUTES OF GENERAL CONFERENCE.

374

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 18.—Vol. XII.

SEPTEMBER 15, 1850.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE, HELD AT GREAT SALT LAKE CITY, DESERET, APRIL 6th, 1850.

(Concluded from our last.)

Two o'clock, p.m.—Conference again assembled, and was called to order by Elder Benson. Choir sung a hymn. Prayer by E. T. Benson, and singing.

President Young arose and said, with joy and gratitude to my Heavenly Father, I look upon this congregation with admiration. I rejoice to see my brethren and my sisters congregate together to worship the Lord. It is a feast to me to look upon the Saints. It is a joy and gladness to mingle in their society. I feel thankful for the goodly number that are safely landed in the mountains. I look forward to the day when scores of thousands will join us in our secluded retreat. It is a matter of consolation to me to have the privilege of looking at the Saints. I can truly say, it is sweeter to me than the honey comb. The greatest luxury I can enjoy, is to associate with those who delight to serve the Lord with all their hearts. And in the midst of all afflictions and privations we have the privilege that we never before had, of assembling unmolested from our oppressors. I esteem the providences of God as a fresh manifestation of his kindness in removing the Saints to this place, to suffer the wickedness of the wicked to remove us to this place. I hope we will improve on the same. I would be thankful if I could have my feelings satisfied at this conference; to a certain degree they are, and will be. When I realize what a struggle and labor we have undergone, I would rejoice at the privilege to look at my brethren for days and days. It is a place of happiness to me—the day I have long looked for, to enjoy the privileges now around me. I can truly say, ten or fifteen years ago, I looked upon this people with an expectation that every man and woman would be worn into the grave, their lives spent in preaching, in watching their houses and protecting their families, before we could enjoy the present privilege. I expected it would be enjoyed by my children, but not by me. I am disappointed—it is all I could have anticipated—my life, my labor, all that I could anticipate eight or ten years ago, is now realized by me. The providences of the Almighty speak volumes to me, and say to Israel, be on the look out. Latter-day Saints be on the watch-tower. The providences of God as they are dealt out to the earth speak to us, and should be realized as peals of thunder, that the Lord will cut short his work in righteousness, for a short work will he do on the earth.

I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold, the Son of Man cometh, as fast as the wheels of time roll round, to bring calamities, famine, fire, pestilence, sword, and the destroyer that walks abroad at noon-day, or at midnight, and lays wastes its thousands; nations are revolutionised; kingdoms are tottering and falling: a whole world is in commotion, what can we say? I can say, watch!

watch!! watch!!! brethren, and be faithful! When I came here yesterday morning, my feelings were peculiar; I realised that for years we have been deprived of such a privilege to meet together to worship the Lord. This is the most comfortable place I have ever seen for the Saints to hold their meetings in at our gathering place. When I have been abroad in the world, we have had splendid halls; but, at the gathering place, this is the best. What next, brethren? Some think I will go to the conference; but if I do, I cannot stay there. I must go to the kanyons, or hunt my cattle. I would like to go to conference, but I want to plough my lot, or fence my field, or to go to mill, or to my farm. This I feel—I felt it yesterday. I have the same cares that other men have—the care of my family, the daily labour that is upon me; my business is before me; but I said to my flocks and herds, and teams, now rest: workmen stop your business, all hands; my family prepare to entertain those who call upon us; do the best you can; prepare the best to feed them with; and to all around me, I said rest while I go and worship the Lord; it has been a great struggle, like two immense armies contending; the enemy of all righteousness contending by storms and thunder, that we should not prepare a place to meet; we have been fighting and struggling for years. I recollect four years last February, we left Nauvoo; from that time to this we have been struggling to build a place to assemble in, we were thwarted in getting a Council House, we have not got it yet; we have been two winters idle, and some of the Elders have forgotten there is a God; they have forgotten their covenants, their vows, and their prayers; they have forgotten what they once remembered, as the first and foremost in their hearts. I will draw cuts with any man who would go and plough to-morrow, which grows the most wheat, by staying here to-morrow and getting our hearts warmed, or go ploughing; I have seen it tried, and proved that when the Lord requires anything of his Saints, and they do it, he can give the increase better, than if they served themselves; there is not the first man who has gained the first picayune by going to a kanyon on Sunday, or by labouring on the Sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the kanyons, or hunt your cattle on the Sabbath day, you might as well plough; but some feel that they cannot spare time on a week day. We have tried it in travelling since we left Nauvoo, and not one time having travelled on the Sabbath day, have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that you treat lightly the rules of the God of nature,—the God we serve. The laws that organised the elements knows what they can endure; he said to man, when you have laboured six days, rest one, to refresh your bodies; let your horses and cattle that labour rest; your men and women, let them rest; I don't mean to rest like Christians, ride ten miles to a meeting, and then ride twenty-five miles for pleasure; but I mean a Saint's Sabbath: there is not a nation nor a people that keep the Sabbath, not a christian, from the Pope to the latest reformer; there is not one who keeps it, no not one, unless sick, if there is one it is by mistake or by accident. Now you gain nothing by transforming the ordinances of nature to your own desires; let them all rest, and when the earth has brought forth six years let it rest the seventh; you will not make anything by transgressing any rule of the God of nature, and if our eastern neighbours had done so, their land would have been as good as when they first saw it. I would as soon rest a whole week and let every thing rest a week; for have we not worked more than six Sabbaths? If we tarry a whole week, it would not pay the debt, and the God of nature will bring it all back again. If I hurry this Conference, I have got to hurry every business transaction, and every speech, and then the spirit would not abide with us. I want you to feel as I feel; stay right here, and spend a week in Conference, if necessary. A great many persons feel that they are so poor they have to go to the gold mines, they will be in such a hurry they will forget to pray; another cannot spend a week day to go after wood or hunt his cattle; you can see the example, poor they are and poor they will be, and by and by they will wake up in hell. It is not a polite expression, but it is true doctrine, they will go down to hell, poverty stricken and naked; are those who go to meeting every Sabbath going to get rich? Not just yet. They will have more wheat; you may take economy and rest on the

seventh day, and he will be the best off. I am not going to desire anything but the will of my Father in Heaven; if my Father makes me rich I will be contented, and if I am poor I will be contented still, and I will be content with all good men and good people. It is disgusting to me to see a person love this world in its present organization; look at kings on their thrones, their crowns fall at their feet, their almighty dollars do them no good, their wealth and opulence are gone, nation after nation are dethroned and crumble to ashes. Take the very youth of beauty; it is laid low in the grave! Riches take the wings of the morning and fly away; it is beneath the heart of a man who loves God and His spirit.

I wish the brethren to listen to the principles this morning set forth on speculation, and their daily walk; we are here, and it is our duty to sustain ourselves in this place, and also those who will come to us; we have a duty to perform to our brethren; we are under holy christian covenants to assist our brethren who are left in the states, until they are gathered here; remember the poor who are yet in bondage, and say what we can do for our poor brethren this season; it is one of the most important things that we can do, to raise grain to sustain ourselves, and those who come here.

I have a few words to say on Mormonism as it is called, but to us, the doctrine of salvation; I can say I know it is true. I have known for years and years that Joseph was a prophet. I did not embrace Mormonism, because I hoped it was true, but because it was that principle that would save all the human family that would obey it, and it would make them righteous. Joseph Smith lived and died a prophet, and sealed his testimony with his blood; he lived a good man, and died a good man, and he was as good a man as ever lived; and the voice of the Lord is still heard for this people. For myself I am here just as I was in the days of Joseph. I never pretended to be Joseph Smith. I am not the man who brought forth the Book of Mormon, but I do testify to the truth of it. I am an apostle to bear testimony to the Gentiles of this last dispensation, and also to the Jews. I can say the heart of man is always eager for something, just like little children; we often see children when they have been feasted on pumpkin pie and sweet cake, and other good things, eat until they are filled with pain, and cry for more. The Elders have had so much revelation, that it has put them in pain, because they did not know how to digest it, and yet they cry for more. You live and see the time that kings and prophets have desired to see, but have died without the sight. It is your privilege, and it is mine, to receive revelation, and my privilege to dictate to the church. Here are a cloud of witnesses from the death of Joseph or the return of the Twelve to Nauvoo, that all things have been dictated by the Twelve, with your humble servant at their head; could it have been bettered? Was this people or any other people ever led, fed, or administered to more kindly and faithfully than this people have been by the Twelve and those that helped them? No, not even in the days of Joseph. From the day that I was baptized until this present time, I have felt as if I was in another world, in another existence. I never look back upon the old world, but it is like looking into hell. I have only one desire, and that is to do the will of my God, and that is all the will I ever had. I do chastise my brethren, find fault with them, and give them counsel, but the counsel I give let any one say it is not right; I am at the defiance of any one to say that I have not told them just right.

Next thing. Just as soon as any of the Twelve become dissatisfied, they lop off, they have not the boldness to go to the Council and say "good bye, I am going to hell my own road;" no, not even John E. Page. I remember once at the commencement of this church, a necromancer embraced it, but he could not be satisfied; he came and said he had fingered and handled the perverted priesthood so much, the course I have taken is downwards, the devil has too fast hold of me, I cannot go with you; but the rest slide off.

Let me tell you it is the truth of the Lord God Almighty, and if a man will not do right, God will remove him out of his place forthwith.

I never was afraid of Joseph, although many would falter and feared Joseph would go astray. I did not serve Joseph, but I patterned after the doctrine the Lord has revealed through him. There was no possibility of Joseph leading the people astray. If I thought that God would suffer a man to lead a righteous people astray

I would not serve him, I would leave him and seek another; I serve the God of Abraham, of Isaac, and Jacob, the God of our fathers; he has called Joseph and will never let him lead this people astray, but when he has done his work he will take him to himself. I never was afraid of my friends, and you need not be; the Lord Almighty will never suffer his people to go astray, unless they as a people want to follow iniquity; never, no never, no never.

Do you know the word of the Lord when you hear it? It is the will of the Lord that he wants his people to do. As for revelation, some say it has ceased; it has no such thing. I could give you revelation as fast as a man could run, I am in the midst of revelation. Do you want more revelation written? Wait till you obey what is already written.

The last two years of Joseph's life, Joseph laid out as much work as we can do for twenty years. I have no disposition to seek for more, until I see these we have, obeyed. I tell you one thing, if we obey the word of the Lord, this people have got to quit drinking whiskey, and leave off using so much tobacco, tea, and coffee. It is not religion to spend our time in light visits, or squandering your time as many have. When I look at the world and hear the blasts of the devil, I say blow away. I trust that I shall live to accomplish my designs of fighting the devil, and if I do not live, there are other men who will step into my place who are just as good for a hang on, as I am, or Joseph was.

My feelings are the same as they were when I was baptized, to do the will of my God. When we have the spirit of the Lord, we work together in oneness, and we shall accomplish the design sooner or later. Joseph used to say, "do not be scared, I have not apostatized yet;" and he did not. I say, brethren I have not apostatized, and there are a good many who have not. We have got to gather Israel, and see the redemption of Israel, and if I do not live to accomplish it, I shall come back to enjoy it. I say come on ye Elders of Israel and preach the mysteries of the kingdom. When a principle comes to your understanding, it is no more a mystery; but, behold, the mystery has flown, and all things are easy to be comprehended; all is simple; all is childlike; and all is Godlike.

Moved that Claudius Spencer take a mission to England; carried.

Moved that Simon A. Dunn, and Uriah B. Powell, go to the Society Islands; carried.

The Band played a lively tune.

President H. C. Kimball inquired if it was the feelings of the people to continue the Conference another day, it was his feelings that we should stay here a few days.

On motion the Conference continues another day; carried.

The Choir sung a hymn. Benediction by G. A. Smith.

Monday April 8th, 10 a.m.—Conference met pursuant to adjournment. Choir sung a hymn. Prayer by W. W. Phelps, and singing.

Moved that Isaac C. Haight, Moses Clawson, Appleton M. Harmon, Jesse Crosby, and William Burton, go on missions to England, to preach the Gospel; carried.

Moved that Jonathan Crosby go on a mission to the Society Islands, and James Bay to Ohio: carried.

President Kimball gave them some instruction, and advised all the Elders when they start on missions, to leave their families at home, and then their minds will be more free to serve the Lord.

A great deal of local business was attended to, and instructions given on various duties.

Afterwards President Young gave some instruction on the law of tithing. The Lord himself instituted the principle through Joseph the Prophet, and that is for all the members of the Church of Jesus Christ of Latter-day Saints, to pay one-tenth of all they have, to begin with, and afterwards one-tenth of their increase. After making some further observation, he said we want to build a large house and farm to place the poor on, as soon as they arrive here. We want only your tenth. I ask not that of my brethren but what I am willing to give myself; and what I do as your leader, or president you should be willing to do the same.

We want to build a large store house, and I trust I shall see the day when we

want a few teams, or a few thousand bushels of grain, to send to the relief of the poor; all we shall have to do will be to go to the store house of the Lord, without calling on the brethren to contribute. We shall yet see the day that we have not a poor person in our midst, and the invalids and indigent persons will be in a comfortable situation for food and raiment, &c.

He then made a few remarks on the subject of mesmerism and witchcraft in the days of old, showing that the power of the mesmerizers are perfectly harmless to the faithful Elders of Israel.

Elder G. A. Smith made some remarks on the severity of the weather in the mountains in the fall of the year, and the prospect of sending forth a great number of Elders; and in order to avoid a great deal of suffering by them, passing through the mountains. He moved that we adjourn this Conference to the first Friday in September, then to meet at the Bowery, in Great Salt Lake City, at 10 a.m.; carried unanimously.

The Band played a lively tune.

Benediction by Elder David Fulmer, when the Conference was adjourned by President Young's blessing the people in the name of the Lord.

THOMAS BULLOCK, Clerk of the Conference.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

The late controversy in the Church of England, and among the religious portion of community, has led me to make the following remarks upon the subject of it. My object is to benefit all those who believe in the scriptures of divine truth, and the revelations of God; but those who profess to believe them and act contrary, by instituting their own wisdom and precepts in place of the commandments of God, will not, I fear, be benefitted, while they remain in that condition. I hope, however, that my readers will allow the rectitude of scripture and sound sense to predominate, while they examine what I shall advance. Earnestly desiring the assistance of the Spirit of God, I proceed.

I shall first make some few remarks upon the ordinance itself; the mode of administration; and lastly, upon the benefit derived from its reception, which appears to be the bone of contention among the theologians of our country. I scarcely need advert to the etymology of the term *baptism*; it has been so frequently discussed, that most persons are acquainted with the definition given to it by most, if not all, linguists. I am aware that some authors of the English dictionary have ascribed to it a meaning only fit to explain the perverted form of administering that sacred ordinance, yet it stands as it did when first instituted, and the permanency or non-permanency of the mode of administering it, depends not upon the extortions and distortions of translators, but upon the immutable word of Jehovah, and the practice of the primitive church. Had the ingenious mind of man not attempted to explain the meaning of the word, descriptive of the ordinance in question, we should have been better off this day, for there is abundant circumstantial evidence in the Holy Scriptures to prove, beyond the gainsaying of mortals, that baptism is no less than an immersion; and why the term *baptism* should be adhered to after the thing expressed thereby had ceased to exist, I can form no idea, unless it be for the purpose of enabling the counterfeit to pass more readily for the genuine; and in this instance a saying of the prophet Isaiah is very true—"They have transgressed the laws, changed the ordinance, and broken the everlasting covenant."* I will here produce some examples from scripture, descriptive of the mode of its administration in apostolic times; and who shall say those men knew not how to officiate in their holy callings! Many of them for several years the constant companions of their Lord and Master, and from whose mouth they received their instructions and

* xxiv. 5.

authority to preach the gospel, and inculcate this ever-to-be cherished ordinance of His church, because of the blessings it confers when rightly performed and *rightly received*.

The first and most important of all other descriptions of this ordinance, is that of the Saviour himself to Nicodemus—“*Except a man be born again he cannot see the kingdom of God.*” * The Israelitish Rabbi supposed our Lord had reference to a natural birth, and hence his query—“*How can a man be born when he is old? can he enter a second time into his mother’s womb and be born?*” † The Rabbi had a just conception of the words “TO BE BORN AGAIN,” but could not see how it could be accomplished, hence his question and our Lord’s reply—“*Except a man be born of water and of the spirit he cannot enter into the kingdom of God.*” It will be conceded by all unprejudiced minds, that a birth is, in this sense at least, an introduction from one state of being to another. The expression is very apt and very beautiful—“We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” ‡ This is a forcible illustration of our Redeemer’s words to the Rabbi. St. Paul well knew the manner of administering this rite, therefore said he, “*we are buried with him by baptism into death.*”

Notwithstanding the significance of these expressions, we have other and equally as forcible reasons for saying that to baptize is to immerse. One of which is contained in the account of the Saviour’s baptism—“*And Jesus when he was baptized went up straightway out of the water;*” § evidently conclusive that he had been down into the water; and on this memorable occasion of our Lord’s enjoining upon all the necessity of fulfilling all righteousness, by himself setting the example, did Jehovah manifest satisfaction in what his Son had done, and also in the act as performed by John. Witness the exclamation of the Eternal as the portals of heaven opened, and the Holy Spirit descended upon him—“*This is my beloved Son in whom I am well pleased.*” || Thus we see the Redeemer of the world submitting to the rite of baptism, and the God of heaven and earth recognising it. One truly penitent expression of the Evangelist John, would appear to set the matter at rest, were men to regard the Scriptures generally with the same literal view as some particular portions selected for other purposes: it is this—“*And John was also baptizing in Aenon near to Salim; BECAUSE there was much water there, and they came and were baptized.*” ¶ Now had pouring or sprinkling been the mode then practised, where the necessity of resorting to a place of much water? Would not a common vessel of water have been sufficient to have served for the performance of the rite upon hundreds? But John knew better than depart from the proper mode, and so he sought a place in which he could perform it correctly, “and they came and were baptized.” This, with the foregoing, I consider to be sufficient to convince all unprejudiced minds that the ordinance of baptism is only to be performed by immersion, and shall leave it here until some theologian, wiser than his predecessors, shall have discovered a precedent in the Scriptures to warrant infant or adult sprinkling, and will now pass to the qualifications of an administrator of this solemn right.

That ministers of the Christian church should need other qualifications than those of learning and piety, is strenuously objected to by many of the sects and professors of religion which once formed part of the Roman Catholic Church; but when their arguments are brought to the touchstone of inspired scripture, they exhibit their unsoundness and deformity. We are constantly informed that the Creator of the heavens and the earth is eternal and immutable. This is no more than the never-varying operations of the planetary system would teach us, even were there no revelation upon the subject. He has said of himself, “*I am the Lord, I change not;*” ** and this expression to a Christian is sufficient, for if he believe it not upon the declaration of Jehovah, he will not upon any other.

* St. John iii. 3 † Ibid iii. 4. ‡ Romans vi. 4, 5. § St. Mathew iii. 16. || Ibid. 17.

¶ St. John iii. 23 ** Malachi iii. 6.

Now, let us see what this immutability of God will lead to in what was once the Church of Christ. We discover in the gospels that the Saviour called twelve whom he ordained and set apart for the work of the ministry, "*I have chosen you and ordained you;*" * and afterwards he called seventy, and another seventy, and sent them forth to preach as the Twelve. And mark the importance of their testimony, "*He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*" † And after the death of the Saviour, we find the Holy Spirit performing the same office as respects choosing them: "*As they ministered to the Lord and fasted the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.*" ‡ Thus we see the Lord had a hand in appointing the ministers of His Church, and the apostles performed that work the Saviour was no longer with them to perform: "*And when they had fasted and prayed, and laid their hands upon them, they sent them away.*" § Again, St. Luke says, "*they ordained them elders in every church.*" ¶ And St. Paul, addressing the elders of the Church of Ephesus, said unto them, "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God.*" ¶

Do not these transactions of the Primitive Church declare the establishment of an order of men distinct from the lay members, and placed in the Church for the "*perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith.*" "*That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine.*" ** And not only set apart by revelation, but divinely inspired for their office? I say, they do; and I have Jesus to bear me out in the assertion. Said he, "Lo! I am with you always, even unto the end of the world." How important, then, their calling, and how necessary that they should constantly be under the guidance of the Holy Spirit: a blessing guaranteed to them by the Saviour himself, on condition that they continued to "*teach all things whatsoever he had commanded them.*" We see that the ministers of the Most High in every age have a closer relationship to Jehovah than the apostate churches of the present, and of many centuries past, have enjoyed, or even laid claim to. This is readily accounted for in the fact that the heterogeneous societies of persons, claiming to be *parts of the Christian church*, have not that pure and unadulterated form of doctrine for which St. Paul exhorted the primitive saints to contend earnestly, evidently implying a defalcation somewhere. Shall we say, the Lord has less respect to us of this age than to those of former ages? We will not. Shall we say, that our blessed Redeemer established a church and kingdom—giving it laws to be governed by, calling and ordaining its first ministers, setting them an example in all things necessary, and finally enjoining upon them strictly to teach "*all things whatsoever he had commanded them*"—which would need the supposed improvements of some in after years claiming to be his servants and his ministers? The teachings of himself and early disciples forbid it. And how those who crept into the Church, according to St. Peter's prediction, bringing in "*damnable heresies,*" could have persuaded our forefathers that their new-fangled tales and perversions of the doctrines of the Church of Christ were superior to the teachings of the inspired apostles and elders, I am at a loss to conceive; but so it was, and we now see the horrid effects of their man-made schemes, in the multitudinous schisms that distract the so-called Christian world.

* St. John, xv. 16.

† St. Luke, x. 16.

‡ Acts, xiii. 2.

§ Ibid, 3.

|| Acts, xiv. 23.

¶ Ibid, xx. 28.

** Ephesians, iv. 12, 14.

(To be Continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1850.

TO BOOK AGENTS.—Can be had at this office, a pamphlet containing a discussion which has lately been held in France, between Elder John Taylor, one of the Twelve Apostles, and three Protestant ministers. Also containing a Reply to the

Rev. K. Groves, A.M., Church of England clergyman, and Mr. Townley, LL.D. The discussion was held for three nights, and contains much matter of interest, and many arguments worthy the attention of the Saints and those interested. There will be also accompanying it a fac-simile of some plates, with ancient characters, found in Illinois, U.S., by persons not connected with our church; also the author's portrait. As Elder Taylor is well known as an author, it is unnecessary for us to make any remarks as to his work. The number of pages will be three times that of the STAR. Price £2 10s. per hundred, or 8d. retail.

We have news from the Great Salt Lake City up to the 17th of April, by letter from Orson Spencer, late President of the Church in Great Britain and Ireland. Elder Spencer and family were well. He desires to be remembered in love to all the Saints in the British empire.

BEWARE OF THE APOSTATE'S DOOM.

It will be seen by the following letter, that misery and wretchedness are the fruits of apostacy. Any man who has been enlightened by the word of God and the spirit of truth, and who apostatizes therefrom, is of all others the most miserable. Paul Harrison begs the privilege of re-uniting himself to the Saints; we feel willing on our part that this privilege should be granted him, providing the branch of the church and the president of the conference who excommunicated him consider his repentance sincere, and are willing to forgive him, and shall, by their vote, authorize his re-baptism. But previously to this, he should manifest the sincerity of his repentance, by destroying, as far as in his power, all the wicked, lying pamphlets which he has published. Should he be found circulating them by gift or otherwise, the Saints should not receive him to fellowship. The conduct of Mr. Harrison has been so disgraceful, that we can in nowise give our consent to his being ordained to any office while he remains in this country. Neither can he nor any other private member be permitted, according to the rules of this church, to appoint meetings and deliver lectures in relation to doctrine before the public. If he would regain the full confidence of the Saints, and the approbation of heaven, let him manifest in all the walks of life, as a private member, a thorough reformation and stability of character; and, unless he do this, the devil will obtain greater power over him, and he will again fight against the work of God, until his cup of wickedness is full, when he will perish quickly, like Judas the Son of Perdition.—Ed.

Middleton, Near Manchester, July 29, 1850.

Dear Sir,—Would to God these lines could show you my heart; but written language is inadequate to convey to mortal understanding the real state of my feelings. It is not to exonerate myself in any way from the foul apostacy in which I recently played hell's tragedian, but with a broken heart and contrite spirit I humbly and sincerely ask your pardon. Surely if you did but know the pains of hell, which did and do, like death's stings, harrow up this troubled soul, you would in pity forgive. Were I to give you a full recital of my sufferings since that cursed hour, (Jan. 8, 1850), when I took upon myself the fearful undertaking to speak against the church, its ministers, and my God. Methinks the deep and fearful sufferings through which I have passed would illicit your sympathy. I, for imaginary wrongs, took cursed, infatuated revenge. Oh, my God, why was not my spirit forced, by the monster death, from its tenement, ere I was permitted to breathe a breath of slander against a virtuous, a holy, and the best people on the globe. I will not attempt to justify myself by pointing out the cause which led me to the fearful crime, as by so doing, I should not only merit, but incur your just displeasure, and would make myself appear still more despicable in your judgment, as the cause did but exist in my own heated imagination; if I could but describe the horrible state of

my feelings during my rebellion, but I cannot. But, dear sir, when I, fiend-like, enveloped with hell's foul rage, stood before a Babylonish host, then sir, yes, even then, did memory, reflection, like a flood of liquid fire, spouting in fearful streams from earth's volcanoes, serve to startle my guilty, troubled soul. Well do I remember on one occasion, while addressing a thousand persons and upwards; among the number present were some of my forsaken brethren; it was too much for me. I wept! others too did weep, they did so because I did it; they knew not the reason—I did. There were some who envied my position on the occasion, but could they have judged the internal by the external man, they would have beheld such a frightful picture of black horror that their envy would have stood aghast and appalled at the doomed apostate. Some of this class were interestedly opposed to Mormonism; others belonged to a class whose weakness of intellect or deficiency of education, rendered them totally inadequate to the task of an impartial inquiry into the doctrines of the Church of God, and whose minds being enveloped in gross darkness, quietly submitted to all those errors which the most superstitious credulity and crafty chicanery would or could impose. I wish to observe that my general knowledge of circumstances and of the human mind, serves more fully to convince me, that so long as the Saints of the Most High are on the alert, ever being passive to those whom God has placed over them, that any or every opposing power will be powerless in any or every attempt to overthrow the great work of the last days. The obedience of the Saints is becoming every where proverbial, and while such holy unison and obedience continue, the Saints of God will, like the sturdy, tough, and knotted oak, defy the fierce, tempestuous, persecuting winds of the last dispensation. Would to God I had been more humble and more obedient, then I had not at the present been by all forsaken, but now I am cheerless. I forsook the church, and, my God, in return, am forsaken. *Christians* are no companions for me! worldlings shun me! my relations (with an exception) scorn me! Injured Saints look kindly upon me! but I did them wrong, and their kindness serves as a whip to flog me. Since I began my hellish course, I have not had one hour's comfort; troublesome days and nights have been my portion. When "tired nature's sweet restorer, balmy sleep," hath blest many an honest heart, oft times have I awoke, and with horror depicted in my countenance, have, maniac like, sought for my tormentors. Sometimes I have been a whole night long, viewing the future prospect, seeing nothing less than the nether regions for my future home. Reflection calls me a cursed fool to barter my salvation for so foul a gratification; ah! surely fiends have laughed at my weakness; yes, pious christians rejoiced, but their rejoicing is of short duration; for as soon as one performs his unholy and dirty behests, they need him no longer, and I found that pious persons would then leave me as the devil left the ditcher, just to find his way out in the best way he could; some, no doubt, think that the pious persons would be ready to elevate them to the highest pinnacle of honour, did they but just come out and expose the Saints; these views of the rev. gentlemen are most incorrect; for so soon as they have used one up, they then express sorrow at one being in a quandary. I have proved this in several instances when almost choked with rage at my folly, I could scarcely act with etiquette for want of language to express myself. Parson's pity; parson's charity indeed! why any one expecting it is a down right simpleton! of course they will give plenty of pulpit cant as advice, but their charity, alas! using the language of the Lord's people, is colder than Polar ice, or meaner than the damnation of hell. My sincere honest conviction is, that the just displeasure and heaviest curses of an offended God follow the apostate wherever he goes. Oh! if I could with my voice, as with the loud trumpet's shrill blast, sound in the ears of every Saint, beware! beware of the apostate's doom! oh, beware of apostacy! I am positive those who have never realized the fearful consequences of apostacy know, comparatively very little of a troubled soul. Ah! Elder Pratt, if I could convince you how deeply desirous I am of retracing my steps to the church of God, methinks you would not, you could not refuse my application for re-admission. Ah! how I long for, and how I sigh with ambition for the proud position of a Saint! The wealth of nations to it would be nothing in comparison. I would rather sweep Zion's streets than reign in Babylon's palaces. I would rather be a subject in

heaven's dynasty than be the subjugator of Gentile worlds. What a fool I have been to barter away the prospects of a glorious crown, and with it my peace—my present and future happiness! oh, that I could once more have my name enrolled among the faithful ones! then, methinks a ray of hope would spring up in this troubled and unsettled soul! if the boon were granted, then life itself to it would be comparatively valueless! But how can I ask you? I know full well that I do not deserve the favour. But trusting to your mercy, knowing that with you are the revelations of Jesus Christ, and consequently the key of my salvation, I thus appeal, in the name of an offended God, and I most solemnly pray that you will grant my request. Any satisfaction which may be demanded of me, I am prepared to give. But allow me to say, should the boon be granted, my former peace of mind will never return, no never. Oh, sir, caution, (as if for a dying man) for me, the Saints, especially the Elders, to beware of the apostate's doom. Time will never, no never, efface or obliterate from my memory the accursed past. The denial of my God before an atheist throng still haunts me—the remembrance of the foul deed still haunts my burning brain. I wished—nay more, I strove to become an atheist, but could not. True, with my tongue I pronounced a denial, but my heart smote me, I was a liar; for have I not seen the wonders of a God displayed in these last days in the Church of Jesus Christ of Latter-day Saints? I have. Do not I know that Joseph Smith, at whose foul and bloody martyrdom, the heavens wept, and Saints shed hot, scalding tears, myself among the rest, was a prophet of the Most High God? emphatically I do. Do not I know that the principles of the Latter-day gospel are they for which a Saviour's precious blood was spilt on Calvary's cursed tree? I do; and I also know that the Latter-day Saints are the people of the Most High God, and are the best people upon this earth. But again, permit me to say, that if my crime of apostacy has merited prohibition from my Father's house,—then, yes, even then, will I to the confines, and even to the caverns of the damned, declare the Truths of the gospel of Christ. Oh! if I had worlds I would gladly give them, could the accursed past be blotted from the book of time! Many of my forsaken brethren the elders, have, since my recantation, kindly condoled with the unfortunate, for which they have my sincere thanks; they have advised and offered their services in using their influence to my restoration, but rather than put any one to trouble on my account, I have thus come to the conclusion of being my own pleader, knowing that you will act righteously in all things. And now let me ask, will not some part of my past services stand prominent in bold relief. I do not wish to appear either as an egotist or a sophist; and as, no doubt, you are acquainted in some measure with the past, I forbear detailing minutia. I know that nothing will answer as an equivalent to remove the deep stain of apostacy. But if a Peter could be restored, cannot a Paul? as to any suffering, it is impossible for me to experience any deeper mental suffering. I truly might have more of it, but I hope some of the bitterness will now be past. My suffering has been so intense that I have sincerely and very frequently desired death to complete the work. I have thought that even hell to me would be a happy release. As I have been thus candid, would you be pleased to notice these few lines, I have now no where to fly to but the Saints, should they refuse my re-admission, then I am of all men most miserable. The christians hate and persecute me, and for the world I have no regard; and now, I apprehend, they have as little for your servant; my relations turn their backs on me; perhaps some might withhold their forgiveness on the ground that I was fluctuating or calculated too hastily; as, for instance, the acts of my apostacy and recantation. But if I hastily took a revengeful part, am I not justifiable in making as speedy an acknowledgement; had I been intent on milking the Gentiles, I could easily have done it; had I acted the part of an hypocrite, but a sense of duty to the church and my God preponderated on my mind. I could not resist—I was unhappy—I had done wrong—I wanted forgiveness—I consequently appealed for pardon, but as I had put it out of the reach of any one or all, to grant me my fervent wish until you had returned from America—then judge of my anxiety for your return; each day as it came I made inquiry for your arrival, until at last you arrived. I heard of it: but thinking you would be quite full of business without troubling

yourself about me, I have consequently deferred writing up to the present. If there is one thing over which I have to lament more than another, it is my not attending strictly to those solemn injunctions which have been imparted from time to time, both by the voice of the priesthood, and through the pages of the STAR. It is dangerous meddling with that which does not belong to us; and I know that the way of duty is the only way of safety. A man, on account of some ability or talent which he supposes he has got, may fancy himself somebody, but strict and deep investigation, together with a share of experience, tells me that a man, it matters not who he is, unless he be passive like a child, is but in a slippery path; if I had always minded this I should not have been in the cursed predicament that I am now in, but my peace might have been overflowing, and my mind might have been rejoicing in sublime and holy contemplation of the past, present, and future; as it is, my mind is in hell, wandering in shades of darkness like a forlorn outcast; wandering about like fiend's of earth, finding no rest for the soles of my feet: all seems a blank or a vast void! earth has refused me a home, and I feel that heaven's frown has been upon me, and the imaginary yelling and wailing of the damned, together with the taunts of a thousand demoniac voices startle my troubled soul! and oh, let me say, in concluding this short letter, written under peculiar feelings, that if I were denied re-admission into the church, that I would, could it be done, make my fingers into pens, and with my heart's blood write in the dwelling of every Saint, Beware—oh, beware, of the doomed Apostate's fate. And should kind heaven once more smile upon me, and take me into its kingdom, then all my powers, life—yes all shall be devoted to the most holy cause; and should my life be prolonged, I will rest not until earth's sons and daughters break off their accursed fetters and sever their manacles, when all earth, arrayed in liberty's charms, shall triumphantly exult in the glorious emancipation.

From your broken-hearted, and humble servant,

Mr. O. Pratt.

PAUL HARRISON.

P.S.—As I have written this in haste, not having time to write a copy of it, will you please preserve it for me, as I may want it some time. In the mean time, you are at perfect liberty to make what use of it you may think best. P. H.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Concluded from our last.)

I shall now take up a few of the most popular objections urged against it by some of its greatest opponents: first, as to its origin.

Mr. Heys, Wesleyan minister, Isle of Man, gives the following account of it:—He says it was written in Harmony township, Susquehanna county, Pennsylvania, by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith, as he sat with his hat on his face, and a stone in his hat, while the plates were hid away in the woods. The Rev. Richard Livesey in his book, intitled *Mormonism exposed*, says it was written in Conneaut, Ohio, by one Solomon Spaulding, as a religious novel, and afterwards altered by Sidney Rigdon, in Pittsburgh, Pennsylvania.

Messrs. Chambers, of Edinburgh, in a tract published by them, on religious impostors, on the authority of the *Athenæum*, says, that Joseph Smith was a man scarcely capable of inventing or writing even the ravings of the Book of Mormon, but the Rev. Solomon Spaulding having left his ministry, and entered into business in Cherry Vale, New York, became bankrupt there in the year 1809; and to relieve himself from his distresses, he wrote a novel, connecting the sepulchral mounds of North America with the lost ten tribes of Israel, supposed by some to have peopled that continent, and intending to name the work the "Manuscript found," he wrote it in the style of the old Hebrew compositions. The work was taken to a printer in Pittsburgh, Pennsylvania; but the author dying before it could be published, the printer lent the manuscript to Sidney Rigdon, who, in connexion with Joseph Smith, palmed it on the world as a New Revelation.

Again, in a pamphlet by John Thomas, M.D., intitled "a Sketch of the Rise, Progress, and Dispersion of the Mormons," page 1, we are told that Mr. Spaulding never intended to publish his work; that he did not send it to a printer for that purpose; that he wrote it for his own amusement, and so far from Sidney Rigdon's having anything to do with the bringing out of the Book of Mormon, he was then in connexion with Mr. A. Campbell, and did not join the Latter-day Saints till the Book of Mormon had been in print, and the society established some considerable time, but Mr. Spaulding having lent his manuscript to a friend, it fell into the hands of a bookseller in Pittsburgh, Pennsylvania, who either wrote a copy of it, or retained the original manuscript, and having found that Joseph Smith was a fit tool, being of a soft semi-daft or impressable nature, he was made to pretend that an angel had appeared to him, and revealed the existence and whereabouts of the plates from which the Book of Mormon was said to be translated.

Again, in a book by Mr. A. Campbell, the same gentleman Mr. Thomas speaks of, intitled "An Analysis of the internal and external Evidences of the Book of Mormon." He says, page 18, "If I could swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man; and as Joseph Smith is a very ignorant man, and is called the author on the title page, I cannot doubt for a single moment but that he is the sole author and proprietor of it. Here, then, we have the testimony of two Methodist parsons, of Mr. Campbell, the leader of a religious society, of Dr. Thomas, a man of high standing in the religious world, of the *Athenæum*, a publication that I believe is the organ of a religious society, and of a work from such men as the Messrs. Chambers, of Edinburgh, all giving us what they say is the origin of the Book of Mormon; and as we cannot expect that lies will come from such a source, or that such men will bear false witness against their neighbours, it is no wonder that the Latter-day Saints are despised, and the Book of Mormon considered a fable by those who do not investigate for themselves, but take it for granted that it must be so, *for the parson says it*. But I will now compare these various statements, and then we shall see what amount of credit can be given to the testimony of even such *holy* and *pious* men when their craft is in danger.

First, then, as to where it was written. Mr. Heys says it was written in Harmony township, Susquehanna county, Pennsylvania; the Rev. Richard Livesey says it was written in Conneaut, Ohio; While Messrs. Chambers and the *Athenæum* give us to understand that it was written in Cherry Vale, New York.

Next, by whom it was written.

Mr. Heys says it was written by Martin Harris and Oliver Cowdery, from the mouth of Joseph Smith. Mr. Livesey contradicts him, and says it was written by Sidney Rigdon, from a novel by one Solomon Spaulding. Dr. Thomas declares they are both wrong, for it was written or stolen by a bookseller, in Pittsburgh, and that Sidney Rigdon had no connexion with Joseph Smith and the Latter-day Saints till some time after it was printed. The Rev. Alex. Campbell makes them all three wrong; he says it is the work of an ignorant man, of course that could not apply to a parson, and we are told that Solomon Spaulding was one, and as Joseph Smith was ignorant, he is ready to swear that he is the sole author and proprietor of it; while Chambers and the *Athenæum* declare that Joseph Smith was incapable of writing even the ravings of the Book of Mormon.

Again, I ask, who are we to believe? Would such testimony be received in any court of justice as evidence upon which any man should be condemned? Certainly not. Then why is Joseph Smith and the Book of Mormon condemned upon it? I suppose it will be for the same reason that Jesus Christ and the New Testament were condemned by the Jews, viz., the priests and holy men would have it so.

I shall next look at the objections raised against the contents of the Book.

First, it is ungrammatical in its construction. I grant it, but does that prove it false? it only proves that those who wrote it were unlearned men. Suppose, for instance, that some one had written the words of Peter and John, just as they uttered them at the beautiful gate of the Temple, as recorded in Acts iv. 13, would they have been according to grammatical rules? Surely not; for we are told that

their hearers perceived that they were unlearned and ignorant men. If they had clothed their ideas in words fitly chosen, and according to grammatical rules, how could their ignorance and want of learning have been perceived? or if Peter and John had written the same words to the people which were uttered by them, would the writing have been grammatical? Certainly not; and yet it would have been scripture, for they were inspired men. The Spirit of God gives the ideas, and allows men to clothe them in the language with which they are most familiar; and thus their testimony has been to the Jews a stumbling block, and to the Greeks foolishness. Is the Bible grammatical? if not, after all the labour bestowed on its translation what would it have been if the words of the ploughmen, shepherds, and fishermen that compose it, were recorded, just as they were uttered by them? and yet they would have been scripture.

I shall next look at some objections brought against the historical part of it. One portion often objected to is the account of the death of Laban by Nephi. The Book of Mormon says that Nephi was constrained by the Spirit to cut off the head of Laban, and this is looked upon by many as a strong proof against it, because (as they say) it would make God to sanction murder. If those who say so, ever read their Bibles, they surely do not believe what they read, or perhaps they have forgotten what the Bible contains; I will therefore refresh their memories by quoting a few instances recorded in the Bible, where men have been put to death with the approbation of God. In Numbers xxv. 7, 8, we find that Phineas the priest took his javelin and thrust it through a man and woman, and killed them both, and for so doing the Lord blessed him and his seed for ever. In Judges iv. 15, we are told that the Lord raised up a deliverer for Israel, Ehud the son of Gera, a Benjamite; and how did he do it? We are informed that he made a dagger with two edges, a cubit long; he then went to the king of Moab, and told him that the Lord had sent him with a message unto him, and when the king caused his attendants to go out that he might hear the message in private, he thrust the dagger into his bowels and killed him. In 1 Samuel xv. 33, we read that Samuel, the Prophet of the Lord, after Saul had spared the life of Agag, king of Amalek, took Agag and *hewed him in pieces* before the Lord in Gilgal.

In 1 Kings xviii. 40, it is written that Elijah said take the Prophets of Baal, let not one of them escape; and they took them and Elijah brought them down to the brook Kishon, and slew them there. These are only a few instances recorded in the Bible of mens' being killed with the approbation of God; and if one proves the Book of Mormon a fiction, what will so many prove the Bible to be? men who reason thus, to be consistent, ought to deny them both, and come boldly forward and declare their infidelity.

Another great objection to the Book of Mormon is the account it gives of a director or compass that they had to guide them on their journey. Mr. Alexander Campbell, in his book before referred to, page 17, says, "The mariner's compass was only known in Europe about 300 years ago, but Nephi knew all about steam-boats and the compass 2400 years ago." Now in what part of *his* Book of Mormon he finds anything said about steam-boats I know not, but one thing I do know, it is not in the one believed in by the Latter-day Saints; and if men are to be judged now by the same rule as that by which Christ judged the pious Pharisees in his day, then Mr. Campbell and others like him, may find out their relationship by reading John viii. 44.

But as to the compass, Mr. Campbell says that Nephi knew all about the compass 2400 years ago. But in this he is contradicted by Chambers and the *Athenæum*; when speaking of this compass, they say, that the writer (*Nephi*) evidently misunderstood the use of the compass altogether; while Dr. Thomas, in his book already quoted, page 4, says, "It was a sort of wheel made to roll on before them of itself, as their guide in the way they were to go." Now as it was the same compass they had on board the ship, it would have to run before them on the water also. Thus you have the testimony of Mr. Campbell, the *Athenæum*, and Dr. Thomas, and you can take your choice. If you believe Mr. Campbell, then you will believe that Nephi knew all about the mariner's compass 2400 years ago; if you believe the *Athenæum*, you will believe that he knew nothing about it, but

misunderstood the use of the compass altogether ; while if you believe Dr. Thomas, you will believe that the compass they had was no more like the mariner's compass than three honest men are like three contemptible promulgators of falsehood ; for he says it was a sort of wheel that ran before them, but where he got such an idea from I know not, unless it came from the same fruitful source from which he got the rest of the falsehoods with which his book is filled, and from which Mr. Campbell got his statement of the steam-boats. I would advise them to claim kindred, for the works of their Father they will do ; for when they utter such falsehoods, they speak of their own ; they are lies, and they the fathers of them.

I shall now give the account of it from the Book of Mormon, page 314. " And now my son, I have somewhat to say, concerning the thing which our fathers call a ball or director, for our fathers called it *Liahona*, which is, being interpreted, a compass ; and the Lord prepared it : and, behold, there cannot any man work after the manner of so curious a workmanship ; and, behold, it was prepared to show unto our fathers the course that they should travel in the wilderness, and it did work for them according to their faith in God : therefore, if they had faith to believe that God could cause that those spindles should point the way that they should go, behold, it was done : therefore, they had this miracle, and also many other miracles wrought by the power of God."

Is this any thing like the mariner's compass ? or is it like a sort of wheel that ran before them of itself ? Poor creatures, you need our pity more than our anger.

But, again, it is said by objectors, if we believe this account we must believe that God made or prepared this ball or compass, and that is rather too much for us to do. Why, my friends, should it be too much if you can believe the Bible ?

Does it not say in Gen. iii. 21, that God made or prepared coats of skin for Adam and Eve ? (I wonder who skinned the animals) ? and in Exodus xxxii. 16, we read of God's hewing two tables of stone, and then engraving the law upon them ; and I think the man who can believe the one statement has little cause to reject the other, because it says the compass was the work of God.

The next objection to which I will advert, is the account given in the Book of Mormon of the Barges with a hole in the top and another in the bottom. This part has always been held up to derision, and our enemies have made the most of it for this purpose.

The Book of Mormon says, they were *tight* like unto a dish ; and from this it is declared that they were in the *form* of a dish ; and I well remember hearing the Rev. C. J. Kennedy read this passage, and then compare them to a saucer with a hole in the bottom, and ask the audience could such a vessel swim ? but how a boat the length of a tree and peaked at the ends, could be like a saucer, he forgot to say. Any unprejudiced man who reads the account of them in the Book of Mormon, will see that it was not in regard to their *form* that they are said to be like a dish, but in regard to their *tightness* ; and we are told in the 526th page, that they were *tight*, like the Ark of Noah ; and as for a hole in the top and bottom, it must be evident to every one that both would be needed for air and cleanliness on such a voyage ; and in reading the account, you will find that the Lord showed them how to prevent the water from coming in upon them, although the way it was done is not recorded ; yet seeing it is declared that it was done, I would ask my wise friends is there any thing impossible or even very strange in the idea ? True, if the hole in the bottom had to be stopped with a plug, like a beer barrel, as some wise men would have it, it would be rather strange for them what use could be made of it, except in case of the boat overturning, and even then it would need to be somewhat larger than the bung-hole of a beer-barrel to do much good. But I would ask, do you think that a good shipbuilder would think it an impossible thing to build a boat so tight that no water could get in, and then leave a hole in the top, so constructed, that it could be opened and shut at the pleasure of those within, and have another hole in some part of the bottom, and by means of such a simple thing as a hollow cylinder or pipe, or some such thing of either wood or iron carried to a certain height, according to the depth of water the vessel drew, prevent the water from coming in, and yet make it serve for the purpose of cleanliness.

(To be Continued.)

GLORIOUS NEWS FROM SWEDEN AND DENMARK.

City of Copenhagen, August 18th, 1850.

TO THE BRETHREN OF THE PRESIDENCY AT LIVERPOOL.

Beloved Brethren,—By request of Brother E. Snow, (he being otherwise engaged), I undertake to write something, in order to inform you of our present condition, and hope that you will excuse any imperfection in writing.

The first news I have to tell you is, that the Church of Jesus Christ of Latter-day Saints is now established in this city, and the Saints of the Most High are rejoicing with us in the blessing thereof. On the 12th instant Brother Snow baptized the first 15, consisting of Germans, Swedes, and Danes. Our little church numbers now 26 members, and to-night we expect to baptize 4 more, and we have a fair prospect of increasing fast, notwithstanding we have to be very careful, for there are many come to us to be baptized who are not qualified.

Yesterday we received a letter from Brother John Forssgreen, which gave us much joy; he informs us that he has baptized 3 persons in the town of Gefle. A ship was fitted out to go to New York, with a company of emigrating farmers, and Brother John, when he heard of it, went down to the ship, and delivered the Gospel unto them. They received it gladly, and asked him to preach for them in a certain grove. He then appointed a meeting at said place, and it went off well; 16 or 17 of them were baptized, and more getting ready for it. He afterwards ordained 2 elders and some teachers, and taught them how to do on board. Rumours of this meeting had reached the ears of the clergy, who at the next meeting watched him in the bushes, together with the police. After meeting, the city marshal came to him and took him by the collar, shook him a little and wanted to strike his face, but made a mistake and hit his own. They then took him through the city, crying "the dipper!" presented him to the principal priests and officers, and finally took him before the tribunal, who asked him a number of questions, forbade him to preach, threatened him with prison and with banishment, sent for a doctor to see what was the matter with his head, and finally sent him to Stockholm, where he was tried again, and his banishment decided upon; but as far as we can learn, he is to wait until the king comes home from the country. He is sowing the seed of truth as much as possible, and Brother Snow has answered him and told him to keep on, as long as he can, and then come over here and join us, while the seed is working a way for him to return. We hear little or nothing from the armies. The people are much put out with the king for marrying a woman not of rank, but he don't care, and enjoys himself at his country palace, about 16 miles from the capital.

May the Lord bless you all,

Is the prayer of your unworthy Brother, and Humble Servant,

PETER O. HANSON.

Copenhagen, August 19th, 1850.

Dear Brother O. Pratt,—The seed has fallen on good ground, it has taken deep root, it is shooting forth branches and bearing fruit. Last Monday night I baptized 15 persons, the first in Denmark. We went to a retired place, one mile out of town, and baptized them in the clear salt water of the Sound. No excitement. Brother Dykes has since baptized 15 more, and several are to be baptized to-night. The spirit of enquiry is spreading on every hand. Elder Dykes is making rapid progress in the language, and is doing a good work. Brother Hanson is not behind. We have held three confirmation meetings, and the Spirit was poured out copiously. We have held no meetings except in our own room, and in brethren's houses. Our preaching is mostly fireside preaching. Those baptized are well grounded in the faith, and firm. The Lord visits them with dreams, visions, and the manifestations of the Holy Spirit. They are a mixture of Germans, Swedes, and Danes, but all speak the Danish.

Yours, in haste,

ERASTUS SNOW.

A JOURNEYING SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.

The time of winter now is o'er,
There's verdure on the plains:
We leave our shelt'ring roofs once more
And to our tents again.

Chorus.

Thou camp of Israel onward move,
Oh Jacob! rise and sing—
Ye Saints! the world's salvation prove,
All hail to Zion's King.

We go to choice and goodly lands,
With rich and fertile soil;
That with the labor of our hands,
Will yield us wine and oil.
Thou Camp of Israel, &c.,

We go beside the mountain cliffs,
Where purest waters flow—
Where nature will her precious gifts
Abundantly bestow.
Thou Camp of Israel, &c.

We'll find a climate pure and free,
Producing life and health;
Where steady care and industry,
Will be a source of wealth.
Thou camp of Israel, &c.

And there again we will surround
In peace the luscious board;
And share the products of the ground
With skill and prudence stor'd.
Thou Camp of Israel, &c.

We leave the mobbing Gentile race
Who thirst to shed our blood,
To rest in Jacob's hiding place,
Where Nephite temples stood.
Thou Camp of Israel, &c.

We seek a land where truth will reign,
And innocence be free—
Where lawful rights will be maintained,
A land of liberty.
Thou Camp of Israel, &c.

We seek a land of holiness,
Where justice to the line,
And to the plummet righteousness,
Will every work define.
Thou Camp of Israel, &c.

We go where virtue will be known,
And merit meet its due;
For Zion's pathway will be strown
With light and glory too.
Thou Camp of Israel, &c.

We go where hypocrites will fear,
And tremble at the word
Of him! who is appointed here
To wield the two-edged sword.
Thou Camp of Israel, &c.

We'll find the land the prophet saw
In vision, when he said,
There, there will the celestial law
Be given and obeyed.
Thou Camp of Israel, &c.

We go where nations yet will come
In ships, from climes abroad,
To seek protection and a home,
And worship Israel's God.
Thou Camp of Israel, &c.

We'll build in peace and safety there
A city to the Lord;
And shout amid our toils to share
A Latter-day's reward.
Thou Camp of Israel onward move.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH AUGUST, 1850.

Thomas Clarke.....	£4 0 0	Brought forward	£23 7 8
W. A. Sheppard (Calcutta)	2 0 0	John Preece	3 0 0
William West	5 0 0	Thomas Smith	4 10 0
John Parkinson.....	2 0 0	James W. Cummings	15 0 0
James S. Cantwell	3 0 0	James Linforth.....	4 0 0
James Lockitt	6 0 0	George P. Waugh	13 0 0
John Lyon	1 7 8	Richard Tresseder	2 0 0
Carried forward	£23 7 8		£64 17 8

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A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," will shortly appear, the first of which is now in print, and will be of the same size and price as the "Divine Authority."

The Second and Third Parts of the "Kingdom of God," are now reprinted. If the Book Agents will repeat their orders, they can be supplied.

ADDRESS.—Elder Eli B. Kelsy, care of John Toone, Esq., Rosefield Cottage, Regent St., Leamington.

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 19.—Vol. XII.

OCTOBER 1, 1850.

Price One Penny.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(*Continued from our last.*)

Before passing to the last part of the subject, viz., Baptismal Regeneration, it will not be deemed out of place to make some few remarks upon the nature of the present controversy in the Church of England.

For many centuries the Church of Rome, the Church of England, and the many bodies of religious societies, which have in various ages seceded from these churches, have universally been in the recognised habit of administering to infants a sacrament of vast importance, viz., baptism; by sprinkling, or pouring, or crossing the forehead with water, and vainly supposing, that the ordinance was then rightly performed, and that the recipients were made partakers of the grace of God thereby. This bringing of infants to baptism, has been strenuously enforced in all ages since the departure of the church from baptism, as first instituted; and some have gone so far as to say that infants, dying without receiving this rite, would undoubtedly not enter the kingdom of heaven, but be consigned to hell. Thus the child of a neglectful person, or of an unbeliever in the christian religion, dying without having received this sacrament, must inevitably perish. Revolting as it may appear, it is true, and is still advocated by the Romish Church, and by many clergymen of the Establishment. Some have supposed, that although infants be brought indiscriminately to the sacrament of baptism, yet they do not all as indiscriminately receive the grace of regeneration; but say that it only follows, or accompanies baptism to such as worthily receive it; and to receive it worthily, they must have enjoyed a "prevenient act of grace," to cleanse them from that which they inherit by their sinful nature.* The Christian world, except Baptists, have, therefore, been practising an ordinance of the once true and only church for ages past, until the present day, satisfied with their perverted form of administering it; but now and again the tenor of their way has been ruffled by the diverse ideas of some of their divines relative to its effects; and lately, a clergyman of some eminence in the Establishment boldly asserts "that Baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism; that grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not in itself an effectual sign of grace; that infants baptized and dying before actual

* Gorham. Answers 70, 71.

sin are certainly saved; but that in no case is regeneration in baptism unconditional." * Inasmuch as the present struggle among the divines of England, is solely upon what benefit accrues to infants in baptism, and how it takes place, and whether God grants grace to all infants before, in, or after baptism; or whether he is only thus merciful to a certain few, I shall not stop to inquire, as I have already shewn that the ordinance in question, and, consequently, the blessings dependant upon it, *have nothing to do with infants*; I will, however, quote a few of the remarks of some engaged in the struggle, to shew in what a mystified manner they endeavour to uphold their own peculiar erroneous ideas.

1st. The Archbishop of Canterbury says, "unquestionably there is much difficulty, much mystery in the case as regards the baptism of infants:—a difficulty which has more or less perplexed the church in every age, since the baptism of infants has been the general practice, and which many divines have solved by supposing that the spiritual benefit of baptism, 'a death unto sin, and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God."—p. 19.

"Without concurring in these opinions, I cannot doubt that a minister of our church may justly maintain them, sanctioned as they have been by some of her worthiest members, and relating to a subject upon which, confessedly, scripture does not speak definitively."† Here we have the spiritual head of the English church admitting that, "since the baptism (he should have said sprinkling) of infants has been the general practice of the church, there have been much difficulty and mystery in the case." Why! his Grace, one would suppose, ought to know, that when men put away the commandments of God, and replace them with their own precepts, there always has been, and always will be, "much difficulty—much mystery in the case." I fully concur in this part of the conclusion of his Grace. He says further, "many divines have solved this difficulty by supposing that the spiritual benefit of baptism, 'a death unto sin and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God." Ah, indeed! solve one difficulty by inventing a new one, as I shall show! This doctrine of his Grace is also that of Mr. Gorham, and it is one they are compelled to maintain, or refuse belief in one of their own articles of faith, however much the Bishop of Exeter and others may strive to affix another meaning than that it assuredly holds. The Church of England and others hold that every infant unbaptized is the "child of wrath;" and the 25th article says, the sacraments "have a wholesome effect or operation on such ONLY as worthily receive the same." Therefore, says Mr. Gorham, "this dogmatical teaching shuts us up in the conclusion that 'the child of wrath,' if the wholesome effect of baptism was absolutely wrought in it, must have been made 'worthy' (that is, have been *qualified* for the blessing,) by a prevenient act of grace. If we deny this conclusion, we allow that 'the child of wrath,' and 'born in sin,' is *in that state* 'worthy,' or we must deny its sinful condition by nature, and so fall direct into the Pelagian heresy."‡

Reasoning, therefore, upon this article, Mr. Gorham is right; for inasmuch as the child could not repent of the "sinful condition of its nature," it could not receive the sacrament "worthily," unless God chose to remove that attaching sin of which the child was incapable of repenting. I am still more astonished that they consider the baptism of an infant "a death unto sin and a new birth unto righteousness." Of what sins should the child become dead unto? We read in the scriptures that sin is a transgression of the law, and where there is no law there is no transgression. Then how can a child be considered a transgressor of what his infantile ignorance disables him from comprehending? It is useless to say they are sinful by nature, and that they are born in sin and shapen in iniquity, &c., in order to the application of an ordinance which was only intended as a remitting ordinance, and that of actual sins. The Saviour's selection of an infant as an emblem of the purity of heaven, and his own words, "*Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven,*" § does not fa-

* Gorham. See the Bishop of Exeter's Letter, p. 54. † Ibid, p. 22. ‡ Answer 71.

§ St. Matt. xix. 14.

your pædo-baptism in the least; for in the previous verse it is said, "*Then were there brought unto him little children, that he should put his hands on them and pray.*" Neither does the Saviour say anything about baptizing them, either for inherent sin or actual sin; nor did the early church know anything about mocking God by using one of the ordinances of His church where it was neither commanded nor needed; and it has only been "since," as his Grace observes, "infant baptism has been the general practice," that difficulty and mystery have been in the case.

Next, his Grace says, "without concurring in these views," that is, whether an antecedent act of grace on the part of God be not necessary to the worthy reception of baptism by infants, he "cannot doubt that a minister of our Church may justly maintain them." How does this look? Did St. Peter, St. Paul, or any of the apostles say, I am not decided upon this or that point of doctrine, but you elders may maintain your own ideas upon it? No, not at all. But, says St. Paul, after chiding the Galatians for their inconstancy, "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*" * This is apostolic teaching, definitive enough; and would to God St. John's injunction had always been adhered to, "*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*" † How different would our world now have been, favoured with the divine teachings of inspired men, and constant intercourse with Jehovah!

Again, says his Grace, "scripture does not speak definitively of them." Most true! and I feel assured that scripture does not speak definitively of any of the false teachings of modern spiritual Babylon.

His Grace further says, "many (infants) who have once been pronounced regenerate, have revolted from their baptismal vows, and lived to all outward appearance 'without God in the world.'" ‡ The word "*pronounced*" in the above quotation is all that the infant does really experience towards regeneration, and so his Grace seems to half hint where he says, "how many more of them might be saved if parents and sponsors universally made the baptism of infants a spiritual service, and accompanied it with that prayer of faith which is expected and taken for granted by the church." § Here, then, it is made to appear that the granting of spiritual grace to infants is made to depend, in a very great measure, upon the faith of the parents or sponsors; and although his Grace is willing that clergymen may hold that a "prevenient act of grace on the part of God" is necessary to render infants fit to receive baptism "worthily," and by so doing tacitly acknowledging the correctness of the opinion, he makes an obstacle, and puts it in the way of the Lord, in granting that boon to children of heedless or sinful persons, viz., their want of faith and prayerfulness. For this teaching the Bishop of Exeter considers his Grace unorthodox, and says, "there is not in the Baptismal office one expression on which to ground the slightest doubt that our Saviour Christ therein and thereby bestows His mercy, His regenerating grace, upon all infants. Our people are exhorted 'earnestly to believe' it." || I will take the opportunity to tell his Lordship that he is as unorthodox as his primate, if the "office" to which he refers be drawn from the Holy Scriptures; for where does his Lordship find anything about baptizing infants therein, much less a warrant that spiritual grace is conferred "therein and thereby." But the following expression of his Grace upon baptism, in his commentary upon St. John, iii. 5, is very dissimilar from his views in other works—"It were well if every child which is presented in the temple for the outward ceremony of baptism were brought with this intelligent conviction, with a sense of the necessity of this spiritual regeneration, with an earnest desire and prayer that it might be obtained. * * * Would to God, my brethren, that this truth were better understood, and this primitive, this scriptural, this reasonable baptism, more generally practised. Then we should not find so many who, though born of water (!) as far as concerns the baptismal rite, are evidently not

Galatians, i. 8, 9.

† 2 St. John, 10.

‡ See the Bishop of Exeter's Letter, p. 11.

§ Ibid, p. 1.

|| Ibid, p. 86.

made new creatures by the Spirit, who renews and sanctifies the soul.' * Here his Grace makes it altogether dependant upon the faith of the parents or sponsors, whether the infants receive "spiritual regeneration," which is equally as unsound as his former remark, upon just the same reasons; for if the Lord would remove the obstructing bar to the worthy reception of baptism in some infants, why not in all? Is the child to be held accountable for the weak faith of its parents, or their prayerlessness, and consequently deprived of "spiritual regeneration?" It is not reasonable, nor does it do much honour to God to suppose it. I can tell his Grace how it is that he finds "so many, who though born of water (!) as far as concerns the baptismal rite, are evidently not made new creatures by the Spirit, who renews and sanctifies the soul." First: an ordinance which was never intended for infants is put into requisition on their behalf, and consequently they do not derive the blessings attendant upon that ordinance. Secondly: they require something more than baptism to enable them to become renewed and sanctified in the soul, viz., the gift of the Holy Ghost. Not having this, they cannot perform those good works, and "have God in the world," as his Grace desires.

2nd. I have now to say something respecting the Bishop of Exeter's views. His Lordship says, "our Church declares in its article that 'the baptism of young children is in anywise to be retained, as *most agreeable* with the institution of Christ:' that is, more agreeable with it than the baptism of others—*ut qui cum Institutione Christi optimè congruat*—which it could not otherwise be than because they by 'their innocency are the best qualified for it.'" † I ask his Lordship how, with the Bible in his hand, he could arrive at such a conclusion as that the innocency of infants best qualifies them for receiving the sacrament of baptism? When John the Baptist was administering this ordinance (and in its proper manner) at the river Jordan, certain persons presented themselves to him for baptism, and he said, "bring forth fruits meet for repentance." ‡ It appears, then, one grand qualification in his view was repentance of their sins; and, therefore, unless sin exist, the sacrament of baptism is unneeded; for on no one occasion, throughout the New Testament, do we find it administered to any of our fallen race for any other purpose than the remission of sins, and I regret that his Lordship has not confined himself more closely to that sacred volume.

* See the Bishop of Exeter's Letter, pp. 12, 13. † Ibid, pp. 13, 14. ‡ St. Matt., iii. 8.

(To be Continued.)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I well remember asking a gentleman in Scotland who was a leader in a religious society, and well known for his scientific acquirements, if he thought a boat could not be constructed with a hole in the bottom, and by means of some such simple contrivance as I have stated, the water be prevented from coming in, while, at the same time, the aperture so left, be made most useful to those within?

He said he believed the thing could be easily done, but as the Book of Mormon gave no account of any such contrivance, he had therefore to conclude that there was none, and therefore to say that such vessels could float was an absurdity, unless they were to be upheld by a constant miracle.

As he professed to believe the Bible, I begged the privilege of asking him a question or two concerning a boat spoken of in it, namely, the Ark. We are told that Noah was commanded to build an ark, 300 cubits long, 50 cubits broad, and 30 cubits high,—that he was to divide it into *first, second, and third stories*,—that he was to pitch it within and without,—that he was to make a window in it of the size of one cubit, and that he was to make a door in the side of the ark; he was furthermore to take the clean animals and fowls by sevens, and the unclean by pairs into the ark, also himself and family, and then both door and window were to be shut upon them. I asked the gentleman if the inmates of the ark could live

without air? he answered, no! I then asked how were they to receive it, when the only door and window in all this vast building was closed upon them, and every seam and crevice filled with pitch? Oh, he said, there must have been some contrivance, that is not recorded for this purpose; but I told him, to be consistent, he ought to say, that as the Bible gave no account of any such contrivance, he should therefore conclude that there was none, and to say they could live without air was an absurdity, unless they were upheld by a constant miracle; and if our friends, Messrs. Chambers, the *Athenæum*, &c., were to apply the same reasoning to the account of the ark given in the Bible, that they apply to the account of the barges given in the Book of Mormon, if they were consistent men, and rejected one on this account, they would reject them both; for in reading the account of the ark given in the Bible, we must either say that there was some contrivance for giving them air that is not recorded, or have recourse to what the *Athenæum* (speaking of the Book of Mormon) calls getting rid of a difficulty, through the easy and arbitrary medium of a miracle: and if you say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing for want of air in the ark, it is not unreasonable to say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing by an overflow of water in the barges.

The next objection I will notice is that which is taken from the language of the Book of Mormon.

The *Athenæum* and Messrs. Chambers say, "through all we find one signal proof, not merely of imposture, but of the ignorance of the impostor, repeated with pertinacity. Every successive prophet predicts to the Nephites the future coming of Christ. The writer has fallen into the vulgar error of mistaking an epithet for a name. The word Christ, as all educated persons know, is not a name, but a Greek title of office, signifying *the anointed*, being in fact a translation of the Hebrew word Messiah. Now the use of a Greek term in an age when the Greek language was unformed, and by a people with whom it was impossible for Greeks to have intercourse, and moreover, whose native language was of such peculiar construction as not to be susceptible of foreign admixture, is a mark of forgery so obvious and decisive, that it ought long since to have exposed the delusion; unhappily, however, we are forced to conclude, from the pamphlet before us, that the American Methodists, who first undertook to expose the Mormons, were scarcely less ignorant than themselves.

"A second Nephi takes up the history at a period contemporary with the events recorded in the New Testament, and the words attributed to him bear still more conclusive evidence of the ignorance of the impostors. 'Behold, I am Jesus Christ the Son of God, I created the heavens and the earth, and all things that in them are.' And again, 'I am the life and the light of the world; I am Alpha and Omega, the beginning and the end.' In addition to the former blunder respecting the name 'Christ,' we have the name Jesus in its Greek form, and not as the Hebrews would have called it, Joshua; we have, furthermore, the first and last letters of the Greek alphabet, given as a metaphorical description of continued existence to a nation that had never heard of the Greek language. It is quite clear that the writer mistook Alpha and Omega for some sacred and mystic sounds to which peculiar sanctity was attached, and wrote them down without perceiving that they were an evidence of forgery so palpable as to be manifest to school-boys." So then, according to this, the believers in the Book of Mormon are fools, and the American Methodists no better for not having made this discovery before it was made by such a learned and wise man as the editor of the *Athenæum*, or such talented and far-famed gentlemen as the Messrs. Chambers, of Edinburgh.

To those who have read Elder P. P. Pratt's reply to this, in the first number of the second volume of the MILLENNIAL STAR, I need say nothing; but as this is made much of by our enemies as an argument to prove the Book of Mormon a forgery, and many have not seen Elder Pratt's reply, a few words on it might do good.

The *Athenæum* says that these Greek words, according to the Book of Mormon, were given to a nation that had never heard of the Greek language. Now this is a

lie to begin with. There were no such names on the plates from which the Book of Mormon was translated. What the names were that were applied to the Redeemer in the language of the ancient American Indians—how they were pronounced by them—or how they would appear if an idea of the original was to be conveyed by the English alphabet we know not, for we have only got the TRANSLATION; but these wise men forget this, and want to make men believe that these Greek names were in the original. The English tongue is a mixture of many languages, Greek amongst the rest; and, therefore, if even Messrs. Chambers, or the learned editor of the *Athenæum* was to translate a book from any other language into English, and in that book had to speak of the Redeemer of mankind, how would they name him? Suppose they were translating from the Hebrew, would they call him *Joshua*? if they did, they would next have to tell the people that *Joshua* meant *Jesus Christ*, or some might perhaps imagine they meant *Joshua the son of Nun*, and yet these wiseacres find fault with the translation of the Book of Mormon, because it does not name the Redeemer *Joshua*—a name by which he is not known in the English language.

Now that the Book of Mormon is about to be translated into other languages, such as French, German, Italian, &c., if the wise men there are like the wise men here, the fault in France will be that French words are put in the mouth of Nephi, and in Germany that Nephi uses the German language; and if such a thing as a Latin term should be in common use among any people into whose language it is translated, then (according to the *Athenæum*) if that word be in the translation, it will be an evidence of forgery so palpable as to be manifest to school-boys. Oh, folly! thou art now seen in high places! How truly did Isaiah in his 29th chapter, when speaking of the book's coming forth, declare, that then "the wisdom of the wise should perish, and the understanding of the prudent be hid!"

(To be Continued.)

CIRCULAR OF THE CHANCELLOR OF THE UNIVERSITY OF THE STATE OF DESERET.

Patrons of Learning,—The citizens of the State of Deseret, having established a University at Great Salt Lake City, the Chancellor and Board of Regents appointed to superintend the same, do hereby issue the following circular to you. Hear us and then judge. We do not ask your aid, unless we can give you good reasons why you should patronise our object.

We should despair of any assistance whatever, if we were not assured that our young Institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of new things appealing to your sympathies, your prejudices, your hopes, and your fears. It is only wise men that can discriminate the true from the false. To them we appeal whether they are few or many. Here is an Institution, which is like the foundling babe of the Hebrews. It is the child of providence, and destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest brightest livery, and teach all nations all useful arts and sciences. This Institution is needed to meet the wants of thousands that annually emigrate to this Great Basin. Multitudes of all ages come from under the heavy hand of oppression, and desire instruction in order to be free, useful, and happy. This boon must be given them, without respect to age or means. The emigrants and outcasts of all nations will here find an asylum of safety, and a nursery of arts and sciences available upon the cheapest terms. Here, instruction by means of lectures or otherwise, will be brought to the level of the laboring classes of every grade—of every religious faith—of every political or social creed, and of every living language. It is neither arrogant or extravagant to say that this Institution is forthwith prepared to teach more living languages practically, than any other University on the face of the earth; and as to the matter of dead languages, we leave them mostly to the dead. The known industry of

this people in rearing up cities and temples, with almost magic celerity, is not least visible in their system of diffusing a knowledge of the sciences throughout the popular mass. It is interwoven in the very fabric of this peoples' organization and progress to educate the mass, and elevate all the people to the fullest extent of their capacity.

Board can soon be furnished in private families speaking the mother tongue of more than twenty living languages of Europe, India, and the Islands of the Pacific, and Western America. Facilities for acquiring accurate intelligence from every portion of the globe will be more perfectly secured to this Institution than to any other of our acquaintance. Correspondence will be kept up with persons in the service of the University living at London, Edinburgh, Paris, Rome, Copenhagen, and Calcutta.

Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabric of governments, or in domestic sociality, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, or in laws regulating the communication of spirits, through cunning arts, of angels good or bad, can be gleaned, that is valuable, we venture to say, unhesitatingly, will be copiously poured into the lap of the Institution.

The greater part of the capital requisite to secure these great and diversified objects are already in our possession. We possess the men, the master spirits of the nineteenth century, already on hand, panting for the enterprise. A suitable fan is in our hand to cleanse the wheat, or, in other words, we have an infallible detector, by the aid of which we can save the good and cast the bad away. Do any doubt? What they do not believe shall be seen. The harvest is ripe. The painful throes and volcanic convulsions of mighty nations, forewarn all men to be on their watch-tower, and use a scrutinising eye, lest they entertain the best system of education, and the richest nursery of truth unawares. This is the Institution and heir of promise. Do not slight it, or cast it away to perish like the beautiful foundling of the Hebrews, but nurse it with a few thousands, seeing it is a Heaven-born infant, and you will not lose your wages. In so doing, the blessings of thousands that now cannot read or write will come upon you. This Institution is not national or local. It is designed for all nations, without partiality or hypocrisy. Its only locality is the focal point of the Universal World, where all good men must see that it is the only point of retirement and rest from revolutionary convulsions now known; and the only Institution of the kind that is got up for all nations, and is generous like the sun that shines upon the just and unjust.

Let Christians, Sceptics, Pagans, Jews, Mahometans, remember this Institution with favor, for some of their brethren will be beneficiaries among us. A little surplus invested here will bring you an hundred-fold and show favor to the Lord. Giving sometimes enriches the giver.

Kings, Princes, and Potentates, look at this circular; at this Institution; and this healthy and hiding place; and then look at the little cloud that is gathering over your thrones and consider.

Even you may yet want a safe home, and a hiding place from the storm of anarchy. Your sons and your daughters may here want culture, freedom, and retirement. Like Solomon, you may yet want the opportunity which this locality furnishes, to trace the paths of nature up to nature's God. The salubrity and retirement of this locality, the expansive generosity and unity of this people, which is a portion of your former loyal subjects, all invite you most assuredly to send your names before your approaching flight, accompanied with gifts, incense, and precious treasures, to this new born infant of the mountains.

As the patriarch Joseph was sent as a pioneer into Egypt, in order to save his father's house, in a day of famine and calamity, so is this great ingathering from all nations to this vast Basin of the Rocky Mountains, designed to prepare a retreat and resting place for rulers and subjects out of every nation. Religion, politics, literature, discrepant prejudices, private and public rights of individuals and large communities, all can here meet on this loftiest platform of nature's heights, and enjoy the highest order of freedom, of individuality, and of community, that have

been so long sought after by the great and good of all ages. The rim of this wonderful Basin descends from the snowy heights of the clouds almost to the level of tropical heat in the time of summer. The composition of the soil surpasses in strength that of the vale of the Nile. The elements need only to be modified and compounded by the hand of art, in order to become productive, beyond the conception of the most credulous. Ye rich men of every nation, and chieftains of untutored tribes, send this Institution a portion of your treasures, before revolutionary whirlwinds shall sweep it from you, and the poor will pay you fourfold in the resurrection of the just; rich bachelors and maidens, adopt it as your offspring, and the gratitude of thousands now grovelling in ignorance, will be a sweet and everlasting memorial of your honored and blessed deed.

Graduates of colleges, and students of law, medicine, and theology, may here receive weekly lectures, gratis. No persons will be denied the benefits of the University for want of pecuniary means. Donations may be paid over to Orson Pratt, Liverpool, England; to John Taylor, Paris, France; to Lorenzo Snow, Rome, Italy; to Erastus Snow, Copenhagen, Denmark; and to Orson Hyde, United States.

Done by order, and in behalf of the Board of Regents of the University of the State of Deseret.

ORSON SPENCER, Chancellor.

Great Salt Lake City, April 17th, 1850.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1850.

IMPORTANT NOTICE TO THE PRESIDENTS OF CONFERENCES AND THE BOOK AGENTS.

—In this number of the STAR, we publish the amount due by each Conference in account with us for Books, Stars, &c., for the quarter ending September 15th.

We shall hereafter publish the amounts due for each quarter, viz., ending March 15th, June 15th, September 15th, and December 15th, in STARS No. 7, 13, 19, 1, instead of sending to the general agents written accounts as formerly.

It will be seen that many Conferences are doing, through their agents, a considerable business with us; it should, therefore, be the duty of every president of a conference to see that his conference appoints auditors to examine the books of the general agent, and also to see that at the close of every quarter he has sufficient books, Stars, &c., on hand, the value of which, added to the amount of debts due to him by the sub or branch agents, shall be sufficient to balance our published account.

The general agent should, immediately after our published account appears, issue a balance sheet to all his sub-agents in account with the conference; and the president of each branch should see that auditors be appointed to examine the books of the branch agent, and to see that he has sufficient books on hand to meet the claim of the conference through its general agent.

Let these instructions be rigidly carried out, and they will keep honest men honest, and those disposed to be otherwise from doing much harm; and as "punctuality is the soul of business," let the remittances from the sub-agents to the general agent be as frequent as convenient, and the remittances from the general agents to us be as punctual as possible.

An idea has lately prevailed, to some extent, among the book agents, that we require remittances only once a quarter; now let this idea be abandoned, for no autho-

rity has ever gone from us to warrant it. We desire remittances every two or three weeks, and a total settlement every quarter for all books sold; and if the conferences would also exert themselves to pay for the books, &c., left in the agents' hands at the close of every quarter it would be very convenient to us, and also enable us to observe that punctuality in our payments which we wish to see the book agents manifest.

To prevent the accumulation of books upon the hands of the agents, every branch should do its utmost to sell what it receives from this office, and its general agent, by having them constantly exposed for sale at the public meetings of the Saints, and elsewhere if possible.

Furthermore let each branch expose for sale the bound books, as well as the Stars and pamphlets, and not wait until they are called for before they order them of the general agent.

Many conferences are deserving of praise for their exertions in the spread of the printed word, both in Stars and by establishing Tract Societies in their various branches. Among the orders lately received, we will extract one from Elder Eli B. Kelsey, which will show that the Saints in the Warwickshire conference, although numbering but about eight hundred, are determined not to be behind in any good thing. He says, "I have urged upon the Saints to extend their efforts in the spread of the printed word, and if I judge rightly, it has not been in vain: and I now remit you an order for one thousand each of the 'Divine Authority,' 'Kingdom of God,' and 'Remarkable Visions,' and five hundred of No. 1 of your new series 'Divine Authenticity of the Book of Mormon,' with a request that you will send five hundred of each number as they come out." Six thousand five hundred pamphlets besides a large order for bound books! and a standing order for five hundred pamphlets of the new series. This is truly praiseworthy, and if every conference would do likewise, all the inhabitants of Great Britain might hear the words of eternal life sounding in their ears much sooner than they will by preaching alone. Brethren, then, support the press, for it is the mighty engine of the last days to carry reform into all the ramifications of society; and will enable us to send the olive branches of the blessed gospel to the uttermost parts of the earth. Our works are now being translated into and published in the Danish, German, French, Italian, Gaelic, Tahitian, Welsh, and the English languages, and before the world is aware, we shall pour upon their astonished vision such a stream of light that will force from them the acknowledgement, that the Lord is with the despised Latter-day Saints, and that in the midst of all their persecutions, trials and difficulties, they have ever sought to instruct their relentless enemies in the ways of truth and righteousness, and to bring them to be made heirs of salvation as well as themselves.

Another excellent way of circulating the Stars, Tracts, &c., is to supply the travelling Elders with a few to dispose of at the close of their meetings in new places where there is no book agency established, and we doubt not that many an honest-hearted man would be glad to purchase from them.

In conclusion we earnestly request the general agent to examine the "list of monies received" as soon as he receives the Star, and see if the proper amount is credited to him, and if not, to inform us immediately, and we will correct it. Such errors will sometimes occur, and in such cases, we hope our agents will notify us of it, that it may be put right at once.

WE have to apologise for the delay in the issue of this number of the STAR, owing

to alterations in the printing establishment requisite to meet our increased demands upon it.

For the same reasons the "Divine Authenticity of the Book of Mormon" will not be issued with this number, but we expect to send out Nos. 1 and 2 of the series with STAR No. 20. If the book agents will favour us with their orders they shall be attended to as early as possible after STAR No. 20 is out.

EMIGRATION.—The ship "NORTH ATLANTIC" sailed from Liverpool on the morning of the 4th of September, carrying 357 souls of the Latter-day Saints, under the presidency of Elder David Sudworth. Their destination is the Great Salt Lake Valley, *via* New Orleans, St. Louis, and Council Bluffs.

The ship "JAMES PENNELL" will sail on the 2nd instant, with a full compliment of Saints, bound for the same destination.

Another ship will leave with a load of Welsh Saints towards the middle of the month. And thus are fulfilled the words of the inspired writers:—"Come out of her (Babylon) my people." Rev. xviii. 4. "Behold the bridegroom cometh, go ye out to meet him." Matt. xxv. 6. "I will say to the north, give up; and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." Depart ye, depart ye, go ye out from thence." Isaiah xliii. 6, 7. and lii. 11. Let the nations of Old Babylon take warning, for God's elect are departing out of their midst. Remember what befel Sodom after the righteous fled out, and remember the words of the Saviour, "As it was in the days of Lot, so shall it be in the days of the coming of the Son of Man."

ARRIVALS.—Elder Robert Campbell, from the Great Salt Lake City, arrived in the steam-ship *Cambria*, September 2, bringing news from that distant region up to the 20th of April. The particulars of his journey over the mountains and across the plains may be seen on another page of this number.

Seven other Elders from the Great Salt Lake City arrived in Liverpool on the 14th ultimo. Their names are as follows:—Appleton Harmon, Claudius V. Spencer, William Burton, John O. Angus, Isaac C. Haight, Jesse W. Crosby, and James Works.

APPOINTMENTS.—The Elders above named are appointed to their respective fields of labour, as follows:—

Robert Campbell, to Glasgow Conference, under the directions of the President,		
John O. Angus, to Edinburgh Conference,	ditto	ditto.
Appleton Harmon, to Newcastle-upon-Tyne Conference,	ditto	ditto.
Claudius V. Spencer, to London	ditto	ditto.
James Works, to Sheffield	ditto	ditto.
Isaac C. Haight, to Birmingham	ditto	ditto.
Jesse W. Crosby, to Warwickshire	ditto	ditto.
William Burton, to Lincolnshire, to take the presidency thereof, after the departure of Elder Babbitt for America.		

May the Lord make them a blessing to this country, in gathering out many noble-hearted souls to stand upon the "high places of the earth," and form a constituent part of that "stone," which in the last days is to be cut from "the mountains without hands," and which from thenceforth will continue to grow until it "becomes a great mountain and fills the whole earth."

INTERESTING NEWS FROM THE PLAINS.

(For the Frontier Guardian.)

Kanesville, July 7, 1850.

Messrs. Editors,—Having just arrived from Great Salt Lake City, the home of the Saints, with the mail, and being requested to give a brief synopsis of the news from the West, while waiting for conveyance further East, I cheerfully do so.

The last of the mail company left Great Salt Lake City on the morning of the 20th of April. Weather in the Valley mild and agreeable. Gardening and putting in spring crops, were the principle employment of the people. Grass was beginning to be plentiful. Early pea vines were up. Some fall wheat was jointed, though the spring was called a late one in the Valley of the Mountains.

On the same day we found ourselves over the first mountain and safely encamped on Kanyon creek, twelve-and-a-half miles from the city.

After beating a track through the snow to the summit of the second mountain, and seeing the Platte River Ferry Company shoe their wagons; at day dawn of the 24th, we ascended the mountain and succeeded in getting two miles down the east side, coming over snow (on the crust) drifted about twenty feet deep, on the east side of the summit. After other two days wallowing in the snow and shovelling a track upwards of a mile, we got to the mouth of Kanyon Creek, four miles from the summit of the second mountain. Some were snow blind, others with swollen faces, most of the company having bad colds.

We found Kanyon Creek crossing very deep. The last crossing, three inches depth of water ran through our wagon-beds. At Yellow Creek, two rods wide, the water was so deep that it ran over our wagon beds into our wagons. Weber and Bear rivers were low; easy fording.

On the evening of the 8th of May, we found ourselves comfortably encamped at Fort Bridger, one hundred and thirteen and a-half miles from our city in eighteen days. Here we heard from the Snake Indians, the welcome news that there had been but little snow east this winter; though there had been so much west of Bridger, even in the months of March.

Our cattle, while in the snow, and afterwards in the mud, were sustained by the dry and green grass on the south side of the mountains, which were generally bare and free from snow. We were informed at Bridger, cattle had wintered well in the vicinity of Hams Fork, about twenty miles east of Bridger. Messrs. Bridger, Batteez, and other traders, had two or three hundred head of horses for sale. The Fort Hall express had just passed, and bought two suitable for their trip, at fifty dollars each.

On the 11th we forded Hams Fork, four rods wide, swam our cattle over, put our effects, &c., on boards laid across our projections, and by connecting chains reached our cattle on the east side; drew our wagons across in safety, and in very little time, having a lariat fastened to the ends of the chain to draw back again.

On the 13th we forded Green River, sixteen rods wide; in one place, for about a rod, swimming our cattle and wagons. The ferry company had not their boats ready.

On the 14th we passed Snake (Indian) village on the move. They had wintered on the Wind river; had much fur, peltries, skins, &c., which they were taking to Bridger to exchange for ammunition, blankets, &c. &c.; all were on horseback, young and old; colts unable to travel, packed; dogs and eagles, packed; and we espied a rooster (which, no doubt, they had picked up from some emigrant camp) that had got so used to Indian life that we thought he seemed as graceful and dignified on horseback as if sitting on the old barn yard fence at home.

On the 15th we met S. B. Crow's company, of Kendall county, Illinois, within one mile and a-half of Dry Sandy, over the south pass eleven miles. They were well and hearty; their animals were in good travelling order, much to our astonishment. But they had fed them on grain, and when that was exhausted they had fed them on flour, depending on supplies at Salt Lake, which no doubt they would receive, being the first gold diggers on the road, and which would pass through

Salt Lake this season. When our company left the city, flour was plentiful at ten dollars per hundred.

On the evening of the 16th, we encamped at the last crossing (to us the first crossing) of Sweetwater; found Captain Denison, from Ohio, with a company of two hundred, who had just encamped; and in a few minutes a small company rolls up, crosses the river, and encamps on the other side. The animals in Denison's company were much used up and not to be at all compared with those in Crow's company.

On the 21st we passed a few ox teams that had wintered at Laramie; also a man with a wheelbarrow, said to be a Scotchman. He had been asked by several to join their company and they would haul his provisions and bedding. He thanked them kindly, but wished to be excused, as he could not wait on the tardy movements of a camp. He never was afraid of the Indians stealing his horses, and he never lost any rest dreading a stampede. One of our company, brother John O. Angus, told him he had in beholding him, seen the fulfilment of a Mormon prophecy. Three years ago he had heard a Mormon prophet declare that they would travel the plains with wheelbarrows. Many camps now pass us daily, roads thronged. Three hundred miles from Great Salt Lake City; Seven hundred and thirty one miles from Council Bluffs. Crossings of Sweetwater tolerable high, but wagon beds, blocked three or four inches, got over safe.

On the 25th we reached Upper Platte Ferry and Ford. The road now was completely covered with wagons and emigrants for the diggings. We found here some harness laying on camp grounds; some casks, axes, augurs, stoves, &c.; but nothing at all in comparison to the amount of articles left and thrown away by the emigrants last season. We found the emigrants had learned wisdom by the things their friends last year had suffered, and come on in quite a different style. Light wagons, first rate horses and mules; in short, light loads and good teams, without any surplus property or clothing to leave for destruction on the plains. Here we found a Mr. Hickman and others from Missouri, who had succeeded in establishing a ferry boat at the old Mormon Ferry. Some of our company turned in and helped the old pioneers (ferry-men) to build and launch a couple of good substantial boats, while we traded our oxen for horses and recruited up a little for the journey. The last two weeks (after being out of the snow and mud), we travelled with our ox teams two hundred and twenty-six miles.

We started from the Ferry on the 3rd of May; passing a continual train of emigration, and reached Fort Laramie on the 10th. We avoided most of the Black Hills and came the river road from the La Bonte, which, although the longest way, we preferred on account of the better road. The travel generally this season has gone the river road. The feed we must say, was much better than we anticipated. Having been on the route now for three successive years, I feel safe in saying it was much better than the two previous seasons; though the emigrants could hardly be made to believe they were on good feed, not being acquainted with mountain grasses. Here Mr. Somerville, the Clerk at Laramie, appointed to keep the statistics relative to emigration, presented us with the following schedule:—

“Total number of emigrants passed this post up to June 10th, 1850, inclusive. Sixteen thousand nine hundred and fifteen men; two hundred and thirty-five women; two hundred and forty-two children; four thousand six hundred and seventy-two wagons; fourteen thousand nine hundred and seventy-four horses; four thousand six hundred and forty-one mules; seven thousand four hundred and seventy-five oxen; one thousand six hundred and fifty-three cows.

CALVIN C. SOMMERVILLE, Clerk.”

On the 12th of June we encamped at Robidou's Trading Point, by Scott's Bluffs. Here we came into the cholera. Robidou says the Sioux Indians have all gone over to White river, afraid that the white men would bring cholera among them this year as they did last. From this point to the South Fork of the Platte, which we reached on the 18th, we passed mostly ox teams with several hundred head of loose stock, (oxen, cows, heifers, and yearlings,) *en route* for California. We forded with our horses and wagons with little difficulty, having to boat our effects about four miles below what is called the Upper Crossing. We felt thankful in-

deed to get over so easily, our effects secure; and passing down nearly one half mile through camps, with many cases of cholera, we encamped on the east bank by sunset, having spent the day profitably in finding so convenient a ford, assisted by a kind Welchman, (Mr. Pritchard) who volunteered the services of his boys and his tight wagon-bed for our convenience. Several of our company were attacked with disease; but feeling unskilful in using medicine prepared by strangers, and realizing that God had not changed, and, furthermore, believing the scriptures which read thus: "is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." They had hands laid on them and all recovered, though we were daily meeting and passing right through cholera in its most fearful stages. Graves by the wayside were common; sometimes two side by side, and three, yes, five; and as many as seven have we seen side by side, right by the road. Two cases did we see of bodies, we believe not interred two feet deep, which the wolves had dug up, and their bones were bleaching in the sun. We noticed that it was mostly from Missouri, and some from Illinois, (who were late and generally with oxen) in whose camps cholera had made its most direful ravages. We soon came into camps which we now (20th) met much more scattering, who called themselves Oregon emigrants; however many of them were unsettled as to their destination, but anticipated that they could go to Oregon this season easier than California, and winter their stock better; then in the spring have their choice whether to continue there or proceed to California and settle. The cholera had proved fatal among them. We could not refrain sometimes from sympathising with some of the sufferers. Captain Haight bought some tea from a woman who said she had just seen her father, mother, and sister interred within a few days. We saw a wagon alone on the river bank—mess all reported to have died. The road here runs a couple of miles from the river. Bought some sugar of a gentleman who said he was alone in his mess, his two friends had died. The emigrants had called this, or somewhere in this vicinity, "the valley of death." Graves by the wayside were reckoned at an average of one per mile; and who can tell the number on camping spots along down on the river banks?

On the 21st musquitos and horse-flies became numerous; and to give a correct account of the annoyance they gratuitously bestowed upon us and our horses, I feel inadequate to the task.

On the evening of the 24th, we camped with brothers Lorenzo Young and Charles Decker, having passed an unorganized company of Saints in the morning, gathered from St. Louis and other places.

On the 25th we reached Fort Kearney, where Livingston and Kinkade's train were encamped, and also Captain Lake's fifty.

From this Fort we have met, we may say, all the Mormon emigration, numbering about eight hundred wagons. They were generally in good health and spirits, though cholera, or, in other words, death, had penetrated their camps also. Brother Appleton Harmon believes that sixty-two were reported to him to have died; the names of many of them he has in his journal.

When we came to the camp of our brethren, we had an alphabetically-arranged list of our letters, which we read to the camps, and in a few minutes were able to hand them out, as they were also arranged and tied up alphabetically.

We were just in time to deliver to President Hyde his despatches and letters, at Hyde Park, on the evening of the 4th of July, and to accompany him to Mr. Brownings on the morning of the 5th, where his companions were waiting his arrival, and to bid him good bye, and wish him good luck on his mountain trip.

Now, Messrs. Editors, I have had but a couple of hours to sit down and comply with your requisition, but what I have written is in my own style. If you think it will do any good, be interesting to the Saints, or instructing to mankind, you can use it, and I will back it all up by signing my name under it all.

What has first come to my mind you have, and as to my heart, it is filled with good will and kindness towards my brethren of the Church of Jesus Christ of Latter-day Saints.

ROBERT CAMPBELL.

FROM THE PLAINS.

By a private letter, says the *St. Louis Republican*, of the 14th instant, which we have been favored with, through a Government express, we have received dates from Fort Laramie of July 25th, from which we make the following extracts:—

The gold diggers have all disappeared amongst the Black Hills, with the exception of now and then one, who makes his appearance, looking as if he were lost, or rather expected to be too late to his tea. The Mormons are now pushing along—one hundred wagons having passed to-day. There will be about eight hundred and fifty Mormon wagons that will go out this season to the Valley of the Salt Lake. They will average about four persons to the wagon.

The supply train for the post was expected in about five days, and the trains of Livingston and Kinkade, for the Salt Lakes were also expected in a few days.

Col. Sumner, with his detachment of fifty men, was to leave the Fort on the 26th, for the Arkansas, where he will meet the remainder of the command. From the above, we suppose the court martial, lately in session there, had got through and dissolved.

The vicinity of the Fort, on the night of the 24th, was visited with a violent storm, terrible even for that open and exposed country. The writer thinks old Noah's shower wasn't a patching to this so long as it lasted.

A postscript to this letter gives us gloomy accounts from the overland emigrants. It says:—

One or two men from Oregon reached here two days ago, and represented that the emigrants already begin to suffer greatly, chiefly for the want of provisions. A large number of their animals have died this side of the South Pass, and many of the emigrants are now on foot. The writer goes on to express the most gloomy apprehensions as to the condition of many of them in crossing the Sierra Nevada, and concludes with the remark that he expects to hear such accounts of their sufferings as will make all good Christians say their prayers. As the writer's means of knowing the condition of the emigrants were ample and intimate, we attach much importance to his expressions, and shall look forward with great solicitude for further intelligence.

LETTER FROM C. H. WHEELOCK.

[We would recommend to the notice of the Saints the following letter of Elder C. H. Wheelock, on the subject of emigrating, contrary to counsel. If the presidents of conferences or branches shall find any of the Saints taking any other course in their emigration than the one marked out by the authorities and published in the *STAR*, they are requested to withhold from them their letters of commendation and fellowship. The kingdom of God is a kingdom of order, whether in heaven or on earth; and those persons who disobey that order cannot prosper, but the hand of the Lord will be against them for evil.—Ed.]

West Bromwich, September 7th, 1850.

Dear Brother Dallin,—Your letter of the 3rd instant has just reached me, and I am happy to learn that you and family are well, and also the Saints at Newport. May peace and blessings be continued to you all. I was not a little surprised to learn that brother Morston and family were to sail from Newport direct for New Orleans, on Sunday the 15th. I had not received the slightest intimation of any such arrangements until I received your letter this morning. It seemed the more astonishing to me, as they requested me, when I left, to make arrangements for them at Liverpool; but of course they have an undoubted right to go from Newport direct if they choose, and suffer the consequences, but as for my humble self, I am quite too much of a coward to venture out of the usual course, or counsel others to do so. I have not the most distant right to give counsel to any Saint to sail from any place other than the one now appointed by the authorities of the Church at Liverpool, even if their whole expense could be paid. I should not feel

authorised to do so until I had first obtained the sanction of the presidency at Liverpool. You will see by referring to one of the STARS, I think about one year back, that a few Saints took their own counsel, and sailed in a separate ship from the Saints. Their object was to save money by going cheaper, and no doubt avoid paying tithing. Their own account is, that they were three months on the passage, and very near being lost soul and body. They not only lost money by the arrangement, but they lost the society of the Saints, the Spirit of God, and came well nigh losing their lives. The ship referred to was the *Lord Ashburton*, I came out in her when she returned to this country. Now I wish you to say to brother Palfrey and others, that if they wish to go with brother Marston, they must do so on their own responsibility, and not from any counsel from me as their president. If brother Marston can help people to pay their passage that he has not been counselled to, he certainly is in a position to pay some tithing, and also some to the emigration fund, as he, with all who have it in their power, has been repeatedly counselled to do. I would much rather, if I had it in my power, pay brother Palfrey's fare to Liverpool, where he could go in the company of the Saints, than to see him and his family left, unprotected, among those that love not nor fear not God. In departing from counsel they are exposed to temptations without number, and very likely will be taken in a snare when they least expect it. There are very few, indeed, if any, who find the fold of the true shepherd, that follow the counsels of their own misguided wills. There is none, I think, feels a deeper interest in the speedy gathering of the Saints than myself; and none can well have a more ardent desire to be gone than myself: yet, I feel, that rather than risk the consequences of breaking counsel, I, with my family, and all over whom I have influence, would perish in Babylon, and wait till the voice of God, through the power of the resurrection, shall wake the nations underground. In conclusion let me say, that all the Saints that emigrate, over whom I preside or have any influence, will go the usual way, and as far as they are able pay their tithing; and all that do this will find peace and protection in every hour of peril, and finally receive an abundant entrance into the kingdom of our Lord Jesus Christ. That this may be the happy lot of all the Saints, I shall ever pray with sentiments of love to all. I am yours,

C. H. WHEELOCK.

A SONG TO ZION.

Rise, mighty Zion, and shine!
 A temple of beauty thou 'lt be;
 The Mount of Jehovah is thine,
 His glory shall rise upon thee.
 Upon thy celestial height,
 Thy heroic sons I behold;
 Unfurled to thy glorious light,
 Their banners of purple and gold.

CHORUS.

Rise, mighty Zion, and shine!

20, New Compton Street, Soho.

We 'll come out of Babylon's clime
 To thy city, where oft we have been,
 And mounted thy summit sublime,
 In visions, thou beautiful queen.
 And, oh! what a ravishing sight,
 The joy of thy children is He,
 Messiah, transcendently bright,
 The King, in his beauty, we 'll see.

CHORUS.

Rise, mighty Zion, and shine!

LOUISA BRADFORD.

LIST OF MONIES RECEIVED FROM THE 30TH AUGUST, TO THE 16TH SEPTEMBER, 1850.

James Linforth	£14 18 10	Brought forward	£65 8 10
William Cartwright	3 0 0	George P. Waugh	5 0 0
James Walker	10 0 0	Thomas Chamberlin	2 0 0
William West	17 0 0	James Marsden	15 0 0
James Lockitt	5 0 0	William Lamb	6 6 0
James Armitstead	8 0 0	Henry Thomas	4 0 0
Thomas Clarke	2 10 0	Richard Tilt (per A. Cordon)	14 0 0
Henry Smith	5 0 0	John Godsall	22 10 0
Carried forward	£65 8 10		£128 4 10

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 16th, 1850.

		Dr.				
Edinburgh	Conference.....	£22	6	3	George P. Waugh	Agent.
Derbyshire	Do.	23	2	6½	William Cartwright	Do.
Glasgow	Do.	101	12	4	William M'Keachie	Do.
Herefordshire	Do.	22	2	5½	Henry Naish	Do.
"	Do.	27	5	10	John Preece	Do.
Bradford	Do.	50	14	9½	James Marsden	Do.
Worcestershire	Do.	5	17	5½	John Lyon	Do.
Channel Islands	Do.	4	12	4½	Richard Tresseder	Do.
Southampton	Do.	7	15	5	Henry Thomas	Do.
Manchester	Do.	35	16	3	James Walker	Do.
"	Do.	9	13	2	For Shaw	Do.
Leicestershire	Do.	36	10	1	Thomas Chamberlin	Do.
Birmingham	Do.	56	12	11½	John Godsall	Do.
Liverpool	Do.	16	0	4½	James Linforth	Do.
Hull	Do.	16	7	9	Henry Beecroft	Do.
Preston	Do.	23	4	4½	John Parkinson	Do.
Sheffield	Do.	105	8	10	James W. Cummings	Do.
Clitheroe	Do.	7	8	1½	James Armitstead	Do.
Carlisle	Do.	31	9	2	William Soulsby	Do.
Norwich	Do.	7	7	9	Thomas Smith	Do.
Isle of Man	Do.	5	8	9½	John Kelly	Do.
Cheltenham	Do.	14	8	0½	Thomas Clarke	Do.
Staffordshire	Do.	33	1	11	James Lockett	Do.
Dorsetshire	Do.	5	1	6½	George Kendall	Do.
Western Glamorgan	Do.	11	6	2	John R. Roberts	Do.
Eastern "	Do.	25	8	2	Henry Evans	Do.
Brecknockshire	Do.	1	11	2½	George Bywater	Do.
Monmouthshire	Do.	8	14	4½	David Jones	Do.
South (or Bristol)	Do.	48	3	8	John Hackwell	Do.
London	Do.	81	14	6½	William West	Do.
Warwickshire	Do.	43	10	1½	Richard Tilt	Do.
Lincolnshire	Do.	20	10	6½	James Farmer	Do.
Bedfordshire	Do.	59	1	6½	Henry Smith	Do.
Little Peel	Branch	0	3	4	Thomas Williams	Do.
Belfast	Do.	1	4	10	Mr. Kerr	Do.
Pembroke	Do.	3	1	8	John Morriss	Do.
Jersey	Do.	2	5	2	William Ballan	Do.
West Bromwich	Do.	4	9	5	William Broomhead	Do.
Abergelley	Do.	3	7	8½	John Parry	Do.
North Wales	Do.	0	16	3½	Charles King	Do.
Liverpool Tract Society	.....	0	14	4		
William Henshaw	.....	3	6	7½		
W. A. Smith (Halifax)	.....	1	18	9		
Charles Phelps	.....	2	10	8½		
Edward Milnes	.....	4	10	5		
T. Smith (Bedford)		3	16	1		
J. Lickerish		1	16	0		
William Howell		1	6	7		
		£1004	17	8		

(Errors excepted.)

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ERRATA.—In STAR No. 18, page 278, paragraph 2, four typographical errors occurred, which we, in the hurry of our emigration business, omitted to correct in the proof. For "Redeemer of the word," read Redeemer of the world; for "penitent" read pertinent; for "seclcted" read selected; for "solemn right" read solemn rite.
A Series of Pamphlets, by O. Pratt, upon the "Divine Authenticity of the Book of Mormon," are now in print. Nos. 1 and 2 can be had with STAR No. 20.

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 20.—Vol. XII.

OCTOBER 15, 1850.

Price One Penny.

THE HOLY SPIRIT.

BY ORSON PRATT.

THE HOLY SPIRIT IS A SUBSTANCE, POSSESSING CERTAIN PROPERTIES, POWERS, AND ATTRIBUTES.

Some have supposed the Holy Spirit to be merely a *power* or *influence*, and not a substance: these are the views of Unitarians: they do not believe that there is a substantive Holy Spirit, but that the Holy Spirit is only a quality or attribute of the Father's substance. We shall first show that the Holy Spirit can have no existence as a mere attribute, or quality, without some substance to which such quality appertains. It is an admitted principle in all sound philosophy, that all qualities or powers must be the qualities or powers of something. Abstract qualities or powers are inconceivable. Motion implies a *substance*, capable of moving or being moved. Force implies a *substance* capable of exerting a power on itself, or on something external to itself. The various colours of the prism imply a *substance* capable of producing the sensations of colour upon the optic nerve. Sound implies a *substance* in a certain state or condition, affecting the organ of hearing. Taste implies a *substance*, exciting its appropriate sensation. As all these qualities and properties imply substances to which they belong, so do wisdom, knowledge, power, goodness, love, and such like qualities, imply substances to which they adhere. And as we cannot conceive of motion, force, colour, or sound existing without a substrate, so we cannot conceive of wisdom, knowledge, goodness, or virtue subsisting without a substantive being to which these qualities belong.

Some writers who have obtained a degree of celebrity among the speculative philosophers of modern times, have advocated a theory (if indeed, it may be called a theory), that power, forces, &c., in the abstract constitute the whole universe. Boscovich and his disciples maintained this idea, and contended that there was no such thing as substance in existence—that the universe was made up, not of substance, but of an infinitude of mathematical points, attracting, repelling, and combining with each other according to certain laws. According to this theory it is assumed that repulsions of a certain degree of intensity produce solidity—that those of less intensity produce liquidity, and that the various degrees of rarity or density depend, not upon substance, but upon the attractions and repulsions of points in different degrees of proximity. A celebrated writer of our own day—Isaac Taylor, is inclined to this theory. After suggesting the idea that substance was not necessary in the constitution of the universe, he says, "The visible and palpable world then, according to this theory, is MOTION, constant and uniform, emanating from infinite centres, and springing, during every instant of its continuance, from the Creative Energy."*

* Isaac Taylor's Physical Theory of Another Life, p. 238.

According to this theory, attractions and repulsions must exist without any thing to be attracted or repelled—motion must exist without any thing being moved—there must be “a springing” from “infinite centres” continuing “every instant” without any thing to be sprung. Here are energies, forces, and motion, ascribed not to a substance, but to empty space, or nothing. The latter writer, it is true, admits a “CREATIVE ENERGY.” What he means by this is, that all those varieties of motions were created. But if there is no substance, there can be nothing but *empty space*; but space is not capable of motion, therefore, the “Creative Energy” could not create a motion, until there was something in space to be moved. Therefore, to speak of motion where nothing exists is an absurdity, only equalled by the absurdity of the notion of a “*God without body or parts.*”

As it is impossible, and consequently absurd, for motion to exist without a substance, so it is equally impossible and absurd for wisdom, knowledge, goodness, love, power, will, or any other similar attribute or quality to exist separate and apart from substance; hence the “Creative Energy” itself could not exist unless a substance existed to which it appertained. The most eminent philosophers of modern times, with very few exceptions, have considered substance necessary to the existence of every quality. These were the views of that great master spirit—the renowned Sir Isaac Newton. In the Scholium, at the end of the “*Principia*,” when speaking of God, he says, “He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, FOR VIRTUE CANNOT SUBSIST WITHOUT SUBSTANCE.” The Holy Spirit, therefore, is a substance, and must, like all other substances, have parts, bearing relation to space and duration.

We shall next proceed to show that the substance, called the Holy Spirit is a *distinct* substance from either the Father or the Son.

That the substance of the Holy Spirit is not identical with that of the Father and the Son, is evident from the whole tenor of scripture. Jesus says, “When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.”* This Comforter could not be the Father, because he “proceedeth from the Father.” He could not be the Son, because he is sent by the Son. Again, he could not be the Father, because it is contrary to the order of heaven for Jesus to send the Father. And furthermore, he could not be the Son, because he is represented as “*another Comforter*,” to be with the disciples, in the absence of Jesus. “If I go not away,” says our Saviour, “the Comforter will not come unto you, but if I depart I will send him unto you.”† The persons of the Father and Son were to be in one place, while the Comforter was to be in another, and therefore, the Comforter must necessarily be a distinct substance from the Father and Son.

The Holy Spirit could not be merely a power sent from the Father’s person in heaven to his disciples here on the earth, as the Unitarians assert; for powers and attributes, as we have already seen, cannot exist abstractedly from substance. Therefore, a something, which is capable of being sent—which is capable of moving from heaven to earth—which is capable of existing at a distance, or separate and apart from the substance of the Father and the Son—must be a substance distinct of itself; as distinct, indeed, as two or three volumes of oxygen separated from each other by one-third of the circumference of our globe.

That the Holy Spirit is something more than the mere power or influence exerted by the Father, is evident from his possessing an understanding, a will, and a power of distinct operation. Jesus says, concerning the Comforter, “Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.”‡ Here the Holy Spirit is represented as a hearer—a speaker—a guide, receiving and showing what is received. Now such acts can only be the acts of a substance, possessing understanding and a will. That this substance is distinct from the Father is evident from his not speaking of himself, but only speaking what he hears, which shows, most plainly, a separate individuality. If

* John xv. 26.

† John xvi. 7.

‡ John xvi. 13, 14.

the Holy Spirit were the Father, would it be reasonable to say, that he does not speak of himself? Does not the Father speak of himself? If the Holy Spirit be only a power or influence from the Father, what absurdity would run through the whole of the above passage! What nonsense would it be to say a power or influence hears—a power or influence speaks—a power or influence receives and shows! Yet this is the absurdity embraced by the Socinians. We can only think of speaking, and hearing, and willing, as applicable to a perceptive substance, and not to a quality. Again, the Spirit is represented as making intercession for the saints. “Likewise,” says St. Paul, “the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”* How could a power or influence of the Father intercede with the Father? How could a power or influence groan with groanings unutterable? Would the Father intercede with himself? The absurdity of supposing the Holy Spirit to be a mere property or influence of the Father, instead of being an intelligent agent of himself, is so great, that we do not feel disposed to bring any further evidence or proof to establish the distinct identity of the two.

Having shown that the Holy Spirit is not only a substance, but that he is a substance distinct from that of the Father and the Son, we shall next enquire,

IS THE HOLY SPIRIT A PERSONAGE, OR ONLY AN OMNIPRESENT SUBSTANCE?

This question has been asked by some of our correspondents, and we now proceed to answer it. From the revelations which have been given upon this subject, we not only believe, that parts of the substance of the Holy Spirit exist widely diffused throughout the whole universe, but that other parts exist in a definite shape or form which may be termed *personal*. A personal Spirit seems to be not unscriptural nor unreasonable. The personal pronouns, *he*, *his*, and *him*, are in the New Testament, frequently applied to the Holy Spirit, from which we may infer that there is a personal Spirit. The neuter pronouns, *it*, and *itself*, are sometimes applied to the Spirit, as, “The Spirit *itself* beareth witness with our spirit.”† John calls the Holy Spirit, *the anointing*. “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as *it* hath taught, ye shall abide in him.”‡ Here we see that the neuter pronoun *IT* is applied to that Spirit which “teaches all things.” That this *anointing* referred to the Holy Spirit is evident, not only from its “teaching all things,” but the word is so applied by Peter; “God anointed Jesus of Nazareth with the Holy Ghost and with power.”§ Hence we find that *it* and *itself* is used in reference to the spirit as well as *he*, *his*, or *him*. Therefore, so far as these words give us an indication of the nature of the existence of the Spirit, we are justified in believing that there is a personal Spirit, as well as an omnipresent substance, both of which possess the same attributes, but not the same form.

The Book of Mormon in two places uses the neuter pronoun *it*, when speaking of the Holy Ghost. Nephi says, “Behold, there are many that harden their hearts against the Holy Spirit, that *it* hath no place in them.” And again, he says, “If ye will enter in by the way, and receive the Holy Ghost, *it* will show unto you all things what ye should do.”|| In another place the Book of Mormon represents the Spirit of the Lord as a person. Nephi says of this spirit, “I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.”¶

Whether this Spirit that Nephi saw “*in the form of a man*” was the person of the Holy Spirit, or the personal Spirit of Jesus, which, about six hundred years afterwards took upon himself flesh, is not definitely stated. The brother of Jared, some two thousand years before Christ, saw the personal Spirit of Christ, which

* Rom. viii. 26.

† Rom. viii. 16.

‡ 1 John ii. 27.

§ Acts x. 38.

|| Book of Mormon, 2nd English Edition, p.p. 112, 113.

¶ Ibid. p. 19.

was in the form of a man.* Nephi might have seen the same; but we are rather inclined to believe from the context, that he saw the personage of the Holy Spirit; if so, this establishes, beyond doubt, the *personality* of the Holy Spirit. In the Book of Covenants, page 45, we are informed that there are two personages besides the Holy Spirit, which constitute the Godhead; but we are not there informed whether the third, called the Holy Spirit is a personage or not.

From what the revealed word has stated upon this subject, we can confidently assert, that the Holy Spirit exists, not only as a personage, but also as an inexhaustible quantity of substance, pervading all worlds, like heat or electricity, being diffused through and round about all masses of other matter, governing and controlling all things, according to the mind of the Father and the Son. That part of this substance which exists as a person, cannot be in more than one place at the same instant. A person cannot be omnipresent, nor indeed in two places at a time. All persons are limited to a finite portion of space. The person of the Father, the person of the Son, and the person of the Holy Spirit, cannot either of them, as an *essence* or *substance* be in two places at the same instant; but the Holy Spirit existing not only as a person, but in infinite quantities, can, by parts of its essence, extend through the universe. No one part of this essence can be in two places at the same time; it requires an infinite quantity in order to occupy infinite space.

Each part of this substance is all-wise and all-powerful, possessing the same knowledge and the same truth. The essence can be divided into parts like all other matter, but the truth which each part possesses is one truth, and is indivisible; and because of the oneness of the quality, all these parts are called but ONE God. There is a *plurality* of substance, but a *unity* of quality; and it is this unity which constitutes the one God which we worship. When we worship the Father, we do not worship merely his substance, but we worship the attributes of that substance; so likewise, when we worship the Son, we do not merely worship the essence or substance of the Son, but we worship because of his qualities or attributes; in like manner, when we worship the Spirit, we do not merely worship a personal substance or a widely diffused substance, but we worship the attributes and qualities of this substance; it is not then the essence alone which is the object of worship, but it is the qualities of the essence. These attributes and qualities, unlike the essence, are undivided; they are whole and entire in every part. A truth is not two truths because it dwells in two or more beings, but we worship it as one truth wherever we find it. Hence if the qualities and attributes are the principal cause of our worship, we worship them as one and the same, wherever they are found, whether in a million of substances or only in one. If these qualities and attributes dwell in all their fulness in every substance of the universe, then one and the same God would dwell in every substance, so far as the qualities are concerned.

That the qualities are the real object of worship, and not the essence, is evident from the fact that all essences without their qualities, must be alike in nature, if not in form and magnitude.† Therefore one essence without qualities has no more claim to our worship than another.

Spirit is sometimes spoken of as a quality without any reference to its substance. Jesus says, "The words that I speak unto you, they are spirit, and they are life."‡ Jesus prays to his Father, saying, "Sanctify them through thy truth; *thy word is truth.*"§ Therefore, the word of the Lord is *Truth*. The word of the Lord is *Spirit*. The word of the Lord is *Life*. This agrees with modern revelations given through Joseph Smith, the seer, which say, "The word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father."|| "Wherefore I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the

* See the Book of Mormon, p.p. 521, 522.

† See Absurdities of Immaterialism, by O. Pratt, page 17.

‡ John vi. 63.

§ Ibid, xvii. 17.

|| Doctrine and Covenants, page 85.

Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom."* Here we see that the word of the Lord or his promise is called "the Comforter," even "the Holy Spirit of promise." Again, Jesus says, "My voice is Spirit; my Spirit is truth; truth abideth and hath no end; and if it be in you it shall abound."† In all these passages a quality or an attribute is called Spirit; but a quality or an attribute always implies a substance as we have seen in the commencement of this article.

The Son of God also is sometimes spoken of as an attribute or quality, without any reference to his essence or substance. "I am the Truth," says our Saviour: this had no reference to his substance, but to one of his attributes, which attribute and not substance, is personified in the pronoun "I." Again, he is called "the WORD," "the LIFE," and "the LIGHT of the world." This again is a personification of his attributes or qualities, and not of his substance.

* Doc. & Cov. p. 96.

† Ib. 100.

(To be continued.)

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Continued from our last.)

In reasoning upon the necessity of faith and good qualities in the parents of infants receiving baptism, his lordship says, "I would object the dreadful *cruelty* of a scheme, which would make the one only opportunity of our 'being born again,' 'born of the water and of the spirit,' and so 'entering into the kingdom of God,' to be dependent solely on the qualities of others, when outward baptism was performed on them. There is 'one baptism' by Christ's institution—one only—'one baptism for the remission of sins.' If the one opportunity of their receiving that one baptism was flung away by the faithlessness or heedlessness of those to whom their infancy was confided, what, on the terms of the covenant of Christ, any longer remains to them? I shudder at the answer."*

This is a strange quotation! and here behold what the wisdom of man does, by substituting his vain, foolish, and presumptuous dogmas, in the place of God's most holy and divine commandments and teachings. The wisdom of man has removed one of the most sacred ordinances of the Lord's institution from its legitimate use, and has applied it to another, and altogether unnecessary purpose. His lordship contends most vehemently for one baptism for the remission of sins, and argues very strongly against the prayers of parents or sponsors being necessary to the beneficial reception of it. The drift of the argument is to show, that inasmuch as there is but one baptism, and that being for the remission of sins; therefore, to require any conditions on the part of parents or sponsors, would be cruel, for this reason, that many might not receive this blessed sacrament, and so enter the church, and be born again, &c., and, consequently, would perish through the "faithlessness or heedlessness of those to whom their infancy was confided."

If the ordinance had not been diverted from its proper channel, no such ebullition of feeling would be necessary; for the proper subjects for baptism could please themselves whether they accepted it or not, and if they wilfully neglected or rejected it, I consider all sorrow for them would be misplaced. Again, if there be but one baptism, and that one baptism be for the remission of sins, and infants are the fit subjects for baptism,—it is necessary that they should all receive it, for as it is "generally necessary to salvation," they cannot be saved without it, and as

* Letter, page 19.

many, by the faithlessness and heedlessness of their parents, never receive that ordinance, they would certainly be lost, and if such were the case there is good reason for the bishop to shudder. Such an alternative would be sad indeed to contemplate; and the most pious and devoted christian would ask himself, can I believe that God is so unjust as to condemn a great portion of the human family to endless misery, because they were unfortunate enough to be born of ungodly or careless parents? What a cruel and hard-hearted God they would make Him of whom it is said, "His mercy endureth for ever," if it were possible for their vain contentions and perversions of His word to affect Him! I am happy to say they do not and will not affect Him, but their interpretation of "Except a man be born of water and of the spirit he cannot enter the kingdom of God," will continue to send countless thousands to eternal misery, so long as they continue to mock God by using, although in a perverted form, one of His ordinances, in behalf of those for whom it was never intended. This is indeed cruel! but there is no other alternative according to their own shewing.

And the early "Fathers of the church," upon whom the Bishop of Exeter and all the clergy of the establishment depend for the institution of infant baptism; for it cannot be on the scriptures; say just the same thing. Augustine and others say, infants dying unbaptized are damned everlastingly. His lordship may well "shudder at the answer," if such were the case; but I will inform him that the Great God has not made it dependent upon our parents whether we may or may not be saved. For if we die in infancy, the Lord takes our spirits back to himself, being as Jesus said, fit subjects for the kingdom of Heaven. If our lives are spared to extend to that period, when reason begins to assert her sway, and our mind is capable of receiving an understanding of the relationship we sustain towards Him, and the duties required at our hands; then is the time to forsake our actual sins and "put on Christ," by being washed from our iniquities and covenanting with Him to keep His commandment.

His lordship says on the 17th page of his letter, "I proceed to consider the claim made by your grace for your statement of the necessity of the prayers of faithful parents to the efficacy of the baptism of their children, namely, that it is 'scriptural.' My lord, I hope I shall not be deemed to write with needless discourtesy if I call upon your grace to produce any text of scripture which justifies this statement." Of course, his grace is altogether unable to do so; but his lordship, the Bishop of Exeter, should consider the nature of the requests he makes. The one in question, if complied with, will bring some instance of pædobaptism along with it. If he be not able to comply with it, it should remind his lordship, that no instance of pædobaptism can be adduced from scripture, and consequently, no exhibition of the faith or prayers of the parents or sponsors in behalf of the recipient.* That would lead his lordship to see the utter uselessness of the present controversy, and would show a necessary return to the administration of the rite only to eligible subjects, that the blessings of which so much has been, and is being said, may properly follow.

Although his lordship is so desirous of having his primate substantiate his opinions upon the necessity of certain qualifications existing in the minds and characters of the parents or sponsors of baptized infants, to render their baptism efficacious, he says not one word of proving from scripture the necessity of infant baptism at all, but contents himself with saying it is "most agreeable with the institution of Christ." This, certainly, cannot be deduced from scripture, but it is the false teaching of the "Fathers of the Church" after she fell into the dreadful apostacy

* "It cannot be proved by the sacred scripture, that infant baptism was instituted by Christ."—*Luther*. "It cannot possibly be proved that infant baptism was practised in the Apostolic age."—*Dr. Neander*. "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament."—*Professor Lange*. "They baptize children more from the influence of settled custom, and through a desire of avoiding all disturbance, than from any fixed persuasion that they are under an obligation to baptize them."—*Dr. Priestly*, in his 'History of Corruptions of Christianity,' vol. ii. p. 94.—"Concerning the baptism of infants at all—I do not know any one word of God. It is never once mentioned in Scripture."—*Dr. McNeile*.

before spoken of. He quotes the passage of scripture, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein;" and says, "Thus we see why our church, following the guidance of scripture, teaches that 'the baptism of young children is most agreeable with the institution of Christ.' " * In the first place the people did not bring their children to Jesus to receive baptism. In the second place, Jesus did not baptize them, but "took them in his arms and blessed them." If the Saviour had the intention of instituting infant baptism, why did he not choose this favorable opportunity to instil upon the minds of their parents its necessity? And furthermore, here was a favorable time for the Lord to regenerate infants, and to grant sacramental grace, for certainly the parents had zeal sufficient, and piety enough in their motives. Again the last part of the text quoted "whosoever shall not receive, &c." does not give any vantage ground for the idea, on the contrary, it is exceedingly plain in its application, for who does not know that it was the simplicity and innocence of the child that was referred to, and not the person of the child; but only its qualities? Neither was it its ignorance, for the very nature of the ordinance is making a covenant, and to make the covenant agreeable with the "institution of Christ," it is necessary to have the harmlessness, the innocence, and simplicity of an infant as the text reads, "whosoever shall not receive the Kingdom of God as a *little child*, he shall not enter therein."

By this time the reader will have discovered the difference of opinion between the Bishop of Exeter and Mr. Gorham, which gave rise to the late controversy.

The Bishop of Exeter is what is termed a High Churchman, and is very jealous of the doctrines of the Church of England, and endeavours to maintain them in the same interpretation as they have generally been held by most of her ministers. He contends that "Infant baptism is most agreeable with the institution of Christ"—that original sin is remitted in baptism, and that spiritual grace is conferred therein and thereby, and not upon some only, but upon all who are brought to baptism, without reference to the qualification of their parents or sponsors. Mr. Gorham entertains different opinions. He argues that "the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism, that the grace may be granted before, in, or, after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that, without reference to the qualifications of the recipient, it is not in itself an effectual sign of grace. That infants baptized and dying before actual sin are certainly saved, but that in no case is regeneration in baptism unconditional." Therefore while the Bishop of Exeter believes it necessary to present all infants for baptism, and that all who receive baptism are not only regenerated, but that the grace of regeneration accompanies it to them indiscriminately without any condition or qualifications; Mr. Gorham asserts that no spiritual grace is conveyed in baptism, except to worthy recipients; and as infants are by nature unworthy recipients * * * they cannot receive any benefit from baptism except there shall have been a *prevenient* act of grace to make them worthy;" thus introducing qualifications and conditions where the Bishop rejects them. Another contradiction is that infants are considered by the Bishop of Exeter as the best qualified for baptism on account of their innocency, while Mr. Gorham says, they, by their nature, are "unworthy recipients."

The reader will also have perceived that the Archbishop of Canterbury has committed himself to Mr. Gorham's doctrine in some measure, and is undoubtedly latitudinarian in his views. One most important tenet of the Church of England, viz., the belief that original sin is remitted in baptism, seems to be not so firmly believed by his Grace as his exalted situation demands; this has not been overlooked by the Bishop of Exeter, and although it is a gross error to believe it, his lordship refers him to the 1st Canon of the fourth Council of Carthage; a council which seems to have had the sanction of the whole Catholic church, and authority in

* See Letter, p. 12.

giving, "Rules for the examination of one elected to be a Bishop," which directs as follows "*Quærendum etiam ab eo si credat, &c., si in baptismo omnia peccata, id est, tam illud originale contractum, quam illa quæ voluntariè admissa sunt, dimittantur.*" From this it appears that no person could afterwards be ordained a bishop unless he believed original sin to be remitted in baptism. But the following quotation from a charge given to his clergy in 1841, when Bishop of Chester, would seem to intimate a disbelief in this tenet. "Lest silence should be misconstrued, I think it needful to say, that in my judgment a clergyman would be departing from the sense of the articles to which he subscribes, if he were to speak of justification by faith, as if baptism and newness of heart concur towards our justification." (See Appen. pp. 78-9.)

Now, admitting that original sin is necessarily connected with us, I contend that his grace was not a believer in that tenet at the time this charge was given, whether he was or not when made a bishop in 1828; for the text, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God," * plainly declares that baptism does concur towards our justification, and for a very plain reason, we are justified in keeping the commandments of God; and moreover it is necessary to have a preparation of heart contemporary with baptism, or we are not justified, neither sanctified. And again, baptism is declared to be for the washing away of sins: "Arise and be baptized, and wash away thy sins;" and if we are baptized in infancy, what other sins could be washed away than original sin, admitting as I said before, that original sin is connected with us.

* 1 Cor. vi. 11.

(To be Continued.)

LETTER TO THE EDITOR.

MISSION TO DUBLIN.

September 29th, 1850.

Dear Brother Pratt,—I fancy it will not be uninteresting to you and the Saints in England, to hear of the success with which the Gospel has been received in Dublin, and the prosperity which I have reason to believe yet awaits it. I arrived here about the middle of last June, and was much surprised to find how little seems to be known of the Church of Latter-day Saints. Seeing this to be the case, I lost no time in adopting a plan I thought likely to spread a knowledge of the principles of eternal truth; and in order to this I took a large hall in the Rotunda, and announced a public lecture, by placarding the city, which lecture was attended by many hundreds; and by this means it spread that the "Mormons" had arrived in Dublin.

Many thought I should have been killed, the disturbance was so great at the close of the meeting. But, however, the God of heaven, in whose work I was engaged, protected my life, and I am happy to inform you that, notwithstanding the powers of darkness with which I have to contend, I have baptized six persons who bid fair for good members in the Kingdom of God; and on the first of September I organized a branch of the Church, with a good prospect of many more being added who believe the truth. Hoping you are quite well,

I remain, yours, in the Kingdom of God,

E. SUTHERLAND.

CASES OF MIRACULOUS HEALING.

CANCER HEALED THROUGH FAITH IN CHRIST.

Kennett Place, Newbury, Berks, Sep. 30, 1850.

Dear President Pratt,—We have recently been favored with a manifestation of the miraculous power of God; in this branch of the Church a sister, named Ann

Keep, the wife of Joseph Keep, who is a deacon in the Church, had a cancer in her breast for some time; and it became so bad of late that she intended to have it cut out, and the time was appointed for it to be done. Three medical men were to be present at the operation. A brother named David Davis, an elder in the Church, called to see her, and she told him that she was going to have the cancer taken out; and he said to her "have you got any faith in the power of God?" and she answered "yes:" and he said "so have I." Accordingly he anointed her breast with oil, and laid hands upon her, and the pain left her there and then, and she never felt it any more; and from that time the cancer got less, until it disappeared; and the breast that had the cancer is as well as the other. This is known by many out of the Church.

Yours, &c.

THOMAS SQUIRES,
President of the Newbury Branch.

A GREAT MIRACLE—BONES SET THROUGH FAITH IN CHRIST.

Nantygwynith, Georgetown, Merthyr Tydfil, September 14, 1850.

Dear President Pratt,—I enclose a testimony of a miraculous case of healing, which has taken place a few days ago in Abercanaid; I saw the brother in his affliction, and the accompanying testimony he bore at my house, more than two miles distant from his. I send it to you with permission to do with it as you think proper.

WM. PHILLIPS.

Merthyr Tidfil, September 10, 1850.

The Testimony of David Richards.

On Friday, August the 23rd, 1850, at about eleven o'clock, while I was working among the coal, a stone fell upon me about 2 cwt. I was carried home, and the doctor who was present said he could do nothing for me, and told those around me to wrap me up in a sheet that I might die. There was a lump on my back as big as a child's head. The doctor afterwards told one of my relations, about six o'clock in the evening, that I could not recover. Elder Phillips called to see me, and attended to the ordinance of the Church for the sick, and while commanding the bones in the name of Jesus, they came together, making a noise like the crushing of an old basket; my strength returned, and now I am able to go some miles to bear my testimony to this great miracle. The doctor called to see me and was astonished, and said in the hearing of witnesses that my backbone was broken; but that it now was whole, and that I was now recovering as well as any man he ever saw. Many of our greatest enemies confessed that I was healed by the power of God, and while coming here to-day, many who heard of my accident were struck with the greatest amazement. But I thank my heavenly Father for his kindness towards me, hoping I shall live to serve him more faithfully henceforth than ever.

D. RICHARDS.

Morgan Mills,
Thomas Rees,

John Thomas, }
Henry Evans. } Witnesses.

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I shall now turn to the doctrines taught in the Book of Mormon, and look at some objections raised against them. The Rev. Alex. Campbell, in his "Analysis of the Evidences of the Book of Mormon," page 14, says, "Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a FALSE FACT, or a pretended fact, which makes God

a liar;" it is this:—"With the Jews God made a covenant at Mount Sinai, and instituted a Priesthood and an High Priesthood; the Priesthood he gave to Levi, and the High Priesthood to Aaron and his sons for an everlasting priesthood; then says God, Moses shall appoint Aaron and sons, and they shall wait on their priest's office, and the stranger (the person of another family) who cometh nigh shall be put to death." (Numbers iii. 10). In the 18th chapter of Numbers, the Levites are again given to Aaron and his sons, and the priesthood confirmed to them with this threat, 'The stranger that cometh nigh shall be put to death.' Even Jesus, says Paul, were he on earth, could not be a priest, for he was of a tribe concerning which Moses spake nothing of priesthood. (Heb. vii. 13). So irrevocable was the grant of the priesthood to Levi and the High Priesthood to Aaron, that no stranger dare approach the altar of God which Moses established. Hence Jesus himself was excluded from officiating as priest on earth, according to the laws.

"This Joseph Smith overlooked in his impious fraud, and makes his hero, Lehi, to spring from Joseph, and just as soon as his sons return with the roll of his lineage, ascertaining that he was of the tribe of Joseph, he and his sons acceptably 'offer sacrifice and burnt offerings to the Lord.'

"They build a Temple in the New World, and in fifty-five years after they leave Jerusalem, make a priesthood, which God approbates. A High Priest is also consecrated, and yet they are all the while teaching the law of Moses, and exhorting the people to keep it. Page 146, 209. Thus God is represented as instituting, approbating, and blessing a new priesthood from the tribe of Joseph, concerning which Moses gave no commandment concerning priesthood. Although God had promised in the law of Moses, that if any man, not of the tribe and family of Levi and Aaron, should approach the office of priest, he would surely die, he is represented by Smith as blessing, approbating, and sustaining another family in this appropriated office. The God of Abraham or Joseph Smith must then be a liar; and who will hesitate to pronounce him an impostor! This lie runs through his records for the first six hundred years of his story."

It is really wonderful to see the ignorance of Mr. Campbell concerning what is recorded in the Bible; and he, at the same time, the leader of a religious society. He commences by telling us that the Book of Mormon is based upon a *false fact*: the wise man said there was nothing new under the sun, but, I think, when Mr. Campbell discovered a *false fact*, he found something that the wise man never dreamed of, and therefore he may justly claim to be the discoverer, if not the author and sole proprietor of the same; unless, indeed, it may be a necessary ingredient in his religious views; in that case, he will have others to share the honor with him.

And what is this false fact? it is this; he says that God gave the priesthood to Levi and Aaron for an everlasting priesthood, and so irrevocable was the grant of this priesthood, that any stranger of another family who should dare to offer sacrifice should die. Hence, Christ himself was excluded from officiating as a priest on earth, according to the law, and, therefore, if God did approbate the offering of one of the house of Joseph, when he officiated as a priest, as the Book of Mormon says, it would make God a liar.

And so Mr. Campbell has discovered that Christ could not be a priest on earth, and yet in the same chapter, (Heb. vii. 15), we are told he is a priest for ever *after the order of Melchisedec*; so then he was a priest on earth, but after a different order from that of Aaron, and what is the difference of these priesthoods? The priesthood of Levi and Aaron belonged to a certain family and tribe, who could claim this priesthood by descent through father and mother, but the Priesthood which Christ had, Paul tells us in Heb. vii. 3, does not come by descent, for it is without descent, or without reference to father or mother; therefore, although Christ sprung from Judah, to which tribe Moses promised no priesthood, yet still he was a priest, but of another and more exalted order than that of Aaron—the order of Melchisedec.

And would it make God a liar if he should approbate the priesthood of one belonging to the tribe of Joseph? Mr. Campbell says so; let us see what the Bible says: (Judges vi. 11), there we are told that an angel came with a message to Gideon;

but who is Gideon? What does the angel tell him to do? In the 15th verse we are told that he belongs to a poor family in Manasseh, and from the 25th to the 28th verse, we are told that he is commanded by God to build an altar, and offer "burnt offerings, or sacrifice to the Lord." What a pity that Mr. Campbell was not there to put the Lord right, and prevent him from making himself a liar; for you know, Mr. Campbell, this was after the days of Moses, and he gave no commandment concerning priesthood to the seed of Joseph, you say, and if, according to your logic, his approbating the priesthood, or accepting the sacrifice offered by one of the seed of Joseph in America, either proves God to be a liar, or the Book of Mormon false, for saying he did so, will not the same rule apply to the Bible? why, sir, by your own rule, you are bound to do one of two things, either declare God to be a liar, or the Bible a fable.

Mr. Campbell calls Joseph Smith an ignorant and impudent liar; but I think the man who could make assertions like the above, can be left to be judged by every honest man, who will not rob him of his right, but give him the honor of the titles he has conferred on Joseph Smith.

But to show his utter ignorance of the scripture on this point, I will quote a passage or two.

Paul, in Heb. v. 4, speaking of the Aaronic priesthood, says, "And no man taketh this honor unto himself, *but he that is called of God, as was Aaron.*" From this passage we learn, first, that no man has a right to take this honor on himself, and, secondly, that if God should call *any man* as he did Aaron, viz., by revelation, that he had a perfect right to that which God had called him to perform.

God had made a covenant with Aaron and the tribe of Levi, so that if a man could prove he sprang from them, he could claim the priesthood by *descent*, and no stranger of another family had a right to administer in the priest's office, except he was called of God as Aaron was, and if God did call a man as he did Gideon, of the seed of Joseph, or Manoah of the tribe of Dan, see Judges xiii. 2 and 16, and others in the land of Canaan, or Lehi and Nephi in the land of America, it neither makes God a liar, nor yet the Bible or Book of Mormon false.

On the 16th page of his book, Mr. Campbell says, "He (Joseph Smith) has more of the Jews living in the New World than could have been numbered anywhere else, even in the days of John the Baptist, and has placed them under a new dynasty; the sceptre with him has departed from Judah, &c., a lawgiver from among his descendants hundreds of years before Shiloh came; and king Benjamin is a wiser and more renowned king than king Solomon. He seems to have gone upon an adage which says, the more marvellous the more credible the tale, and the less of fact and the more of fiction, the more intelligible and reasonable the narrative." We have here another specimen of the ignorance of the Rev. Alex. Campbell; how does he know how many of the children of Israel were on the earth in the days of John the Baptist? One would think he had got a revelation concerning the lost ten tribes—of their numbers—revelations and dynasty; and if the taking away of one family, and setting them up into a separate government or kingdom, as recorded in the Book of Mormon, made the sceptre depart from Judah, and a lawgiver from his descendants, what would the taking away of *ten tribes* from the son of Solomon and setting them up as a separate kingdom, as recorded in the Bible, do? why prove it false or God a liar, by Mr. Campbell's logic.

(To be Continued.)

A BILL TO ESTABLISH A TERRITORIAL GOVERNMENT FOR UTAH, PASSED BY THE CONGRESS OF THE UNITED STATES, SEPTEMBER 7TH, 1850.

Sec. 1. *Be it enacted by the Senate and House of Representatives of the United States of America, in Congress Assembled,* That all that part of the territory of the United States, included within the following limits, to wit: bounded on the west by the state of California, on the north, by the territory of Oregon, and on the east and south by the dividing ridge which separates the waters flowing into

the Great Basin from those flowing into the Colorado river, and the gulf of California, be, and the same is hereby, created into a temporary government, by the name of the territory of Utah; *Provided*, That nothing in this act contained, shall be construed to inhibit the government of the United States from dividing said territory into two or more territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said territory to any other State or Territory of the United States. And when the said Territory, or any portion of the same shall be admitted as a State, it shall be received into the Union, with or without slavery, as their constitution may prescribe at the time of admission.

Sec. 2. The executive power and authority in and over said Territory of Utah, shall be vested in a Governor, who shall hold his office for four years, and until his successor shall be appointed and qualified, unless sooner removed by the President of the United States. The Governor shall reside within said Territory, shall be commander in chief of the militia thereof, shall perform the duties and receive the emoluments of superintendent of Indian affairs, and shall approve all laws passed by the legislative assembly before they shall take effect; he may grant pardons for offences against the laws of said Territory, and reprieve for offences against the laws of the United States until the decision of the President can be made known thereon; he shall commission all officers who shall be appointed to office under the laws of the said Territory, and shall take care that the laws be faithfully executed.

Sec. 3. There shall be a Secretary of said Territory, who shall reside therein, and hold his office for four years, unless sooner removed by the President of the United States; he shall record and preserve all the laws and proceedings of the legislative assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and, at the same time, two copies of the laws to the Speaker of the House of Representatives, and the President of the Senate, for the use of Congress. And in case of the death, removal, resignation, or other necessary absence of the Governor from the Territory, the Secretary shall have, and he is hereby authorized and required to execute and perform, all the powers and duties of the Governor during such vacancy or necessary absence, or until another Governor shall be duly appointed to fill such vacancy.

Sec. 4. The legislative power and authority of said Territory, shall be vested in the governor and legislative assembly. The legislative assembly shall consist of a council and house of representatives. The council shall consist of thirteen members, having the qualifications of voters as hereinafter prescribed, whose term of service shall continue two years. The house of representatives shall consist of twenty-six members, possessing the same qualifications as prescribed for members of the council, and whose term of service shall continue one year. An apportionment shall be made, as nearly equal as practicable, among the several counties or districts, for the election of the council and house of representatives, giving to each section of the territory representation in the ratio of its population, Indians excepted, as nearly as may be. And the members of the council and of the house of representatives shall reside in, and be inhabitants of the district for which they may be elected respectively. Previous to the first election, the governor shall cause a census or enumeration of the inhabitants of the several counties and districts of the Territory to be taken, and the first election shall be held at such time and places, and be conducted in such manner, as the governor shall appoint and direct; and he shall, at the same time, declare the number of members of the council and house of representatives to which each of the counties or districts shall be entitled under this act. The number of persons authorized to be elected having the highest number of votes in each of said council districts for members of the council, shall be declared by the governor to be duly elected to the council; and the person or persons authorized to be elected, having the highest number of votes for the house of representatives, equal to the number to which each county or district shall be entitled, shall be declared by the governor to be duly elected members of the house of representatives; *Provided*, That in case of a tie between two or more persons,

voted for, the governor shall order a new election to supply the vacancy made by such a tie. And the persons thus elected to the legislative assembly shall meet at such place, and on such day as the governor shall appoint; but, thereafter, the time, place, and manner of holding and conducting all elections by the people, and the apportioning the representation in the several counties or districts to the council and house of representatives, according to population, shall be prescribed by law, as well as the day of the commencement of the regular sessions of the legislative assembly: *Provided*, That no one session shall exceed the term of forty days.

Sec. 5. Every free white male inhabitant above the age of twenty-one years, who shall have been a resident of said territory at the time of the passage of this act, shall be entitled to vote at the first election, and shall be eligible to any office within the said territory; but the qualifications of voters and of holding office, at all subsequent elections, shall be such as shall be prescribed by the legislative assembly: *Provided*, That the right of suffrage and of holding office shall be exercised only by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February second, eighteen hundred and forty-eight.

Sec. 6. The legislative power of said Territory shall extend to all rightful subjects of legislation, consistent with the Constitution of the United States, and the provisions of this act; but no law shall be passed interfering with the primary disposal of the soil; no tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents. All the laws passed by the legislative assembly and governor shall be submitted to the Congress of the United States, and if disapproved shall be null and of no effect.

Sec. 7. All township, district, and county officers, not herein otherwise provided for shall be appointed or elected, as the case may be, in such manner as shall be provided by the governor and legislative assembly of the Territory of Utah. The governor shall nominate, and, by and with the advice and consent of the legislative council, appoint all officers not herein otherwise provided for; and in the first instance the governor alone may appoint all said officers, who shall hold their offices until the end of the first session of the legislative assembly, and shall lay off the necessary districts for members of the council and house of representatives, and all other officers.

Sec. 8. No member of the legislative assembly shall hold, or be appointed to, any office which shall have been created, or the salary or emoluments of which shall have been increased, while he was a member, during the term for which he was elected, and for one year after the expiration of such term; and no person holding a commission or appointment under the United States, except postmasters, shall be a member of the legislative assembly, or shall hold any office under the government of said Territory.

Sec. 9. The judicial power of said Territory shall be vested in a supreme court, district courts, probate courts, and in justices of the peace. The supreme court shall consist of a chief justice and two associate justices, any two of whom shall constitute a quorum, and who shall hold a term at the seat of government of said Territory annually, and they shall hold their offices during the period of four years. The said Territory shall be divided into three judicial districts, and a district court shall be held in each of said districts by one of the justices of the supreme court, at such time and place as may be prescribed by law; and the said judges shall, after their appointments, respectively, reside in the districts which shall be assigned them. The jurisdiction of the several courts herein provided for, both appellate and original, and that of the probate courts and of justices of the peace, shall be as limited by law: *Provided*, That justices of the peace shall not have jurisdiction of any matter in controversy when the title of boundaries of land may be in dispute, or where the debt or sum claimed shall exceed one hundred dollars; and the said supreme and district courts, respectively, shall possess chancery, as well as common law jurisdiction. Each district court, or the judge thereof, shall appoint its clerk, who shall also be the register in chancery, and shall keep his office at the

place where the court may be held. Writs of error, bills of exception, and appeals, shall be allowed in all cases from the final decisions of said district courts to the supreme court, under such regulations as may be prescribed by law; but, in no case removed to the supreme court, shall trial by jury be allowed in said court. The supreme court, or the justices thereof, shall appoint its own clerk, and every clerk shall hold his office at the pleasure of the court for which he shall have been appointed. Writs of error and appeals from the final decisions of said supreme court shall be allowed, and may be taken to the supreme court of the United States, in the same manner and under the same regulations as from the circuit courts of the United States, where the value of the property or the amount in controversy, to be ascertained by the oath or affirmation of either party, or other competent witness, shall exceed 1000 dollars; except, only, that in all cases involving title to slaves, the said writs of error, or appeals, shall be allowed and decided by the said supreme court, without regard to the value of the matter, property, or title in controversy; and except also that a writ of error or appeal shall be allowed to the supreme court of the United States for the decision of the said supreme court created by this act, or of any judge thereof, or of the district courts created by this act, or of any judge thereof, upon any writ of habeas corpus, involving the question of personal freedom; and each of the said district courts shall have and exercise the same jurisdiction in all cases arising under the constitution and laws of the United States as is vested in the circuit and district courts of the United States; and the said Supreme and District Courts of the said territory, and the respective judges thereof, shall and may grant writs of habeas corpus in all cases in which the same are granted by the judges of the United States in the district of Columbia; and the first six days of every term of said courts, or so much thereof as shall be necessary, shall be appropriated to the trial of causes arising under the said constitution and laws; and writs of error and appeal in all such cases shall be made to the supreme court of said Territory, the same as in other cases. The said clerk shall receive in all such cases, the same fees which the clerks of the district courts of Oregon Territory now receive for similar service.

Sec. 10. There shall be appointed an Attorney for said Territory, who shall continue in office for four years, unless sooner removed by the President, and who shall receive the same fees and salary as the Attorney of the United States for the present Territory of Oregon. There shall also be a marshal for the Territory appointed, who shall hold his office for four years, unless sooner removed by the President; and who shall execute all processes issuing from the said courts, when exercising their jurisdiction as circuit and district courts of the United States; he shall perform the duties, be subject to the same regulation and penalties, and be entitled to the same fees as the marshal of the District Court of the United States for the present Territory of Oregon; and shall, in addition, be paid two hundred dollars annually as a compensation for extra services.

Sec. 11. The governor, secretary, chief justice, and associate justices, attorney and marshal, shall be nominated, and, by and with the advice and consent of the Senate, appointed by the President of the United States. The governor and secretary to be appointed as aforesaid shall, before they act as such, respectively take an oath or affirmation, before the district judge, or some justice of the peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein, or before the chief justice or some associate-justice of the Supreme Court of the United States, to support the Constitution of the United States, and faithfully to discharge the duties of their respective offices; which said oaths when so taken, shall be certified by the person by whom the same shall have been taken, and such certificates shall be received and recorded by the said secretary among the executive proceedings; and the chief justices and associate-justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation, before the said governor or secretary, or some judge or justice of the peace of the Territory, who may be duly commissioned and qualified, which said oath or affirmation shall be certified and transmitted, by the person taking the same, to the secretary, to be by him recorded as aforesaid; and afterwards, the like oath or affirmation shall be taken, certified, and recorded, in such manner

and form as may be prescribed by law. The governor shall receive an annual salary of fifteen hundred dollars as governor, and one thousand dollars as superintendent of Indian affairs. The chief justice and associate-justices shall each receive an annual salary of eighteen hundred dollars. The secretary shall receive an annual salary of eighteen hundred dollars.—The said salaries shall be paid quarterly, at the treasury of the United States. The members of the legislative assembly shall be entitled to receive three dollars each per day, during their attendance at the sessions thereof, and three dollars each for every twenty miles travel in going to and returning from the said sessions, estimated according to the nearest usually travelled route. There shall be appropriated annually the sum of one thousand dollars, to be expended by the governor, to defray the contingent expenses of the Territory; there shall also be appropriated, annually, a sufficient sum to be expended by the Secretary of the Territory, and upon an estimate to be made by the Secretary of the Treasury of the United States, to defray the expenses of the legislative assembly, the printing of the laws, and other incidental expenses; and the secretary of the Territory shall annually account to the Secretary of the Treasury of the United States, for the manner in which the aforesaid sum shall have been expended.

Sec. 12. The legislative assembly of the Territory of Utah shall hold its first session at such time and place in said Territory as the Governor thereof shall appoint and direct; and at said first session, or as soon thereafter as they shall deem expedient, the Governor and legislative assembly shall proceed to locate and establish the seat of government for said Territory at such place as they may deem eligible; which place, however, shall thereafter be subject to be changed by the said Governor and legislative assembly. And the sum of twenty thousand dollars, out of any money in the treasury not otherwise appropriated, is hereby appropriated and granted to said Territory of Utah, to be applied by the Governor and legislative assembly, to the erection of suitable public buildings at the seat of government.

Sec. 13. A delegate to the House of Representatives of the United States, to serve during each Congress of the United States, may be elected by the voters qualified to elect members of the legislative assembly, who shall be entitled to the same rights and privileges as are exercised and enjoyed by the delegates from the several other Territories of the United States to the said House of Representatives. The first election shall be held at such time and places, and be conducted in such manner as the Governor shall appoint and direct; and at all subsequent elections, the times, places and manner of holding the elections shall be prescribed by law. The persons having the greatest number of votes shall be declared by the Governor to be duly elected, and a certificate thereof shall be given accordingly: Provided, that said delegate shall receive no higher sum for mileage than is allowed by law to the delegate from Oregon.

Sec. 14. The sum of five thousand dollars be, and the same is hereby appropriated out of any moneys in the treasury not otherwise appropriated, to be expended by and under the direction of the said Governor of the Territory of Utah, in the purchase of a library, to be kept at the seat of government for the use of the governor, legislative assembly, judges of the supreme court, secretary, marshal, and attorney of said Territory, and such other persons, and under such regulations as shall be prescribed by law.

Sec. 15. When the lands in the said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be, and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be erected out of the same.

Sec. 16. Temporarily, and until otherwise provided by law, the Governor of said Territory may define the judicial districts of said Territory, and assign the judges who may be appointed for said Territory to the several districts, and also appoint the times and places for holding courts in the several counties or subdivisions in each of said judicial districts, by proclamation to be issued by him; but the legislative assembly, at their first or any subsequent session, may organize, alter or

modify such judicial districts, and assign the judges, and alter the times and places of holding the courts, as to them shall seem proper and convenient.

Sec. 17. The constitution and laws of the United States are hereby extended over and declared to be in force in said Territory of Utah, as far as the same or any provisions thereof may be applicable.

PERPETUAL FUND.

Come on, ye rich, with all your gifted store,
Give to the poor, and God will give you more!
Your feeling hearts, responsive to His call,
Will find His love and blessing best of all:
Yea, tenfold int'rest on the things you have,
And more than all your charities e'er gave!
Why should the rich not help the lab'ring poor?
Both are compell'd to knock at Mercy's door!
As well the river scorn the stream and brook
From which it all its swelling greatness took;
Or the great sea retain her liquid store,
Nor give one drop to quench the parched shore;
As Wealth *withhold* accumulated toil,
And say to Poverty, *starve on the while!*
Let richer Saints pour in their glit'ring gold,
'T will pave your way to Zion's mountain fold!
Ten thousand hearts with prayerful ardour seek
The means to live, yet mourn from week to week,
Who could be blest through your beneficence,
To go where labour gains a recompense!
Oh, then! let love your names in sums record
What you will do for Zion and the Lord!
Ye poor who labour, learn with pure delight,
How much in *value* was the *widow's mite!*
How farthings multiplied to pence make pounds,
And pounds to hundreds, thousands, have no bounds!
'Till ev'ry Saint's *relieved*, and sinner *stunned*,
Worcester. Will shout, LOOK HERE! at this Perpetual Fund! LYON.

LIST OF MONIES RECEIVED FROM THE 16TH SEPTEMBER, TO THE 8TH OCTOBER, 1850.

William M'Keachie	£35 0 0	Brought forward	£79 8 5½
Henry Smith	7 0 0	William Cartwright	4 0 0
Henry Beecroft	4 0 0	Eliezer Edwards	0 11 10
John Lyon	4 7 7	Belfast Branch	1 4 10
John Parkinson	4 4 0	James W. Cummings	26 0 0
Charles King	0 16 3½	James Marsden	14 0 0
Thomas Clarke	3 15 0	William Soulsby.....	5 12 6
Thomas Smith	5 18 7	James Walker.....	20 0 0
J. Reed	1 7 0	James Linforth	4 0 0
George Kendall	3 0 0	Henry Thomas	2 0 0
William West.....	10 0 0	Thomas Chamberlin.....	2 0 0
Carried forward	£79 8 5½		£158 17 7½

If there be a Priest in the London Conference of the name of Challis, he is requested to communicate with us immediately, giving his address in full.

ADDRESSES.—Elder Hugh Findlay, 7, Manchester Place, Pottery, Hull. Elder James McNaughtan, 20, Great Union Road, St. Heliers, Jersey.

ERRATUM.—In our Quarterly List of Debts, in STAR No. 19, read Edinburgh £32 6s. 3d. instead of £22 6s. 3d.; and for the total amount read £1014 17s. 8d. instead of £1004 17s. 8d.

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LIVERPOOL:

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The Latter-Day Saints'

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES:—*Rev. ii. 7.*

NOVEMBER 1, 1850.

Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

SATURDAY MORNING.

PRESENT OF THE TWELVE APOSTLES.

Orson Pratt,

John Taylor, and

F. D. Richards.

OF THE SEVENTIES.

Eli B. Kelsey, Jas. W. Cummings, Joseph W. Clements, Cyrus H. Wheelock, Lewis Robbins, J. H. Flanigan, Jacob Gates, Isaac C. Haight, Robert Campbell, Wm. Burton, &c., &c.

HIGH PRIESTS.

Levi Richards, Geo. B. Wallace, Wm. Moss, John S. Higbee, Wm. Philips, Wm. Gibson, Crandell Dunn, John Davis, George D. Watt, James Pugh, &c., &c.

The Presidents of the conferences generally, a vast concourse of elders and other officers and members of the Church.

At half past 10 o'clock, the meeting was opened by singing "The Spirit of God like a fire is burning," &c. Prayer was offered by President Orson Pratt, after which he made the following remarks.

Dear Brethren and Sisters, we have assembled this morning in general conference. It is now upwards of two years since such a conference has been held in this country. As there is important business to be transacted, we hope that all present who are concerned, will seek the aid of the Spirit to assist them. The principal part of the business to be transacted may be done to day. If we had not important business to transact, it would be good to gather together, and to impart such counsel as would be necessary to strengthen the union of the Saints. This is necessary in such a church as this. The church of the Latter-day Saints in the British Isles, has become a great people, and is scattered from one end of the land to the other; and unless there is a united exertion on the part of the officers of the church, there cannot be maintained that union necessary to the enjoyment of the blessings of the kingdom of God, and the further advancement of the work in this country. There is strength in union, and greater strength than many people imagine. When the Saints are united, they can prevail with the heavens, and draw down blessings upon their endeavours, and no man can hinder; how

much the union of three or four thousand elders has already accomplished! It is necessary for all to have correct views in relation to the kingdom of God and the work entrusted to their charge; it is for this purpose, that there may be a union of action and feeling, that we have assembled ourselves together this day. The first business we shall transact, will be in relation to the officers of the church, and after that, there will be some general instructions given. The presidents also will be appointed to their particular conferences, that those who intend to emigrate, may do so, with the sanction and voice of the conference; that is the plan ordained by the church, and which was enjoined upon us by our prophet and seer: in the revelations given to him, we are instructed to do all things by common consent. Now, we want all to vote on the subjects that may come before them, either one way or the other, either for or against. You are not bound to vote either in the affirmative or the negative, but according to your own judgment, and if you all have the spirit of the Lord, it will teach you to vote unanimously, according to the truth. This is the order of heaven; if we were acquainted with the quorums above, we should find that there is a unanimous feeling upon all subjects pertaining to the affairs of the heavenly world. This will eventually be the case upon the earth, but in our present imperfect state, every man must act according to the best wisdom he can command. No man can be condemned for voting in the negative. When the voice of the church is required as to the sustaining of any of her officers, if they please to vote in the negative in these cases, we shall not call them to an account. I make this observation, because, in some of the conferences, the members have been constrained to vote in one particular way; and if they voted contrary, they were called to account, now this is to take away their liberties. It is true, there are subjects on which people are required to vote in one way, in principles of doctrine, or in matters that relate to our duty, wherein people that vote in the negative may be called to an account. I will now give way for the brethren to bring up the different quorums of the church.

Elder John Taylor remarked: In relation to these things spoken of by brother Pratt, they are strictly correct; union is the principal thing that cements and binds men together. Where there is union there is power, it is the power of God, and the spirit and truths of God will roll forth by it. Union is based upon law and intelligence. However, I will not enter further into that matter, but touch briefly on the subject named by Elder Pratt, namely, the manner of calling over the councils of the church. It is necessary that men should not only be called of God, but be acknowledged as brother Pratt remarked, by the people. This is not as it is in the political world; they sometimes say that the voice of the people is the voice of God. This is not always so, for if a man receives an office from the Lord, he is set apart by the Lord to perform the duties of that office, to communicate his will to the children of men. Now, whether these men receive that message or not, he is bound to communicate that thing to the people, although they were to call him an impostor, he then has done his duty, and stands acquitted before God. But in relation to this matter, there are certain principles connected with it which we should be acquainted with. The voice of the people is the voice of God, if conducted upon proper principles. The commandment comes from God and not from the people, he calls, ordains, and sends them to do certain things, and their communication of them is the voice of God; it becomes the voice of God, because these men are under the influence of the spirit of God. The elders of this church, if they are men of God, have been put in possession of the gift of the Holy Ghost, and are capable of discerning the difference between light and darkness, if they are doing their duty before God, for "my sheep hear my voice and will follow me, but a stranger they will not follow." Then it is necessary that when the Lord sends forth his servants, he ordains them to certain offices, which should be acknowledged by the people over whom they preside, and to communicate the word of God, when this is done, the officers, according to their various grades, are held responsible for their own actions. The children of Israel thought proper to choose a king, and says the Lord, you can have one, if you want one, but it will not be good for you: he will do thus and so for you, but you can have a king if you please, such and such consequences will follow. Give us a king; take it, you can do just as you please, you

have a voice in it. God, in these last days has organized his kingdom. When Joseph Smith was living, he was the anointed of the Lord, and received revelations from Him for the guidance of the whole church. Were the people bound to receive these revelations? In a certain sense they would have been guilty if they had not, but they became bound when they had acknowledged those words. Here is Joseph Smith, the prophet, for instance, will you sustain him? all that do so, hold up your right hand; this became the act and duty of the people, and they then became bound to observe all the intelligence he should impart. What then? why, the twelve, &c., are placed precisely in the same situation. We have a man appointed by the Lord in the first place, and then by the different councils of government in Zion, the councils of twelve, high priests, seventies, elders, priests, teachers, and deacons, and by all the different branches throughout the nations of the earth, wherever this gospel has gone. Here comes a communication, a revelation or commandment through him, for the elders to do so and so,—how do they feel? why, say they, this man is set apart, and he has set us apart to carry out such and such measures. We will go right at it: it is not a question with us, whether we shall do it or not: we have voted for him, and are willing, altogether, to sustain him as a servant of God. Then comes on the twelve upon the same principle, the elders of conferences and branches, and according to the peculiar positions that they all occupy, they have got to be sustained in their own place; the church must be governed by their directions. But if an elder should do wrong, are we to vote for him? no, lift up your hands to cut him off, if he repent not. That is the way I want you to do with me, with brothers Pratt and Richards, and with all of us, we do not want you to sustain iniquity under a false cover; when men do right, then it is that we have to sustain them. How long? why, all the time, until they have been proven guilty of something wrong; don't let a man drop, because some one has whispered so and so, have proof, and then let him be dealt with according to the rules; I need not enter on them. This forms a bond of union. The Lord says to his servant, the prophet, I want such a thing accomplished; go and communicate it to the elders of my church. You twelve, say to somebody else, do so and so, for the well being and salvation of man; the presidents of conferences &c., are up and doing, and saying to others, do so and so; thus there is formed a complete unbroken chain of union, knowledge, and power, and the spirit of God exists with them, and the blessings of God attends that people, and hence it is that we are presented before you from time to time. Why human nature is weak, the servants of God are liable to err, and when they are assembled before the thousands of His people, what then? If they should have done anything wrong, the spirit of God in the people will mark it, that the church may be kept pure; vote for the good and true, and those you vote for, sustain by your prayers and influence, and not say, well, there is something good about such a person, but his evils we will say nothing about; we do not want anything of this sort, if there are any evils, let them be brought forth. I make these remarks, that when you vote to sustain a person, you do so with all your hearts, and move that this conference accept and sustain President Brigham Young as the first President of the church of Jesus Christ of Latter-day Saints in all the world. The motion was seconded and passed unanimously.

Elder Franklin D. Richards moved that Presidents Heber C. Kimball and Willard Richards be accepted and sustained by the conference as his counsellors, which was also seconded and passed by a unanimous vote.

The following motions were made, seconded, and unanimously carried severally.

That Orson Hyde be sustained as President of the Twelve Apostles.

That Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, be sustained as the members of the travelling High Council of Twelve Apostles.

F. D. Richards moved, That the conference not only feel to sustain Elder Orson Pratt as the President of the church in the British Islands, but that we bestow upon him our most heartfelt thanks for the skilful and efficient manner in which he has conducted the affairs of the church in these Islands. His labours and services

have not been of an ordinary kind! The instructions which have emanated from his lips, and from his pen, have been of such a character as to instruct teachers, and qualify presiding elders to feed their flocks and build up the church of Christ. The term of his presidency has been the dawn of a new era upon the Saints in Europe. During his ministry, the circulation of the MILLENNIAL STAR, has been increased from thirty-eight hundred to twenty-three thousand semi-monthly. Not less than three thousand Saints will have emigrated from these shores to the land appointed of God for the establishment of Zion, through his agency, and no fewer than sixteen thousand will have been added to the church by baptism in these lands. What cheering prospects are now before the elders and Saints in these lands. What joy will fill Elder Pratt's bosom as he recedes from this land, when he shall contemplate the great success with which his labours have been crowned. All who appreciate his labours, will unite in invoking the choicest blessings of Almighty God upon his person, his beloved family, and all that appertains to him—that his soul may be satisfied with the goodness of God unto him. I move an expression of gratitude to God, and thanks to Elder Pratt for his labours of love to the people of these Islands.

Elder John Taylor seconded the motion, and put it to the conference, which was carried by a unanimous vote.

Elder Pratt then said, I cannot but feel grateful to you, and the Great God for this expression of kindness and love towards me. When I came into this country, I came as Paul said he came to the Corinthian church, with much fear and trembling; I realised the responsibilities that were about to be placed upon me—responsibilities not like those of earthly governments, but infinitely greater, to look after the Church of God, to look after the welfare of the Saints, to look after the spreading forth of the work of God in this country; I felt my own weakness, and sought much of God in earnest prayer to give me the wisdom of his Holy Spirit; to give me grace to assist in my administrations, and in all the duties of my Presidency in this land; that I might set an example before the people which I might look back upon in years to come with joy and satisfaction. I realised that it was impossible for me by my own understanding, or by human wisdom, to stand in the responsible station to which I had been appointed, and do justice to the work of this ministry. I did not feel to trust in my own wisdom, and have not from that time to this; for there is no wisdom that man can naturally command that is able to qualify him to act even as a deacon of the church; and if a man cannot by his own natural wisdom act in the office of a deacon, how can he magnify a greater office without the spirit of the Lord? These feelings have ever been with me in times past, and are with me to this day. And I feel grateful to the Lord, if I have been an instrument in his hand in benefiting the people here, it is of the spirit of the Lord and not of me. I had not been accustomed to writing much previous to engaging in my editorial labours in this country; therefore, it being something nearly new to me, I felt my own inability, and felt that unless God gave me assistance, it would be impossible for me to write so as to benefit the people. I am thankful to God for his spirit, and pray that it may abide with me, while I abide in your midst, so that I may be able to show an example to the people that shall be acceptable in the sight of God, and then return to my brethren in the land of Zion, with a conscience void of offence, and enjoy the approbation of the Saints here, and of those in America. I will at this time say a few words upon some of the business entrusted to my charge in this country; I shall, perhaps, have no better occasion while I remain among you of properly setting forth before the Saints those things than at this present General Conference. I wish to set forth before you some of the business which I have endeavored to perform according to the best of my ability. The first Presidency in Zion appointed me to take charge of the church, the printing department, and the emigration of the Saints; these were the three particular charges given to me. So far as the printing department is concerned, I have endeavoured to inspect all articles that have been sent for insertion in the STAR, that our paper might be the true reflector of sound doctrine and general information. While I was from this country on a visit to Council Bluffs, the STAR was conducted in a very able manner by Elder Kelsey, and all the pieces he permitted to go in have met with my

approbation. I have endeavored to keep a close watch on all articles sent for the STAR; these were the instructions given to me by the first Presidency. The STAR stands forth for the whole world, and for future generations to gaze upon, and therefore, it should be a repository of truth. I am not aware that I have published anything but what is strictly correct; but to err is human! if, therefore, I have published error it has not been intentionally, but has been an error of judgment; I am not aware, however, of having published anything but what I consider to be correct, but if any brother will point out anything erroneous, I will endeavour to correct it in future publications. I have published many pamphlets in this country, and have disposed of them at wholesale price, which has been about one penny each; that is much cheaper than many other publications of the same size and amount of matter. The books, STARS, &c., will have a great influence wherever they go, and we hope that the demand in this country for the STAR may greatly increase, and that there may be hundreds of thousands circulated by the future presidency, for in this way the word of God may be more fully manifested throughout all the land. With these observations I close my remarks.

Elder J. Taylor moved that this conference sustain Elder F. D. Richards, as successor to President Orson Pratt, in the presidency of the church, in the British Islands; also George B. Wallace and Levi Richards as his counsellors. Seconded, and passed unanimously.

An expression of fond remembrance was made in behalf of our brethren who are labouring in France, Italy, Denmark, Ireland, and all other countries where the gospel is preached, with earnest prayerful solicitude for their success in winning souls to Christ.

[It was our intention to have presented Elders Philips, Davies, and Pugh, the presidency of the ten Welsh conferences before the General Conference for their vote of confidence, but we regret to say this item was overlooked: we would assure them of our undivided confidence and fellowship in the ministry of reconciliation, and do believe that all the faithful bestow upon them this love so far as they are known.—ED.]

Resolved,—That the following presidents of conferences, and travelling Elders, be released from their labours, and have permission to emigrate with their families to America; and the conferences over which they have so ably presided and laboured in, are hereby requested to assist these men of God to gather to the bosom of the church, which would be but a just recompense for their invaluable teachings and labours of love among them.

Elder Wm. Gibson, President of the Manchester Conference.

— Thomas Margetts	London	Ditto.
— Crandell Dunn,	Edinburgh	Ditto.
— James D. Ross,	Staffordshire	Ditto.
— James W. Cummings,	Sheffield	Ditto.
— George D. Watt,	Preston	Ditto.
— William Booth,	Cheltenham	Ditto.
— William Moss,	Clitheroe	Ditto.
— William Henshaw, travelling in	Herefordshire	Ditto.
— Thomas Smith, ditto	Bedfordshire	Ditto.

(To be Continued.)

THE HOLY SPIRIT.

BY ORSON PRATT.

(Concluded from our last.)

The Father also is sometimes called an attribute without any reference to his essence or substance. "God is love; and he that dwelleth in love dwelleth in God, and God in him."* And again, "God is Light."†

* 1 John xiv. 16.

† Ibid i. 5.

Thus we find a quality or an attribute, personifying the Father, Son, and Holy Spirit. Jesus says, "I and my Father are one."* Here the words "*I*," and "*Father*," cannot have reference to the substance, but to the quality or attribute, which indeed is one; whether in the person of the Father, or in the person of the Son, it is the same one unchangeable attribute. Again Jesus says, "I am in the Father and the Father in me." This does not mean that the substance of Jesus is in the person of the Father, neither does it mean that the substance of the Father is in the person of Jesus; but it means that the wisdom, knowledge, truth, and love of the Son are in the person of the Father, and that the wisdom, knowledge, truth, and love of the Father are in the person of the Son. These attributes being personified and represented by the words "*I*," and "*Father*."

The Father, Son, and Holy Ghost have promised to take up their abode with the disciples. Jesus says, "if a man love me, he will keep my words: and my Father will love him, *and we will come unto him, and make our abode with him.*" There are many passages which represent that these three, shall not only dwell *with* the saints, but shall be *in* them. Now, we cannot suppose, for a moment, that the persons of the Godhead are to reside in each disciple! this would be impossible; for a person cannot be in two places at once; and, therefore, if there are but three persons in the Godhead, and if they dwell in one man, they cannot, at the same time, dwell in others. But as the scriptures declare that the Father, Son, and Holy Ghost is ONE God, and that he dwells in his saints, it must be an *attribute* or *quality*, which is thus personified and called God; and which thus dwells in the heart of each saint, not in fulness, but in degree; that is, if love dwells in us, God is in us, for "God is LOVE:" if light dwells in us, God is in us, for God is LIGHT:† if truth dwells in us, God is in us, for "God is TRUTH." Love, truth, and such-like qualities can be in two places at the same time; yes, they can be in myriads of places at the same instant; therefore, God can be in myriads of places at once. Wherever love, or truth dwells, there God dwells; if love or truth dwells in every one of the disciples of Jesus at the same moment, then God is in each at the same moment; if love or truth is every where present, then God is every where present. These remarks agree with a revelation given through Joseph the Seer, who, speaking of God, says, "he governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God for ever and ever."‡ Now, wherever love exists there must be substance; for love, although it is personified and called God, could have no existence abstract from substance; and as he is "in all things, and through all things, and round about all things," there must be an inconceivably vast amount of substance, possessing the quality or attribute love, and all other qualities ascribed to God.

We can form some conception of the extreme minuteness of these all-powerful and all-wise atoms of substance, when we reflect that they are capable of being in and through all things. Now there are many solids, so dense that many millions of millions of particles are collected in a space not larger than a grain of mustard seed; now the pores between these particles must be still more minute than the particles themselves; therefore, the particles of that all wise substance, which is in and through all things, must be sufficiently minute to enter these extremely small pores, surrounding every atom, and pervading the whole mass, governing and controlling it according to fixed and definite laws. Does any one ask, what holds together the particles of a diamond or any other solid substance? we answer, it is the all-powerful substance which pervades it, penetrating every pore, and gathering, like an atmosphere, around every atom, and forcing or pressing it towards every other atom, and thus producing the phenomenon attributed to cohesive attraction. Does any one inquire, what causes the atoms of oxygen and hydrogen to unite together in definite proportions, and with a certain degree of intensity in the formation of water? We reply, that it is this all-powerful substance (called God) which is round about every atom of these two elements, (if indeed they

* John x. 30.

† Ibid xiv. 23.

‡ Doc. & Cov. p.p. 98, 99.

be elements,) and which presses them together with a fixed intensity, producing the phenomenon called chemical affinity. Does any one inquire what causes every atom of matter in the universe to press towards every other atom with a force varying inversely as the square of the distance? We answer that it is God, or in other words, it is this all-wise and all-powerful substance which envelopes, like an atmosphere, every atom in the universe, and voluntarily and intelligently presses or moves every atom towards every other atom, varying the force according to a certain law of the distance, and producing all the phenomena ascribed to universal gravitation. Should it be inquired what produces the phenomena of repulsion? We answer that it is God, or in other words, those parts of His essence which are connected with other substances and which causes them to recede from each other; these all-wise, self-moving particles of matter, being round about every other particle, moves or presses them according to fixed laws, sometimes towards each other, as in case of gravitation, cohesion, and chemical affinity; and sometimes it moves them from each other, as in case of substances, charged with like electricities. If it be inquired still further, what causes the variations of the intensity of the approaching and receding forces, as exhibited in different kinds of matter, as for instance, what causes some substances to have a greater tendency to approach to or recede from a magnet than others? We answer, that it is God that dwells in all substances, producing all the variety of intensities—all the variety of forces—and all the variety of motions, that are generally ascribed to nature. It is this substance that crystalizes one kind of matter in one form, and another in another. It is this all-wise pervading substance that moves the particles of matter into their right position, in the formation of a vegetable; and without it there could be no such thing as growth or organization. Without it there could be no such thing as the solidification or liquifaction of masses of matter. Without it there could be no chemical combinations or cohesion of substances. Without it there could be no universal gravitation. All of the great laws of the universe are, not the laws of *inert* matter, but the laws of a *self-moving, intelligent and powerful* matter, possessing knowledge, goodness, love, and every other attribute that is good, and great, and useful. This substance acts of itself, and also acts upon all other matter. The motion of a falling body is just as much produced voluntarily by intelligent, self-moving matter, as the motion of my hand in writing. The force that causes the particles of a piece of iron to adhere to each other, is the same force that causes the iron to sink in water; and the force that causes iron to sink in water, is the same force that caused the axe to swim by the command of Elisba: it is an intelligent, self-moving force, and, therefore, can vary from its usual mode of operation when it pleases. The swimming of iron is no more a miracle than the sinking of iron, they are both the effects of the same cause; one is called *natural*, because it is the usual mode by which this intelligent substance operates; the other is called *miraculous*, because the same intelligent substance deviates from its usual course, but both effects are miraculous to us, because we do not understand the nature of a self-moving substance, any more than we understand the nature of the self-moving agent that moves the limbs of our body. The motion of my hand up and down is just as incomprehensible, and therefore just as miraculous, as the motion of iron up or down in water.

When God performs a miracle by suspending a law of nature, he does so, not by acting at a distance from where the miracle is performed, but by the actual presence of those parts of his essence which are in contact with the materials on which the miracle is performed. When Jesus made wine at the wedding feast, he did not do so by creating its elementary constituents out of nothing, but he performed the operation by combining the elements already in existence. These elements were not attracted nor pressed together by the direct operations of the person of the Saviour, neither did they come together blindly nor unconsciously by the power of his word, for the power of his word could not operate on unintelligent and unconscious materials, only through the medium of conscious and intelligent materials which are capable of understanding his word, and complying with it in the same manner that one individual complies with the word of another; the atoms of the Spirit of God, being in connexion with all the elements of nature understood the word of Jesus, and in obedience to the same, they moved themselves and the sub-

stances with which they were in contact into combination in the right proportions, and with the necessary amount of intensity to form wine; and thus this great miracle was performed as simply and as intelligently by the voluntary operations of the atoms of a self-moving substance as the acts of any other intelligent being.

When God causes the grape vine to grow—to bud—to blossom, and to put forth grapes, the juice of which is by a simple process converted into wine, he does so through the operations of the atoms of the Holy Spirit that exist in connexion with the elements. The atoms of the Holy Spirit move themselves and also other atoms with which they are in connexion into a state of organization in the form of a grape-vine; it moves every particle into the right position for the formation of the body,—the branches—the twigs—the leaves—the buds—the blossoms, and every other part; it moves itself and such other substances as are necessary for the formation of the skin, the seeds, and the juice of the berry, through the proper channel and into the right position. And thus the process in manufacturing the juice of the grape through the organization of the grape vine, appears to be far more complicated and miraculous than the immediate combinations of the elements into wine at the wedding feast. The production of wine juice through the grape vine, though it is more complicated and miraculous than the other method, is considered *natural* and not *miraculous*, because it is done through a law of nature which is common. If it were a common occurrence for wine to be manufactured from water by turning it into water pots, then this process would, because of its frequency, no more be termed a miracle, but would be imputed to a law of nature, and be called *natural*; while, on the other hand, if wine-juice were manufactured only once in 6000 years through the medium of a grape vine, it would be considered a great miracle. This manner of judging of what is miraculous and what is not miraculous, by the unfrequency and frequency of any event is entirely wrong. A miracle is no more a miracle by its happening once in six thousand years, than it would be if it happened every moment during that period of time; that which takes place constantly is just as much a miracle as if it happened only once in many ages. That is a miracle to us which we do not understand; consequently the formation of wine-juice through a grape-vine is as much a miracle as the formation of wine from water: they are both miraculous to us because we do not understand the two different operations of the self-moving atoms of the Holy Spirit in the accomplishment of the same end.

The force of all substances, being a self-moving and intelligent force, can act constantly and continually according to prescribed laws; or in obedience to a command, coming from proper authority, it can act directly opposite to those prescribed laws. A son who renders perfect obedience to his father may be required to act according to certain definite laws for many years, and then, all of a sudden, be commanded to deviate from those laws; the same force that enabled him to act according to the law, now enables him to deviate from it; so it is with the atoms of the Holy Spirit; the same force that enables them to move themselves and all the rest of the substances of nature, according to prescribed laws, also enables them to move themselves and all other substances in direct opposition to the law when required. To deviate from the old law, and act according to a new law, is no more miraculous than to continue its operation without any deviations. There is in reality only one force in the universe, and that is a *self-moving* force; all the phenomena of the universe are the effects of this self-moving force, either directly or indirectly; and this force always resides in the atoms of matter, and never extends beyond their surfaces; and therefore can only act in the form of pressure, and can never act where the atoms are not present; its effects can only be transferred to a distance through the medium of other matter in the form of pressure, and not in the form of attraction or repulsion which in all cases is absolutely impossible.

For further information upon this great and glorious subject, we refer our readers to a pamphlet which will soon be issued by us, unfolding still further the grand and sublime operations of the Great First Cause, not only in the government, but in the construction of the Universe.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1850.

ARRIVAL OF THE GREAT SALT LAKE VALLEY MAIL.—We have just received despatches from "Utah Territory," containing news up to July 31st. The Saints there, are prospering in a most wonderful manner; crops of every kind are very abundant: universal health prevails: many thousands of emigrants for the gold mines were passing through the valley, many of whom were being baptized with a desire of locating themselves in the Territory. A newspaper entitled "*Deseret News*," is being published weekly. We have received No. 7, and hope to receive a complete file soon. We shall publish the general news from that quarter in our next.

The following question was asked by one of our correspondents, "WHEN DID SIDNEY RIGDON HAVE THE FIRST INTERVIEW WITH JOSEPH SMITH, THE PROPHET?"

We answer, that Sidney Rigdon never saw Joseph Smith until December, 1830, the visit being prolonged into January, 1831. These two persons had never been within two or three hundred miles of each other until that period. Elder P. P. Pratt, in speaking of this visit, represents it as taking place early in 1831. Some have supposed this statement to be incorrect in point of time, but it is strictly true: the visit commenced in December, and was prolonged into January.

TO BOOK AGENTS.—Let each of the sub-book agents immediately proceed to take a list of the names of all subscribers for the "STAR" in the respective branches of the church throughout Great Britain and Ireland, affixing opposite each subscriber's name, the number of STARS of volume XIII, which he agrees to take every two weeks, during the year 1851. And after having obtained the number of STARS wanted in each branch, let them report the same to the general agents of conferences. And the general agent of each conference should report the total number wanted in his conference to our office by the first day of December without fail. We wish to commence our next volume with a sufficient number to supply the demand during the year; this we can do, if your reports all reach us by the first of December. The president of each conference should see that their subscription list does not fall below the quadruple number which they at present take, as we wish to maintain the STAR at its present cheap price; and it can only be done by the united exertions of the Saints. We shall forward to the general agent with each issue of the STARS a few placards, containing a table of contents, which will be useful for the various booksellers, stationers, &c., where the STARS shall be exposed for sale. One or more of these placards should also be placed in the various halls and chapels, where the Saints meet for worship, so that strangers may know of our publications, and procure them, if they wish.

TO THE SAINTS.—I have just got out the Busts of Joseph and Hyrum Smith. I have thought the Saints might be desirous of getting a correct likeness of these two martyrs. I have felt very anxious myself to obtain correct figures of the late Joseph and Hyrum Smith, and as I was coming to this country, where artists are more talented than in the United States, I procured casts taken from their faces immediately after their death. I had also the various drawings with me, which had been made while they were living; I secured the assistance of Elders Wheelock and Cutler, both of whom were personally acquainted with them for years, to aid me with their judgment.

The modeller, Mr. Gahagan, is one of the first artists in England; he has taken the busts of the Duke of Wellington, Lord Nelson, the Emperor of Russia, and

numbers of the principal nobility and gentry of this country. I felt desirous of having them well executed, and, therefore, personally superintended the modelling, and I know that in the general outline they are correct, and flatter myself that I have obtained as correct a likeness as is possible to be obtained at such a period from their death.

If after I return to the Valley any improvements can be suggested I shall rejoice in them; however, I have used my best judgment to preserve the features, form and likeness, of those great and good men.

There are two qualities; one is of the best quality of Plaster of Paris, the other is made of a finer material than Plaster of Paris, and is, consequently, more expensive.

Those of Plaster of Paris may be obtained bronzed or plain as the parties may choose, the price will be the same.

They are neatly executed, and will make a beautiful ornament for the chimney piece or library, and are of such a size as to be easily conveyed to the Valley. Let all orders be forwarded through the Book Agents, to Elder O. Pratt, who will duly attend to them. I shall pay the carriage of them when the order amounts to four dozen. Any Branch ordering that quantity can have the package sent direct to them instead of receiving them through the general book agent of the conference. The boxes in which they are sent must be returned within nine days of their reception, or they will be charged for.

The carriers by whom you receive the packages will return the empty boxes CARRIAGE FREE, if returned within nine days.

JOHN TAYLOR.

We have seen the busts of Joseph and Hyrum executed for Elder Taylor by Mr. Gahagan, and consider the prices asked for them (viz: 3s. and 5s. retail, if we have been correctly informed,) very reasonable. We hope Elder Taylor will realize his expectations in disposing of them to the Saints, seeing he has been at such an amount of trouble and expense for their gratification.

APPOINTMENT OF BRIGHAM YOUNG BY THE PRESIDENT AND SENATE OF THE UNITED STATES TO THE GOVERNORSHIP OF THE TERRITORY OF UTAH.

Washington City, Oct. 3, 1850.

Dear Brother,—Congress having established a territorial government for Utah, the President has, with the advice and consent of the senate, appointed the following gentlemen to the offices annexed to their respective names:—

Governor,

Brigham Young.

Secretary,

B. D. Harris, of Vermont.

Chief Justice,

Joseph Buffington, of Pennsylvania.

Associate Justices,

Perry E. Brocchus, of Alabama,

Zerubbabel Snow, of Ohio.

U. S. Attorney,

Seth M. Blair, of Utah.

U. S. Marshal,

Joseph L. Heywood, of Utah.

Congress having appropriated five thousand dollars for the purchase of a library for Utah (or Deseret), and having authorised the President to appoint an agent to make the selection and purchase of the books, his Excellency has thought proper to confer the appointment upon me. I shall leave here to-morrow, and after recruit-

ing a little enter upon its duties. I shall be pleased to hear from you, direct to the city of New York.

In haste, I am, &c.,

E. Snow, Esq.

JOHN M. BERNHISEL.

[Four out of the seven gentlemen are Latter-day Saints.—ED.]

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Continued from our last.)

Having shown the difference of opinion which created the controversy, I shall now make a few general remarks.

The Lord Chancellor, who has some nine hundred Crown livings in his gift, nominated the Rev. Mr. Gorham* to the Vicarage of Brampford Speke, in the Diocese of Exeter. But in consequence of a questionable book, which he had some time previously published, the Bishop of Exeter refused to countersign the testimonial that Mr. Gorham had "not held, written, or taught anything *contrary* to the discipline and doctrine of the church." On the contrary he stated his reason why he could not conscientiously do it. But this did not satisfy the Chaneellor, and he became urgent for Mr. Gorham's institution, and induction was demanded. And here a remark: who ever heard in the Church of Christ of a lay authority demanding that a minister suspected of heresy should be placed over a flock of Christ's followers, and that authority being succumbed to? However, his lordship, the Bishop of Exeter, examined Mr. Gorham, and the answers, given in STAR No. 19, page 289, were, among many others, elicited. These contain the principal heresy of Mr. Gorham; and for this heresy the bishop positively refused to institute him to the vicarage to which he had been nominated.

Mr. Gorham, however, was not to be put back in this manner; he cited his bishop before what is termed the "Court of Arches," and Sir H. Jenner Fust, the judge of that court, gave judgment for the bishop.† From this court appeal was made to a higher one, the Judicial Committee of the Privy Council, consisting of law lords and retired judges, viz.: Lord Langdale, Lord Campbell (a Scotch Presbyterian), Dr. Lushington, Mr. Vice-Chancellor Knight Bruce, Baron Park, Mr. Pemberton Leigh, and Sir E. Ryan. Now, notwithstanding the generally-admitted integrity and honesty of the British judges, I must say, I do not see the propriety of erecting such a council for the purpose of judging in ecclesiastical matters. Her Majesty summoned the Archbishops of Canterbury and York, and the Bishop of London to be present to "advise and assist;" but as the matter was purely ecclesiastical, why not summon a synod of bishops, who, if the Spirit of God rested upon them, would have been able to determine far more correctly upon the matter in question, than "LAW lords and retired judges." I was conversing with a gentleman of the law a few days since, and he strove to show me that the question in dispute was, whether Mr. Gorham's or the bishop's interpretation of an Article of

* When I say Reverend, I wish it to be understood that I do not consider that the term is justly applied; for I cannot consistently believe him to be a priest of the Most High, whose church I consider only a branch of apostate Christendom; therefore I do it only to let my readers know that he professes to be a clergyman. Again, how can I consider him a minister of God at all, when his church does not believe in any spiritual grace or divine influence, being granted at the time of ordination. See Dr. Balguy, Dr. Hey, Bishop of Lincoln's Elems. of Theol. vol ii. pp. 376, 396.

† I cannot but notice this piece of business, a priest citing his bishop before a lay tribunal, to show cause why he refused to permit him to officiate among that portion of the flock over whom he (the bishop) had the watch care, while he supposed him to entertain heretical opinions on a most essential point of doctrine! The Lord Jesus Christ made the Apostles and Elders the teachers of the law of the Church, and not lay members teachers of those whom he had placed in the church as their spiritual directors.

the Church of England was correct, and that, therefore, a lay tribunal was sufficient, and even the most appropriate for the purpose. But I contend that the ministers of Christ's church ought to be better able to say what is meant by any and all of her teachings than "law lords and retired judges;" and admitting, for the sake of argument, that the Church of England is the Church of Christ, her ministers are better able and better qualified, to say what the 25th Article, and every other, means, than those who sat in judgment lately upon it. The result of the appeal to this higher court was, that judgment was given this time against the Bishop of Exeter, and for Mr. Gorham; and the grounds upon which this court found their judgment, are as follows:—"If there be any doctrine on which the Articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose it was intended to leave that doctrine to private judgment, unless the rubrics and the formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine, so decided, is the doctrine of the Church. But on the other hand, if the expressions used in the *rubrics* and the formularies are ambiguous, it is not to be concluded that the church meant to establish indirectly, as a doctrine, that which it did not establish directly, as such, by the Articles—the code avowedly made 'for the avoiding of diversities of opinion, and for the establishing of consent touching true religion.'"

Reader, do you not think the foregoing a fine specimen of legislation in spiritual matters? First, if the framers of the Thirty-nine Articles left anything ambiguously expressed, it is to be supposed that it was left to private judgment to affix a meaning to it; this is the loop-hole for Mr. Gorham, and they (the court) have helped him through it nicely, and made it larger for the benefit of all others who may choose to think differently on any one point of doctrine, since the framers of the Articles left them that privilege. What gross blindness exists in the apostate Church of England and all Christendom! One church thinks and acts this way, another that way; and yet, they say, "have we not Christ in our midst?" if they have not, they shortly will to their utter confusion and dismay. Secondly, they call the Articles the code avowedly made "for the avoiding of diversities of opinions," and yet say, "that Mr. Gorham's doctrine may be contrary to the opinion of many learned and pious persons, contrary to the *opinion* which such persons have, by their own particular studies, deduced from Holy Scripture—contrary to the opinion which they have deduced from the usages and doctrines of the primitive church—or *contrary* to the *opinion* which they have deduced from uncertain and ambiguous expressions in the formularies." It appears, then, that the "code made for the avoiding of diversities of opinions" has been of little avail, and the court overlooks this, and orders Mr. Gorham to be instituted, which is done; and he is now Vicar of Bramford Speke.

The Bishop of Exeter says, there is a canon which states "the doctrine of baptism is sufficiently set down in the 'Book of Common Prayer,' to be used at the administration of the said Sacrament, as nothing can be added to it that is material or necessary,"* and further states, "the judges virtually say that there is no doctrine of baptism in those offices by which it is administered. Till they can erase that canon from the code of the church, they must be content to hear that they have given a judgment on grounds directly contradictory to the law of the church."† Now, if this be the case, this court has imposed upon the Church of England a doctrine, they have not held as a body heretofore; although, as a celebrated divine‡ says, it has existed in a state of solution, but has been lately presented to a substance which has precipitated it, and it has now assumed a concrete form. The church has accepted it, none dare to raise their voices against the imposition of the heresy upon them. If it be not an heresy, what an essential point of doctrine they have been ignorant of, as a body, for so many centuries past. It is true, some individuals have merely protested against it, as an heresy, but none have come out boldly and said, we will not accept this strange doctrine, by leaving that church. The Bishop of Exeter even, whom all must have admired for his zeal and determination in opposing

* 57th Canon of 1603.

† See Letter, p. 64.

‡ Dr. Wiseman, Roman Catholic Bishop.

the introduction of a clergyman among his flock, whom he believed to hold heretical opinions, writes to the parishioners of Brampford Speke in these terms:—"It has been suggested, that I should advise you to seek in neighbouring churches that pure doctrine which it might be hopeless for you to expect to hear within your own church. But this, too, is a course which no sound churchman will, on due reflection, recommend. Mr. Gorham is your appointed pastor, appointed and empowered by that high officer in the church, to whom its laws have, under the special circumstances of the case, transferred from me, your bishop, the right of institution, whether he may have exercised that right faithfully or not, he has exercised it validly; and until Mr. Gorham shall, by due process, be ejected from the cure of souls to which he has been thus validly admitted, it would be a presumptuous invasion of his rights, and a sinful violation of the order of the church to advise you, his people, to separate themselves from his ministry." Of course, after this, no one will say that his lordship does not recognise the heresy, and the respect which was once entertained for him, for his zeal in endeavouring to prevent the admission of an heretical teacher to a portion of his flock, must now vanish, after telling his (Mr. Gorham's) parishioners not to forsake his ministry. Why does he not, if he believes Mr. Gorham to be a teacher of false doctrine, do as one he claims for his guide? viz., write to the people, and say, "he that transgresseth and abideth not in the doctrine of Christ hath not God: if any come unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Mr. Gorham is either right or wrong; and the *opinion* which has been engrafted into the Church of England is either right or wrong. If right, it shows they have all been egregiously ignorant for some centuries past. If wrong, they are bound one and all to reject it, and that forthwith, lest it soon become one with the other branches of the tree, and thus make their church more corrupt.

At page 82, his lordship says, "it was charitably hoped, doubtless, that such a judgment would leave things where they were before. It does not so on either side. Those who were in error, it confirms in their special error as to Baptism; and teaches them a more extensive and dangerous error, that there is no certain truth to be had."

What an exact portraiture the bishop has here drawn of the powerless, and uninspired character of that church over which he is a shepherd. If his church be inspired and fully competent to teach in all matters of faith as Jesus left the primitive church, I ask, why does she not decide upon this most important tenet, that her members may be able to obtain *certain truth*? It is only by *truth, certain truth*, that we can be expected to shape our conduct in matters of religion; for if we are guided only by *uncertain truth*, or more properly speaking, error, what better are we than the Mahomedans, the Chinese, or other people, professors of corrupt religion and uncertain truth? for their opinions and doctrines are to them as apparently correct as our own are to us.

It is necessary we should have truth, for Jesus said, "Father, sanctify them through thy truth; thy word is truth." But successive apostates from early times to the present, have ceased to teach truth, by "bringing in damnable heresies, and denying the Lord that bought them," which they do when they baptize infants, for he has purchased them with his own blood. Well might the prophet Isaiah say, "gross darkness should cover the people."

I will not dwell longer upon the enormity of changing the doctrines of the church of Christ and the institution of man-made schemes, than to quote from two learned divines: "I have already shown above, and sufficiently, that God has absolutely prohibited all men under severe denunciations, and with terrible expressions of his anger, either to form religious institutions, or to substitute their own institutions for his."—*Dr. Dwight, Sermon 106.*

"It is a dangerous thing in the service of God to decline from his own institutions. We have to do with a power that is wise to prescribe his own worship, just to require what he hath prescribed, and powerful to revenge that which he hath not required."—*Bp. Hall's Contemplations.*

(To be continued.)

DREADFUL TORNADO—DESTRUCTION OF THE TEMPLE WALLS.

(From the Hancock Patriot.)

The dreadful tornado on May 27th, which invaded the city of Nauvoo and neighbouring places, has been for us, *Icarians*, (little accustomed to such revolutions in the atmosphere,) a spectacle of frightful sublimity, and also a source of mortal anguish, on account of the disasters and catastrophes which have resulted from it, to the inhabitants of this county, and to us.

We do not know, what calamities have happened those we like to consider as our compatriots and fellow citizens; we wish with all our heart, they have not suffered so much havoc and loss as we, and that they may have no more individual accidents to deplore than in our county, for with the exception of some who were very badly frightened, our great family have sustained no personal injury.

Here are some particulars of what has happened to us during that storm; in its first blow which has been the most fatal to us, and every one will certainly think so when they know, that part of the temple walls was immediately blown to the ground. The Temple, which we were preparing so actively and resolutely to rebuild; the temple which we hoped to cover this year; and in which we were to settle our refectories, our halls of reunion, and our schools; that it is the temple; that gigantic monument, which has become the first victim of the tornado.

How many projects are buried under those heaps of rubbish! How much outlay, and days of hard labor has been lost to us! It was for that magnificent edifice to again give a soul to that great body, that one of our agents in the north pinerias has just bought all the great beams necessary for its rebuilding; it is for it, that we were adding a saw machine to the mill, and establishing a vast shed, to shelter our labourers; in a word, it was for it that all our efforts and strength has been employed; and now, one gale of the tempest brings to naught all our endeavours; has violently ended what incendiary had begun in October, 1848, and what *union fraternity* tried to repair in 1850. We resign without murmuring to that catastrophe.

Our masons occupied in the interior part of the temple, and who had sought refuge in one of the lateral cells at the moment of the storm, were spectators in peril of that terrible drama. They had scarce entered the shelter they had chosen as the nearest, when in the middle of the claps of thunder, a whirl of wind, rain and hail, rushed with impetuosity against the north side of the edifice with overwhelming force; it detaches the materials, shakes, moves that mighty mass of stone, the height of which furnish so much hold to his efforts, and the resistance of which has nothing but to augment its strength and fury; and our brothers, sheltering against the south wall, see the north face yielding under the powerful pressure of the tempest, tremble and incline before them. "Friends, we are lost!" exclaimed one of them, and at the same moment the immense wall ran down under their eyes with a horrid crash!!

However, by a sort of miracle, those eight men, who thought themselves certainly all crushed, saw enormous rocks falling at their feet without being struck by them. But the wall which has fallen was considered, with that of the west, as the most solid; bereft of its support, shaken by its falling, the two others doubtless are also going to fall. "Let us get out of this, let us run," and our brothers, leaving their dangerous shelter, flee through dust, rubbish and dreadful whirlwind, which causes the walls to reel above their heads; from wreck to wreck they attain at length the exterior, they are in security:—One who had not followed his comrades, caused to us, and especially his wife, a moment of cruel anguish; but many of us, notwithstanding the violence of the storm, went to his research, and he was soon discovered safe and sound.

After the temple, the roof of one of our habitations was taken off, and a part of the outer walls fell into the first story, where lodged one of our families composed of eight members.

One of the members of the gerance who, during the storm, had departed on horseback to go and see in all our establishments if any accidents had happened that

required immediate assistance, soon returned to announce that the wash-house had been almost instantaneously overflowed by the waters of the creek, and those engaged inside were obliged to go out through the windows; also at the schools, the mill, the flatboats, the farms, &c., more or less damage and loss had been sustained, but no personal injury was to be deplored; and it was a great consolation for us all, and particularly for our president, Mr. Cabet, whose paternal solicitude, and presence of mind on that day, was submitted to a hard experiment.

In the evening, the special men having been consulted about the firmness of what remained of the temple, and their opinion being that the walls yet standing did not offer sufficient security to rebuild, the next morning the gerance submitted the following questions to the General Assembly:—

Must we expect the spontaneous falling of the east and south walls, which are threatening to tumble? No! unanimously, for their fall happening accidentally might cause some accident, probably among the curious strangers.

Must we demolish stone by stone, to have them good for future use? No, was the unanimous response, for that operation would offer almost certain danger to the demolishers; and community esteems the life of her members more than pecuniary profits.

Those questions being decided, it was discussed which would be the safest, and quickest way of taking down. A proposition being made, the work was immediately commenced, and in a few hours, by the intelligent and courageous endeavors of our laborers, the walls of the east and south, went to join that of the north.

And now there remains nothing of that gigantic work of the Mormons, except the west face, strongly united by its sides to another wall in the interior part, and surmounted by an arch; between the two walls at the north and south are the two towers or seat of the staircases.

Though the 27th of May is to us a day of disaster, as the inundation and devastation of our lodgements; the waste of our crops; and, above all, the irreparable fall of the temple, which changes our plans for this year; nevertheless, this day of misfortune that would cause the ruin and despair of a particular man reduced to his own strength, has not shaken our courage or hopes. It is that our association, which by its system of solidarity, renders the losses less sensible by dividing them, increases a hundred times by its collective power, the way of repairing or softening the calamities.

To our little communitary colony—strong by its organization—by the confidence of its members, by the benevolent support of the surrounding inhabitants, our little colony, directed by the intelligence and the devotion of its venerable President, Cabet, will not proceed by it less resolutely, to the accomplishment of her great work—the reign of Universal Fraternity.

In regard to the re-construction of the temple, the colony have come to no definite determination as yet, whether they will use the old foundation or adopt an entirely new plan. But be that plan what it may, they will take immediate steps for the erection of a new building on the same square that will be an ornament to Nauvoo, and one that will call forth the admiration of those who glide by on the “Father of Waters.”—ICARIA.

A NEW PSALM.

Sing aloud, O ye Saints of the most High, sing together of the majesty and excellency of Zion.

Sing the songs of Zion in the strange land of your nativity.

Sing aloud of her endurance and prosperity.

For her glorious light shineth to the ends of the earth, her brightness putteth to shame the sun in his strength.

She sitteth in graceful dignity, and commandeth on the tops of the mountains, and waveth the destinies of nations.

Life and power are her boast, she trusteth in the Lord of Hosts; the God of battles fighteth her enemies.

Riches and honour are her gifts, her treasury is the everlasting hills.

The lion of the Lord is her chieftain, her terrible one, chosen and anointed for ever.

Her royal priesthood retains and remits on earth and in heaven, and worketh salvation for the dead.

Her people are peculiar and free, her wisdom and laws are the joy and admiration of the righteous.

She pointeth, and her servants fly as on the wings of eagles to do her will: swiftness is in their feet, their loins are girt with strength.

Before her, empires tremble, kingdoms wither at her presence.

Through her weakness she has become strong.

She dwelleth safely in trouble, and groweth mighty in distress.

She flourisheth in perplexity and cometh through suffering clean and white.

The Gentiles view her with amaze, the world is astonished.

The pure in heart and the meek of the earth shall see her, and be found within her walls, they shall feast in her palaces.

Ye kings and princes, and skilful men, bring your gold, and your silver, and your precious stones, with your fine arts and your curious workmanship to adorn her temples, to beautify her sanctuaries.

Come my brethren, my sisters, let us go up to the mountains of the Lord's House: let us be sanctified before him.

O Zion, that bringest deliverance to the nations, favoured are thy people, happy are thy children.

Thou hast arisen and put on thy garments of greatness.

Tysoe, Warwickshire.

Thou strengthenest thy stakes, thou extendest thy borders, multitudes flow to thy high places with gladness.

Knowledge and understanding and righteous judgment are with thee to discern truth from error, to administer justice and equity.

Thy old men with grey hairs tell thy rising glory with thanksgiving.

Thy sons are brave and comely, thy daughters are fair and virtuous, the flower of the whole earth.

Let us go up to the sacred mount of Zion, let us enter the peaceful gates, let us behold her glittering towers.

Let us assemble in singleness of heart before her mighty king, let us worship him in his appointed way.

Let us arise, let us gather and receive our washings and our anointings, our endowments and preparation, and be arrayed in the beautiful white robes of the nobility of Heaven.

Thy people are a nation of heroes, tried by the word of the Lord, sanctified by the spirit of truth.

How desirable are thy habitations, how joyous are thy pleasures, how rapturous are thy delights, O city of our God.

Fruitful are the plantings of thy hands, thou art the garden of the Lord.

Angels are thy guardians, and archangels thy watchmen.

My soul longeth to appear in thy courts, all my hopes are centred in thee.

The Eternal hath desired thee, thou Holy Rest of Saints.

JOHN JAQUES.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 19TH OCTOBER, 1850.

John Kelly	£2 0 0	Brought forward	£40 14 4
William West	10 0 0	James Linforth	5 0 0
James Farmer	5 0 0	John Godsall	5 0 0
Henry Beecroft	5 0 0	Thomas Chamberlin	2 0 0
David Jones	8 14 4	John Parkinson	1 17 6
Henry Evans	10 0 0	William Soulsby	1 10 0
Carried forward	£40 14 4		£56 1 10

ERRATA.—In the pamphlet entitled "REMARKABLE VISIONS," page 12, ninth line from top, for *Manchester* read *Fayette*, and for *Ontario* read *Seneca*. (See MILLENNIAL STAR, No. 8, Vol. iv., p. 115.) The church was first organized at P. Whitmer's, who resided in Fayette, Seneca County, State of New York, (See MILLENNIAL STAR, No. 10, Vol. iii. p. 164,) consisting of six members; this organization took place on the sixth of April, 1830.

ADDRESS.—Elder Appleton Harmon, 2, Corporation Road, Carlisle.

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LIVERPOOL:

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CELEBRATION IN GREAT SALT LAKE VALLEY.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. II. 7.

No. 22.—Vol. XII.

NOVEMBER 15, 1850.

Price One Penny.

CELEBRATION OF THE 24TH OF JULY, 1850, IN GREAT SALT LAKE VALLEY.

ORATION BY DR. WILLARD RICHARDS.

(From the Deseret News.)

At break of day the inhabitants were aroused by the firing of cannon, from two prominent points, answering to each other with respondent echoes, followed by a general serenade of the city, by both the brass and martial bands, drawn in three carriages fitted up for the occasion. The brass band occupying the carriage which they had built and now used for the first time, being nine feet wide and twenty-nine feet long, drawn by fourteen horses, suitably decorated, with their flag waving, which presented truly a most splendid appearance.

At half-past seven the firing of cannon was again resumed as a signal for the gathering of the people at the Bowery, which was stripped of its doors and windows, for the comfort of those within, and the better accommodation of the many without; the Bishops seating their respective wards, in the apartments assigned them for the day, with as many strangers as could be accommodated.

At eight o'clock an escort was formed at the Bowery, under the direction of

DANIEL H. WELLS,

HORACE S. ELDRIDGE.

JAMES A. LITTLE,

SAML. W. RICHARDS,

DAN JONES.

Committee of arrangements as follows:—

1st. The Martial Band, with a flag, "Truth and Freedom."

2nd. Brass Band, in costume.

3rd. Company of twenty-four young men, uniformed with white pants, trimmed with black cord, red sash tied on the left, with dark dress coats, fine straw hats trimmed with green, carrying a banner on which was inscribed, "The Lion of the Lord."

In charge of James A. Little.

4th. Company of twenty-four young ladies, dressed in white, with a blue scarf over the right shoulder, wearing a wreath of red and white roses, with their banner, "Hail to our Chieftain."

In charge of S. W. Richards.

5th. Company of twenty-four aged fathers, dressed as citizens, with their staves, carrying the stars and stripes inscribed, "Heroes of '76."

In care of Dan Jones.

6th. Company of twenty-four Bishops, with their banners, led by Bishop Whitney.

7th. The commissioned officers of the legion, on foot, in uniform, wearing swords.

In charge of Gen. D. H. Wells.

The escort thus arranged, led by the marshal of state on horseback, marched with martial music to the governor's house, where they received the following persons :—

John Smith,
Capt. Stansbury,
Daniel Spencer,
W. W. Phelps,
W. I. Appleby,
P. P. Pratt,

Geo. A. Smith,
H. C. Kimball,
Gov. B. Young,
Isaac Morley,
Lieut. Gunnison,
Orson Spencer,

Simeon Andrews,
Hosea Stout,
Ezra T. Benson,
James Lewis,
Willard Richards,
Thomas Bullock,

with three cheers by the music and banners into the ranks of the escort, immediately in front of the officers of the legion, and waited upon them to the Bowery.

The escort returned with music by the brass band, until they arrived in sight of the Bowery, upon the heights of ground opposite the store house, at which moment the flag was unfurled from the liberty pole, and cheers by both bands in turn, with the waving of banners by the escort, accompanied by nine rounds of cannon. The procession continuing their march under a lively tune of martial music, passed round the Bowery to the east door.

Upon arriving at the door, the music halted and opened ranks, through which the procession passed into the Bowery, while the brass band was performing; the escort passing down the aisle, halted upon arriving at the stand, and all preceding the Governor and his party, opened ranks, remained standing with inward face, while the escort party was passing through, waited upon by the chairman of committee to the stand, which was decorated for the occasion.

The aged fathers immediately following were also seated upon the stand; the several Bishops repaired to their respective wards, while the other portions of the escort were seated upon either side of the aisle; and the music playing as they passed through the assembly to the orchestre.

At half-past eight o'clock meeting was called to order, and the choir sung

"Lift up your stately heads," &c.

Prayer by the President of the Stake, (Daniel Spencer).

President Brigham Young then rose to address a few words to those who profess the christian religion; said he, it is an indispensable duty to acknowledge God in all our thoughts, exercises, and in every avocation of our life; to return him thanks for all pleasures we enjoy, and the privileges bestowed upon us. God should be in all our thoughts and acts; further, it should be the case with every man and woman on earth; the God that we worship is filled with compassion to all his creatures, and he calls them to glory and live in virtue; every thing we do should be to His glory, and the destruction of sin and sorrow from the earth. We are this day assembled to celebrate the third anniversary of the arrival of the pioneers in this valley, three years this day the camps came together and were located on city creek, we celebrate this day for our convenience, not as a national deliverance or independence. We crave the right to act as free men and free women, and it is our choice to remember that the Almighty delivered this people from peril, want, suffering, mobocracy, and desolation on every hand, and planted us in this peaceful valley, a people who are not afraid to own their God wherever they are. In our exercises this day, we shall take the liberty to exhibit in word our patriotism, independence and good feelings to that government which is said to be free, and extend the arm of protection to every man, woman, and child within its corporate powers. Let us remember our obligations to one another, and our obligations to God, and by a life of good acts and deeds, we will accomplish our designs. Inasmuch as your hearts are right before the Lord, you shall be blessed, and I bless you in the name of our Lord Jesus Christ. Amen.

Music by the band.

Elder H. G. Sherwood then arose and delivered a short address in behalf of the aged fathers, accompanied by a presentation of the declaration of Independence, the constitution of the United States, and the constitution of the State of Deseret, to his Excellency the Governor, as follows :—

Mr. President, Ladies and Gentlemen,—Please to allow me to here introduce to this vast assembly, twenty-four aged men, who are sons of the fathers of “’76.” On their flag of to-day, are emblems of the victory, liberty, and freedom, that our fathers gained for themselves, their country, their children, and children’s children, which blessings were the price of blood, in the contest and revolt from the mother country.

When their chartered rights were withheld, oppressive laws forced on them, unjust taxes imposed, and many other grievous acts and doings, as may be seen and read in the roll and declaration that I hold in my hands, viz., the declaration of Independence, that in the year 1776 the Continental Congress did publish said declaration, and by it did then absolve all allegiance to the British crown.

The history of that seven years bloody war, that it cost to gain the victory, the toils, privations, and hard fought battles, have often been taught us by our fathers, who loved, honored, kept, and supported this declaration and constitution, bequeathing it to us their sons, to be handed down to future generations, with a solemn charge to ever support it as they had done, with a charge of the same to our children and children’s children.

To follow their wishes, we have in Council, agreed to request the favor from our honourable President, that his honor be pleased to take charge and preserve in his safest archives, for future posterity, these records; together with the constitution of our newly organised state, which is endowed with equal merit, and which we have no doubt, will be cherished with equal tenderness, so long as this people shall have a name, or time exists.

While ere long we may go and sleep with our fathers.

Great Salt Lake Valley, July 24, 1850.

The declaration of Independence was next read, by James A. Little.

The constitution of the United States was read by Thomas Bullock, when the band played a lively air; and the constitution of the State of Deseret by S. W. Richards, which was answered by shoutings of “Hosannah,” from the assembly three times, and three discharges of cannon simultaneously.

The following anthem, composed by Miss E. R. Snow for the occasion, was then sung by the choir. Tune—“The Spirit of God.”

“Thrones, kingdoms, dominions, and all institutions,” &c.

ORATION BY DR. WILLARD RICHARDS.

The day we celebrate. This is the third anniversary of the entrance of Israel’s pioneers into the land of our possession; the third anniversary of the day on which the plough first turned the sods of this valley since the records of Nephi, a day fraught with greater interest to the family of man than any other since the death of Jesus, and that excepted, since the birth of Adam.

Had Adam not been born, his great family had not existed; had Jesus not died, there had been no Saviour; were there no kingdom of truth, liberty, and freedom, the principles of life and salvation could not be applied to man; and Adam’s birth and Jesu’s death would alike have produced anniversaries of wailing and woe; but as it is, these events are alike glorious with this, the day we celebrate, the birth of the Latter-day never dying freedom.

For six thousand years, or since the days of chaos, the sons and daughters of Michael have been multiplying and walking to and fro on the earth, seeking a resting place; a country of liberty, freedom, and equal rights; and occasionally, for a short period of time, with long intervening intervals, a portion of them have enjoyed the object of their search; but as yet, Enoch and his little band are the only ones left on record who have succeeded in overcoming their internal and external foes, and of enjoying their freedom until they had become so perfected in the intelligence and privileges granted unto them by an all-wise Creator, that they were fit, as a people to be transplanted to a more heavenly soil; but they could not diffuse the principles of righteousness they enjoyed among surrounding nations, and earth was no place for them longer to rest.

Adam, Moses and Elijah, Abraham and Solomon, Nephi, Jesus and Peter, and a host of others, in their day, sought to establish the principles of freedom, so that they might remain perpetually to future generations, but sought in vain. So great has been the wickedness, so intense the darkness that has spread itself over mind, that the apostles and prophets, revelators and saviours that have arisen, sent of God in successive ages, have been banished, or martyred; and the celestial light that shone through them, was only permitted by the wicked to shine on earth long enough to make darkness doubly visible, such as might be felt.

All the ancient prophets and righteous men saw, by faith, that a day of righteousness, a day of freedom, would come on the earth; and they sought to establish it, but wickedness prevailed and forbid. The day of righteousness referred to, is one in which men can worship the God of Abraham, the father of the faithful, in spirit and in truth, with no one to molest or make afraid; and while this day exists, all men will have the privilege of worshipping their diversified gods in any way they choose, provided they will not disturb their neighbors.

Righteousness and freedom consist of a disposition to do right, and the privilege of living according to that disposition; but to men who do wrong, there can be no freedom; they are bound by the power of the devil, and the more perfect the law under which they live, the greater their bondage; while the man who lives under the administration of righteous laws and does right, lives above the law and is free; he does just as he pleases all the time, for he is never pleased to do wrong; consequently the law has no claim on him, and this is all the freedom there is worth living for, in heaven, on earth, or in hell.

The prophet Daniel foresaw, many ages since, that, in the latter days, the God of heaven would set up a kingdom that should never be destroyed, and the same God, having his eye on the same kingdom continually, knowing there was no government on earth that would suffer his infant kingdom, which he was about to set up to exist in their midst, inspired wise men to write a constitution, as the foundation for as free, independent and glorious a government as man was then capable of enjoying; and which was adopted as the constitution of the United States of America, more than sixty years since.

While the principles of that constitution prevailed, while men were governed by them, justice was executed in equity, man was free, and truth looked abroad and rejoiced in the freedom of the people; and, in process of time, God sent his prophet in the midst of that people and commenced his work; a work long before predicted, even the establishment of a kingdom that would ensure righteousness, liberty and peace, to all the inhabitants of the earth; the constitution, principles and government of which should control the rulers as well as the ruled; and make every man amenable to a higher power; securing universal liberty to right, and ensuring universal destruction to wrong.

But under the administration of the American constitution, the inhabitants of the Union had so corrupted their ways before the Lord, and imagined up unto themselves so many strange gods, that there was little space in their midst for the reception of truth; so that when the Prophet Joseph began to proclaim the fulness of the everlasting Gospel, as revealed to him by the angel flying through the midst of heaven, very few could receive it. The hearts of men were so generally turned towards idols, that it cost him years of hard labor to establish the Church of Jesus Christ of Latter-day Saints, with only six members, on the 6th of April, 1830; and so great has been the ignorance, idolatry, superstition and wickedness of governors and judges, rulers and ruled, priests and people, from that day to the present, that justice, equity, and truth have been obliged to hide at mid-day, and flee at midnight, or risk the death of martyrs.

Not that all the inhabitants of the Great American Union have raised the deadly weapon, against the principles of eternal truth;—*far from it*. Few, comparatively, have been the actual murderers of the Saints, many have been *accessary* before the fact: many have *rejoiced* after the fact; many more have *stepped quietly behind the curtain* as they supposed, *washed their hands* in self *complacent innocency*, and whispered in each others ear, " 'twas a mean act, but I'm glad he's dead;" while millions, MILLIONS more in their *ignorance, thoughtlessness and fear*, have

remained quiet and peaceful; and have not considered that so long as they remain thus, and do not *raise the voice of reprobation* against the *murderers* of God's prophets, they are *partakers* of the *evil deeds* of their fellow countrymen, and innocent blood is staining the borders of their garments, and a priest-ridden, ignorant people will have to pay the debt.

Men cannot fight truth, life, or salvation without a medium of communication; consequently, when the truth was proclaimed by the Prophet, and men wanted to oppose and fight it, they had to oppose and fight those who believed and received it, who obeyed and practiced it; and those thus receiving the truth were made the medium of violence against the truth; and the wicked vainly supposed that if they could destroy the channel of communication, that truth itself would cease from the earth. It has not been, it is not against the Saints, as individuals, that the sword has been drawn. Most of them have lived for a long time like other men, respected and beloved by their neighbors and acquaintances, insomuch that they were sorry to part with them; but, when they embraced the *fulness of truth*, their wicked neighbors could not bear it, they must drive truth from their midst, and the only way they could accomplish it was to drive the individuals who had received the truth. The only way to get at the truth or falsehood, the good or evil spirit that is in a man, is through the medium of the man himself; hence every man is responsible for his own belief, faith, practice, and the spirit he harbors within himself, whether it be good or evil.

Mormon is the name of an ancient prophet, and signifies *more good*. "Mormonism," a new coined word by the enemy of all righteousness, with which to reproach the Saints of the last days, signifies, ALL TRUTH, PRESENT, PAST and FUTURE; and the "Mormon's" creed is *the truth, the whole truth, and nothing but the truth*; and this creed is what the devil and all his imps are eternally fighting against, and not against the believers of that creed, only, so far as the *truth influences their actions*.

From the first opening of the Book of Mormon by the Prophet Joseph, in the State of New York, truth found its haters, and the Saints their persecutors; from which they retired to Kirtland, Ohio, and in that State the Prophet was dragged from his bed at midnight, tarred, feathered, pounded, dragged over the frozen ground by his heels, and left for dead, by professing christian preachers and their followers, who, doubtless, thought they were doing God service; but did they think they were protecting Joseph in his constitutional rights?

A temple was built at Kirtland, and great improvements were made in the town; persecution followed, and the Saints passed on to Missouri, where they were mocked, scourged, imprisoned, persecuted, their houses burned, goods confiscated, men, women and children indiscriminately massacred, in sight of the constituted authorities; and those who survived, old and young, naked and helpless, driven from Missouri by the exterminating order of Governor Boggs; while their prophet and his companions were incarcerated in prison, on the edict of a mock court, and fed on human flesh.

The next refuge of the Saints was at Nauvoo; beautiful for situation, but then a land of bushes, swamps, sloughs, musquitoes, miasma, fever and ague; a land depopulated by malaria, disease and death; speedily converted into fruitful fields and gardens, interspersed with comfortable and respectable dwellings for twenty thousand inhabitants; abounding with fruit and grain in great variety; overlooked by the Temple of the Lord; planted and reared at the sacrifice of thousands of lives by an unhealthy climate, and constant fatigue in watching the mob, to prevent the midnight incendiary and assassin. When Joseph the prophet, and Hyrum the Patriarch were massacred in Carthage jail, by the hands of a daylight mob, while under the arrest and supervision of Governor Thomas Ford and the pledge of the faith of the State, and while his excellency was satiating his appetite at the table of his murdered victim, in the city of Nauvoo. O ye Gods of Eternity, did not the heavens think that this infernal treachery of plighted faith ought to have satisfied all hell?

But were the sons of earth satisfied with the sacrifice? Let the burning houses and grain stacks, the murdered women and children of Hancock county answer.

Let the officers and soldiers of Governor Ford, who were sent to Hancock to prevent the legally constituted authorities of said county from fulfilling their oaths, in protecting the citizens from violence and death, answer! Let the tombs respond.

Persecution followed persecution, and mob followed mob, until, for the salvation of the Union, all the Saints, who could get away by the skin of their teeth, leaving their houses, gardens, barns, fields, improvements, and millions of wealth, to the prey of devouring avarice, left Nauvoo in February 1846; following Brigham Young, the illustrious and legal successor of Joseph Smith, in the presidency of the Church of Jesus Christ of Latter-day Saints as their prophet and guide; and, like the followers of Abraham, not knowing whither they were going, journeyed westward in a most inclement year and season, buffeting snows, hail, sleet, wind like a tornado, sometimes not a tent left standing in camp over night; women and children on the naked earth open to the sky; creeks and rivers impassable, sun, moon, and stars not seen for eleven days at a time; not a spear of grass on the prairie, or bud on the trees; scores of families without a morsel of bread, teams dying with hunger, bending their course west by south to labor occasionally in the borders of Missouri for a morsel of bread; planting a colony at Garden Grove, and another at Mount Pisgah; without compass, chart, or guide, or even an Indian trail, looking out and making roads and bridges through the length of Iowa, they arrived at Missouri river in June.

Almost immediately after their arrival, they were followed by Captain J. Allen, with a call from the general government for five hundred troops for United States service against Mexico, who were immediately marshalled to his order, whilst wives, mothers, sisters, sons, daughters, friends and teams were left standing on the prairie, to risk their fate against famine, tomahawk, cold, disease and death; and by the remaining aged, infirm and boys, all these widows and orphans, through toil and suffering untold, were located on the western bank of the Missouri river, at Winter Quarters, and more than seven hundred houses were erected in about ninety days: but with all this labor, toil and building, many were glad to find caves and dens in the earth, where to lay their heads during the inclement winter; without sheep skins or goat skins to cover them, or corn enough to satisfy hunger.

The "Mormon Battalion," of more than five hundred effective men followed their beloved leader, Lieutenant Colonel Allen, to Fort Leavenworth, where he died deeply lamented. Immediately after the death of Colonel Allen the battalion was dogged to Santa Fe, under unnecessary and forced marches, by that miserable excuse for a human being, Lieutenant Smith, which unnecessary force, with the poisons they were compelled to take from a quack surgeon, (a broken down shoemaker!) Sanderson, broke many of their constitutions, and those who survived returned from Santa Fe to this place, while a great majority continued their march to Alpasso, under the command of that worthy model of Irish generalship, Colonel Cook; buffeting rocky kanyons, sand plains, trackless deserts, and thirst, subsisting on hunger and fresh meat without bread, and making a new road to San Diego, met General Kearney, (an honor to his nation,) just in time to save him from the grasp of treachery, and California from the re-action of Mexican influence, and the treasonable aspirations of an aspiring demagogue, opened a vein of gold of immeasurable extent, which has been longed for and sought after for centuries, and which has made nations drunk in prospect, and many who survived their toils returned to their families with less than a day's man's wages; having made the nation rich beyond a parallel.

President Young, with a few followers, for a few only could be fitted out for want of means, left Winter Quarters in April 1847, and making a new road on the north of the Platte to Laramie, repairing the old road from Laramie to Bridger, and forming a new road from Bridger to this place, through defiles and kanyons, hitherto supposed to be impassable by mortal man, and mountaineers too, united their strength in this valley, and commenced planting, this day three years, about one quarter of a mile south-east of this house, with no cheering prospect before them but the earth, covered with black crickets, Indians naked and loathsome, and for their music the dark doleful howl of the prairie wolf.

Compare that prospect with the present; see the thousands and tens of thousands of acres of wheat, and other grains, in this and the other vallies of the mountains, some two hundred miles distant, without a cricket to molest, and say what hath God wrought for the good of his people? President Young sought diligently to lead this people to a Latter-day Canaan, to a place in the mountains, where men could live in peace. He has done it, and in this journey God would have no one to guide his servant but his Spirit, as it did the father of the faithful thousands of years ago.

To the stranger within my hearing I need add no more, and yet I will say, the golden beds of ore which you are seeking after, and for which you have left your pleasant firesides, and the ease and luxuries of life, and for which thousands and tens of thousands have, and will lay down their lives, you are indebted under God to the toil, the suffering, the labors of the "Mormons," and their lonely half-fed, patient-waiting, widows and orphans.

To the weary traveller who seeks a loaf of bread at our hands, if you find it, under God, you are indebted to the toils and sacrifices of the "Mormons."

To the United States: If you wanted to know the value of the mountain valleys, you could only learn it through the patriotism and perseverance of the "Mormons;" all others were too limited to explore and settle them, and when settled, too avaricious to cultivate; they think that they can get gold faster by going to the mines. Hence, if you want to know what will preserve the Union of this great and glorious Republic for ever, you must learn it from the "Mormons."

They are your friends, and the friends of all men who delight in doing good; and they are ready to lay down their lives for the salvation of their fellow men who will do right, which all men will do, if they practice the principles of the Constitution of the United States inviolate, for it was given to the fathers, by the revelations of Jesus Christ, and is verily true.

Before I close, I want to tell my hearers what the kingdom of God consists in; the inhabitants of that kingdom who have been pronounced by the Courts of Missouri, as treasoners against the general government. The kingdom of God, which Daniel saw, would be set up in the last days, which last days are on hand, and which kingdom is now set up, consists in securing to every member thereof the privilege of free trade and salior's rights, of securing to every man living the privilege of worshipping God according to the dictates of his own conscience, if he does not disturb his neighbor; whether he be a devotee of Wesley or Mahomet, Calvin or Juggernaut, Knox or Charlemagne, Pope or Protestant; provided he minds his own business, and lets other people's alone; this is the faith of "Mormons," and this should be the prerogative of all civil governments, to protect all men in their religious belief, which is an individual matter between them and their Gods, and that on personal responsibility alone, and this is all that any civil government has, or ought to have to do with religion; for every man should be responsible to God alone for his religious faith.

Publish this ye *editors* of truth, ye servants of God, ye messengers of salvation, ye well wishers to the family of man, that while "Mormonism" lives, and its leaders are to be found, there may be found the principles of light, of liberty, of truth, according to the Constitution of the United States of America, in its purity, practiced and enforced on all its citizens: and all of every nation, kindred, tongue, and people under the whole heaven, who will embrace those principles will embrace *Political Mormonism*.

What is the difference between the kingdom of God and all other kingdoms? Simply this: because the kingdom of God does insure and secure religious freedom of thought and action to all its citizens, provided they do right and keep the laws of the land; and if the executive, legislative, and judicial officers of the United States had executed the laws and principles of the great charter of the nation in righteousness, all men living under their administration would have exercised religious freedom according to the intent of that Constitution, for in that are embodied those germs and principles, needful in the origin of a perfect government; and in that event God's kingdom could have been set up and prospered in our happy land, and the Union been perpetuated.

One word more for the United States: If Congress will quit their quarrellings and fightings, and hard speeches and long speeches, and back-bitings, and face-bitings, and contentions, and evil surmisings, and with one heart, and action, and good will, attend to the work of the nation for which they were elected. If the legislators of the different States will overcome their personal animosities and political feelings, and devote their time to the good of the people, instead of spending hundreds of ballotings for the election of a presiding officer. If the authoritative powers of States and nation will speedily turn away from their slothful neglect of the people's business, and of spending the people's money by millions without returning a just equivalent, and consider the nation one, and not a Northern and Southern two, they may yet preserve our sacred Union; but if they shall continue their present course of operation, no power of earth can save the Union, although we, "Mormons," will contend for it so long as a shoe latchet is left with which to tie it together.

Next, music by the band, and cannon roaring, when the following "Ode to Deseret," composed by Miss E. R. Snow, was spoken by Mr. Edgar Blodget, one of the twenty-four young men.

Hail! our infant, growing State!
Refuge for the good and great—
Noblest honors thee await,
State of Deseret.

While commotions shake the world—
Thrones and sceptres downward hurled;
Lo, a banner is unfurled
Here in Deseret.

See a glorious standard rise,
Reaching to the upper skies,

Kindly greets the pilgrim's eyes
Now in Deseret.

Truth which from the world has fled—
Truth on which the nations tread,
Fearless lifts its royal head
Here in Deseret.

Justice, gem of matchless worth;
Peace, that's taken from the earth,
Blooming with celestial birth,
Reign in Deseret.

(To be continued, if we obtain the next number of the "Deseret News.")

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1850.

TO PRESIDENTS OF CONFERENCES AND THEIR SECRETARIES.—The Presidents and Secretaries of all the Conferences in Great Britain, Ireland, Isle of Man, and the Channel Islands, are hereby requested to hand in the reports for their respective Conferences by the 10th day of December next. The report should be made up to the 1st day of December. The items we require are the Number of Branches, High Priests, Seventies, Elders, Priests, Teachers, Deacons; excommunicated, dead, emigrated, baptized, present number of members, and in all cases let the number of members include the number of officers and scattered members, or those not attached to any branch. The names of the President and Secretary. We hope the Presidents will see that the reports are supplied by that time, as we do not wish to delay the STAR by waiting for them.

We are compelled to leave out the continuation of Brother Linforth's article on "Baptismal Regeneration," to give place to the important news from the Valley. We expect to resume it in the next number.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN
AND ADJACENT COUNTRIES.

*Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th
days of October, 1850.*

(Continued from our last.)

The following resolutions were then adopted:—

That Elder Eli B. Kelsey succeed Elder Margetts in the presidency of the London conference.

That Elder Cyrus H. Wheelock succeed Elder Gibson in the presidency of the Manchester conference.

That Elder Lewis Robbins succeed Elder Cummings, in the presidency of the Sheffield conference.

That Elder James Marsden succeed Elder Dunn, in the presidency of the Edinburgh conference.

That Elder James Bell succeed Elder Ross, in the presidency of the Staffordshire conference.

That Elder Joseph W. Johnson succeed Elder Watt, in the presidency of the Preston conference.

That Elder Isaac C. Haight succeed Elder Booth, in the presidency of the Cheltenham conference.

That Elder Jesse W. Crosby succeed Elder Kelsey, in the presidency of the Warwickshire conference.

That Elder Haden W. Church succeed Elder Wheelock, in the presidency of the Herefordshire conference.

That Elder Jacob Gates succeed Elder Robbins, in the presidency of the Leicestershire and Derbyshire conferences.

That Elder Robert Menzies succeed Elder Marsden, in the presidency of the Bradford conference.

That Elder James H. Flanigan continue to preside over the Birmingham conference.

„ Joseph Clements Glasgow Ditto.

„ George Halliday South Ditto.

„ John Spiers Bedfordshire Ditto.

„ Thomas Smith Norwich Ditto.

„ Hugh Findlay Hull Ditto.

„ John Lyon Worcestershire Ditto.

„ James Mc. Naughten Channel Islands Ditto.

„ William C. Dunbar Southampton Ditto.

„ George Kendall Dorsetshire Ditto.

„ Gland Rodger Liverpool Ditto.

„ Lorin Babbitt Lincolnshire Ditto.

„ John S. Higbee Newcastle-on-tyne Ditto.

„ John Kelly Isle of Man Ditto.

That the branches of Carlisle, Dalston, Annan, Alstone, and Brampton, be detached from the Newcastle-upon-Tyne conference, and form a conference of themselves to be known as the Carlisle conference, and that Elder Appleton Harmon take the presidency thereof.

That the branches of Shrewsbury, Asterley, Llanymanach, Pool Quay, Montgomery, and Lightwoodgreen, be detached from the Liverpool conference, and form a conference of themselves, to be known as the Shropshire conference, and that Elder Joseph W. Young take the presidency thereof.

That the branches of Whitchurch, Market Drayton, and Prees, be detached from the Staffordshire conference, and annexed to the Shropshire.

That the branch at Newtown be detached from the Welsh jurisdiction, and annexed to the Shropshire conference.

That the branch at Southport be detached from the Preston conference, and annexed to the Liverpool.

That the few members at Mold be detached from the Liverpool conference, and annexed to the Flintshire, under the Welsh jurisdiction.

That the Saints in Newport, Stafford, and neighbourhood, be detached from the Staffordshire conference, and annexed to the Birmingham.

That the branch at Great Grimsby be detached from the Bradford conference, and annexed to the Hull.

That the branches of Ledbury, Keyson Street, Old Storage, Pippin Hill, Ridgway Cross, and Froomes Hill, be detached from the Herefordshire conference, and annexed to the Worcestershire.

That the Portsmouth and Gosport branches be detached from the London conference, and annexed to the Southampton.

That the Saints in Salisbury be detached from the South conference, and annexed to the Southampton.

That the branches forming the present Clitheroe conference be annexed to the Preston conference, when Elder Moss leaves for America.

That Elders Moses Clawson and David Smith be appointed to labour in the Dorsetshire conference, under the direction of Elder Kendall.

That Elder Kelly, of Galloway, be appointed to labour in the Worcestershire conference under the direction of Elder Lyon, and that he be authorised to appoint some elder or priest to take charge of the Saints in Galloway.

That Elder Claudius V. Spencer be appointed to labour in the Leicestershire and Derbyshire conferences, under the directions of Elder Gates.

That Elder Burton be released from the Lincolnshire conference, and be appointed to labour in the Edinburgh for the time being, under the direction of Elder Dunn.

That Elder Job Smith be released from the Norwich conference, and appointed to labour in the Bedfordshire, under the directions of Elder Spiers.

That Elder Gilbert Clements be appointed to preside over the church in Belfast and vicinity, and that he have permission to call Brother Dennison to his assistance, and others if necessary.

That Elder E. Sutherland be appointed to preside over the church in Dublin and vicinity.

That Elders G. B. Wallace and Levi Richards be accepted as travelling Elders, under the direction of the presidency in this land.

Elder F. D. Richards.—I would much rather have heard Elder Pratt present before you the items of instruction which I am about to present, than to do it myself. I feel deeply sensible that much is made to depend upon the instructions given to instructors. A great deal depends upon the wisdom, diligence, and faithfulness of the presiding Elders of conferences and branches as to what is accomplished in the work of the Lord—it is by your influences severally in your spheres of labor. Your instructions and examples are effectual upon the people, hence the vast importance of their being consonant with the word of God, and dictated by his Holy Spirit that they may have free access to the hearts of the Saints, and increase their excellence in the sight of God and the Holy Angels. You as the luminaries of the people should be diligent to reflect truly and faithfully all principles of doctrine and other instructions which are from time to time given you by those who are appointed over you in the Lord. One man cannot be in all places to administer the word of God; but he sends forth the instructions which he receives through others to the people; if those whom he sends forth possess the same spirit, and like our Lord Jesus Christ, do not their own will but the will of Him that sent them, then they to whom these are sent will receive the same instructions, partake of the same spirit, and will vie together from first to last to carry out any measure necessary for the furtherance of the work of the Lord. Herein is the power of God made manifest through His people to the world, by their union of faith, their concert of action, being all led by the Holy Spirit to mind the same things. One part of the great work which is assigned to us, is the emigration of the Saints to Zion; in performing which, the presidency in Liverpool have found many difficulties. Instructions to the Saints, how to prepare themselves and arrange their

effects to emigrate, have been repeatedly published in the STAR, in the most explicit manner; but notwithstanding this is done, letters come in almost daily, calling for the information which has been so plainly and frequently published; to answer which, imposes a heavy tax of time and labor upon the office. If the Elders take it upon themselves to set forth and carry out the instructions contained in the STAR, upon this and other subjects, it will save much labor, much anxiety, and much expense to all the Saints concerned, as well as ourselves. There are many reasons why the general instructions which are published in the STAR upon all subjects, should be reiterated frequently in the ears of the people, in the public congregations of the Saints, and in the counsel of the Priesthood. One reason is, some of the Saints are unlearned, and perhaps can scarcely read at all, many dwell in the pits of the earth, almost from one week's end to the other, we feel in our hearts to compassionate them in their servile condition; many who can read are apt to forget what they have read, their minds being often troubled with the cares of the world, which choke the word; consequently, their minds need an occasional stirring up to remembrance. Another reason is; as people come into the church, obtain the spirit of the work, and become acquainted with our method of business, if they have the means they gather out, and new members are added to the church daily who have not read the STARS, and of course know nothing of the instructions that have been published in them; consequently, if the Elders do not instruct them upon these subjects, they remain unacquainted with them, until they wish to emigrate, then they institute an enquiry, too often at the office instead of their proper president. The primitive condition of the churches, arising from the fact of our sending off those best acquainted with the counsels and instructions of the church; also the departure of presidents of conferences best qualified for the work, and their places often supplied by others less experienced and unacquainted with instructions formerly published, render it necessary that the presidents of conferences and branches should acquaint themselves thoroughly with all the epistles and instructions which have been published from time to time, by the Presidency in this country, and also those published by the First Presidency. Brethren, these things are necessary, in order that we may efficiently co-operate in building up Zion; for unless instructions can be sent forth, and promptly acted upon, the measures of the Kingdom of God can not be accomplished. One item upon the subject of emigration is worthy of more particular remark; viz., when the printed letters of notification are sent from the office, to inform the persons when the ship will sail, if they cannot go in that ship, and immediately return an answer to that effect, their deposit money can be transferred, so as to apply on their passage in any subsequent ship, but if they return word they will go, and then fail, they subject us to a heavy loss, besides they must themselves lose their deposit money. When the James Pennell sailed on the 2nd inst., several berths were vacant, which might have been occupied just as well; if the persons who failed to occupy them had returned word that they could not go on receiving their letters of notification. Several were anxious to go out in that ship whom we were obliged to refuse, because others who did not go had informed us they would. It is not required that all persons should go who are notified, but it is required, that when they are notified, they should immediately inform us whether they can or cannot go; then others can be notified, who stand ready to take their place. This is a matter of importance, £100 may easily be lost through a trifling neglect.

Another subject which is worthy of your studious and prayerful consideration is, the circulation of the printed word to the uttermost, throughout your conferences. The Books of Mormon, and Doctrines and Covenants, are not so highly appreciated by the Saints generally as they would be, if the Saints were more familiar with their contents; and it cannot be expected that intelligent people will become believers in them, until they become somewhat acquainted with their precepts. These books cannot be too extensively circulated, nor their contents too well understood. They contain the words of Holy Prophets and Apostles. They contain the words of Holy Angels. They contain the words of the Lord Jesus Christ to his people on earth. In them is plainly predicted many important events which are now being fulfilled. They also declare what shall befall the present generations of man until the coming of Christ. In them is definitely pointed out the order of the Church,

and the duties of the several officers thereof, in a manner too plain to be misunderstood by those who are blessed with the Holy Spirit in their minds. The instructions contained in these books are of that momentous import that justly entitles them to the consideration of all men. They should be read by every family that can read throughout the nation, and it is quite inexcusable for the Saints to remain ignorant of their precious contents. It is the duty of the teachers throughout all the conferences, to ascertain who have, and who have not these books, and to teach such as have not to obtain them, and search them as for the treasures of life. If there are any who are unable to purchase them, the presiding Elders may devise such means as they deem fit, to provide the worthy poor with these invaluable treasures of knowledge, that while they are impoverished with excessive toil for a morsel of bread, they may be fed with the words of life, that their spirits may sustain them under their privations and hardships, until the day of their deliverance shall come. Some valuable hints upon the method of accomplishing this are contained in the late minutes of the Warwickshire conference, by Elder Eli B. Kelsey. Beside the circulation of these books, should be attentively considered, the circulation of the various publications of the church which have been written in elucidation and defence of the different doctrines of our Holy Faith. The press is a most powerful and prolific means of spreading the knowledge of truth. Each book, pamphlet, or tract, is a preacher, exhorter, or defender of the faith; testifying of the things which we do know, and which we most assuredly believe. The words of a man of God, as the seed sown broad cast, fall upon the congregations of the people, like the various kinds of soil mentioned by our Saviour, some being good in which the word takes root; but much of the precious seed falls upon the way side, on stony ground, or among thorns, and consequently becomes choked, withers away, or is altogether plucked up by the fowls of the air; while a small proportion takes root in good tender hearts, and brings forth, thirty, sixty, and sometimes an hundred fold. But the silent printed messengers often go where the servants of God cannot obtain audience. By accident or design, they find their way into the drawing-rooms, and parlors, of those who would be unwilling to jeopardize their standing in society by openly listening to our words. Many who like Nicodemus of old, desire to know (unobserved) what these things mean, can entertain such silent preachers in the retirement of their bedchambers, if the general observation of the family is considered dangerous, or unpopular, and there learn what they must do to be saved. The words of life read under these circumstances, are not so soon forgotten. These small exponents of the faith often carry home with true deliberate aim, the arrow of truth to the heart, and create an uneasiness to know if these things are so, till constrained to venture forth, they seek the assembly of the Saints. (carefully however at first, lest he should be noticed). The words of truth are sweet to the honest soul, he drinks, and drinks, and drinks again, until the gracious influences of the Holy Spirit in confirmation of the truths which he has heard, produces in his mind that satisfaction and delight, in the society of the people of God, which he can find no where else, he shakes off his timidity, he realizes the potency of those truths which so fully satisfy his soul, and boldly dares to give a reason for the hope which he sees before him in the Gospel. Finding his reasons unanswerable, he rejoices in further exploring, and more zealously advocating the newly-discovered truths of heaven, in doing which, the Holy Spirit aids him; convinced of the excellence of the knowledge of God, he becomes obedient to the ordinances fore-ordained of heaven for his salvation from his sins, and receives the testimony of Jesus,—his joys are now increased in the Lord,—he seems inseparably attached to the doctrines of life, insomuch that they appear to have become a part of his nature; while the idle and sinful enjoyments of sensuality in the pride of life in which he used to delight himself, have altogether lost their relish for him. He being now in Christ a new creature, old things have passed away, and all that is before him appears new. His course of conduct now so changed and exemplary, preaches to his family, kindred, and friends, with a persuasion tenfold more powerful than Cambridge eloquence, until as in numerous instances which have come under our observation, the whole family, one after another, are induced to render obedience to the faith, and walk together as the heirs of the grace of life. This glorious

end attained, their united influence is felt among a numerous circle of friends, more or less of whom are, by reading the publications and conversation, convinced of the truths which but a few days or weeks before they persecuted: and all this the effect of secretly perusing a single tract carried into the house by a servant. A gentleman who was educated for a Church of England clergyman, recently informed me, that his attention was first attracted by the regular absence of his servant; upon inquiring into the matter, she presented him with a syllabus of the course of lectures which she was attending; he was induced to attend a lecture, the subject of which was named on the bill; the result is, his own and another family connected by marriage, are families of Saints; and he dates their conversion from the circumstance of his calling his servant to account for the manner she spent her absent time, when she presented him the syllabus of lectures. Instead of a clergyman preaching the doctrines of a church "*as by law established*," he is an Elder in, and advocates the doctrines of the Church established by the commandment of Jesus Christ, and the ministry of Holy Angels. Seeing, then, brethren, that so small portions of the printed word as a TRACT, and a BILL announcing a course of lectures, lead to so great and glorious results, in the hands of servants; let us all seek to *serve* the people faithfully with BOOKS, PAMPHLETS, and the STARS, in their own private dwellings as well as at our public assemblies. The vast amount of good that may be effected by them, renders it extremely desirable that you employ the devices of your enterprising minds, to give them as widely extended a circulation as possible.

I will further add, your time and talents will be more profitably occupied in instructing the priesthood and Saints in their duties, than in commencing the work in new places, generally. Let the travelling Elders and Priests minister to the world, and build up new branches as the Spirit may direct, while you feed the flock, and teach them how to spread forth upon the right and left.

These few important items are deemed worthy your notice; may your attention to and action upon them, increase your abilities to do the will of God, and make you abler ministers to the great and good people over whom you are called to preside.

In conclusion, allow me to congratulate you, my beloved fellow-servants, upon the great success which has so generally crowned your labors in your various conferences. Your labors have not been in vain in the Lord. Thousands will rise up and bless you in the great and coming day. As the time of President Pratt's departure draws near, I view in perspective the duties of the presidency rolling in upon me like the mountain wave; but by your prayerful co-operation, and the exuberant blessings of the Holy Spirit, I hope to be able to stand with you open and without rebuke, accomplishing the good pleasure of the Lord concerning us, until we finish our course with joy.

NEWS FROM THE VALLEY OF THE GREAT SALT LAKE.

THE SAN PETE SETTLEMENT.—BAPTISM OF MANY OF THE "GOLD DIGGERS."—THE CROPS.—

THE PRICES OF PROVISIONS AND LABOUR.—COMMERCE AND IMPROVEMENTS.

Great Salt Lake City, July 31st, 1850.

Brother Orson Pratt;—Agreeable to our engagement, I have let no opportunity slip of writing to you when I could see a reasonable prospect of my letters reaching you; but it is so long between times of writing, that I can give you but little idea of the things that are passing around us, but will name a few.

The presidency, with brother Parley P. Pratt, Ezra T. Benson, and myself, meet and call upon the name of the Lord often, in an upper room at President Young's house. You are always remembered in our prayers, as also those of the

twelve who are abroad, and all others. The warmest feelings of perfect satisfaction exist towards you in the breasts of the presidency. I name this, as I have the pleasure of meeting with them in their councils, and know their feelings, and think it may not be unpleasant to you to hear them. Father Morley has just returned from San Pete on a visit. He says, that settlement is prospering; the people are in fine health, &c. They have every prospect of a fine crop of spring grain. He is in favor of keeping up the settlement, and wishes to have its numbers increased. Brother Parley P. Pratt and family, have probably endured as much hardship and poverty as any in the Valley; but, by extraordinary exertions, he has opened and worked a new road from this to the Weber, and has already received one thousand dollars in toll from the emigration, which is relieving him of some of his embarrassments. Great numbers of emigrants are passing through the city daily, and have been since the 20th of May. Flour sold to them before harvest at one dollar a pound. Most of the winter grain is now harvested; the earliest kinds were injured by a frost which hurt it when in bloom. Our flour mills, five in number, are all crowded, grinding for the emigration, who are hanging round in hungry hordes, begging for enough to feed them to the gold mines, for which they pay twenty-five dollars per hundred. Quite a number of gold diggers have come from the States with their knapsacks on their backs: hundreds have taken Hasting's cut off: numbers are being baptized and are remaining here. Our city has been filled with lawyers, doctors, priests, merchants, mechanics, &c., &c., who, after cursing Joseph Smith all their lives as a money digger, are marching half distracted with excitement and gold fever, to quietly lay down their honorable, legal, or sacred professions for the honorable calling of money diggers. The brethren here have bought a great many horses, harnesses, carriages, wagons, &c., from the emigrants. A first-rate wagon which would cost in the States one hundred dollars, frequently sells for twenty. Carriages worth one hundred and fifty, frequently sells for thirty. Beef is worth ten cents per pound. The prospect for the spring crops is generally good. The Valley produces every variety, from as heavy grain as ever grew, to that which is not over six inches high, with stalks few and far between, but with great big heads. Some speculators have neglected to water their grain. I sowed eight acres on the low lands of Jordan, it was overflowed by the high waters and destroyed; the river having risen four feet higher than it has ever been known before by the oldest inhabitants. The Lake Utes have been quite friendly since the drubbing they received last winter. The Utah settlement have large fields of grain. The Weber river overflowed its banks, and did considerable damage to the farmers in the neighbourhood of Ogden city, and carried off the bridge near Brown's Fort. The thermometer has stood from 100 to 103 degrees in the shade at noon, most of the time during the last fortnight. A great abundance of snow on the Twin Peaks, and on the neighbouring mountains, in plain sight of the city. Thomas Williams has erected a large store, two stories high, seventy feet long, and twenty-five wide; he expects to fill it with goods in a few days. Messrs Reeces have also erected a large store-house; another has been erected for Kincade and Livingston. Other goods are arriving. The 24th was a very fine display of eloquence, gaiety, wisdom, and zest. My health is poor, and the wheel of fortune seems rather to run me under. Wood is worth ten dollars per cord; lumber five dollars per hundred; wheat, eight dollars per bushel; adobies 7s. 3½d. per hundred; common labour 8s. 4d., mechanics 12s. 6d. per day. We expect as soon as the emigration passes, breadstuffs will fall. There has been very little Indian corn planted this season, but it generally looks well. Father and mother send their good feelings and blessings to you, and to brother Richards, and all the elders in the mission. I received two numbers of the MILLENNIAL STAR by last spring mail, one for July, and one for August, 1849. We have had but one mail here this season: it was brought by Thomas Williams: have not received any intelligence direct from California. Captain Stansbury has completed the survey of the Salt Lake, and will start for the States the first of September. With sentiments of high esteem and friendship, I subscribe myself your friend and brother,

GEO. A. SMITH.

IMPROVEMENTS IN GREAT SALT LAKE VALLEY.

PROGRESS OF THE STATE HOUSE.—PROSPERITY OF THE SAINTS.—NEW SETTLEMENT IN LITTLE SALT LAKE VALLEY.—ABUNDANT HARVEST.—IMMENSE TRAVEL THROUGH THE GREAT SALT LAKE CITY TO THE GOLD MINES.

Great Salt Lake City, July 31st, 1850.

Elder Orson Pratt,—Beloved Brother,—We once more cheerfully take up the pen to commune with you, and give you some items of news. If we can arrange it, and it appears wisdom, we shall send some men from here this fall to assist and help to carry on the work in those distant islands.

We are not now prepared to send any orders in relation to the appropriation of any poor funds, which may have accumulated in your hands, but expect in about six weeks, to send orders and instructions in relation to that matter. We therefore expect you to be ready to answer the order when it comes, and otherwise carry out the instructions which may be sent from time to time, according to the best of your ability.

These are all the business items we have on mind at present, but the September conference will soon be here, and after that, you may expect to hear from us again.

Our prospects in this place are cheering and exceedingly gratifying, and as it always was in this church, the people are making improvements with a rapidity unparalleled in history, ancient or modern. Three years ago, this was a wild uncultivated wilderness. A few men were then labouring with all their mights, on the principle of faith, under the most trying circumstances to make preparations to raise bread to sustain life; living in wagons and tents; and now, there are thousands of good and substantial houses; extensive farms to the north, south, and west, loaded down with the good things of this life; a smiling, cheerful, industrious, intelligent, and happy people, dwelling amidst a sea of gardens, and every thing on hand that can be considered necessary, for the comfort and happiness of the Saints. Emigrants are astonished to see, as they say, an "old settled country" in the midst of the mountains, far from the turmoils, sorrows, vexations, and political warfare of the civilized world; and it is astonishing to ourselves to see the vast amount of labour that has been performed by the Saints in so short a time, and nothing but the power of the Almighty to sustain them could have enabled them to accomplish it.

Our State House will soon be finished and ready for business.

The Public Store House is not progressing very fast, yet it is contemplated finishing it this fall. There are several large stores in course of erection, which will soon be completed. One owned by Messrs Williams and Blair, one by Reece and Clawson; one built and owned by the church for Messrs. Livingston and Kincade, one by Mr. Thomas, and one contemplated by Messrs Halladay and Warner. The Public Bath House is nearly finished. A public Market House 24 by 100 feet is under contract, and several large boarding houses are in contemplation for this fall, besides dwelling houses, almost as you may say, innumerable. The San Pete settlement is in a fair condition; Utah not so good. We anticipate forming an extensive settlement in Little Salt Lake Valley this fall, and these, with a good road to be worked to the Salt Lake, building mills, bridges, harvesting and a multitude of other business will probably be sufficient employment, to keep the Saints busy during the present season.

Presidents Young, Kimball, and some others have started to day on a visit to the San Pete. They and their families are all well. It is a general time of health with us, and the crops look flourishing. We have a good prospect for an abundant harvest.

We shall mail some numbers of the *Deseret News*, but confess we have no great faith in their ever reaching you; but the news of the doings of the 24th of July, you will get through the *Guardian*, if you get it at all through the papers.

Yours as ever in the covenant,

W. RICHARDS.

Great Salt Lake City, July 28th, 1850.

Dear Brother,—Peace and health reign in this valley, and crops were never so abundant as the present year. The flood of travel exceeds every thing known since the crusades to the Holy Land. The general news you will have without my writing it. We have great meetings, great preachings, great doings, and noble hearts. The Lord has multiplied exceedingly our blessings as a people. As to myself and family, we are in poverty, and our days are passing away, and our strength wasting with exceeding toil. But it matters not, there are more states of existence than one, and there are riches besides this world.

I expect to see you next season in this Valley. May God bless you and the Saints in England, is the prayer of your brother,

PARLEY P. PRATT.

Elder Orson Pratt.

WE ARE THE SONS OF ZION.

BY W. W. PHELPS.

The watchmen on the tower,
Are telling of the night;
The day-star o'er the mountains,
Declares the morning light.

CHORUS.

We are the sons of Zion,
That hold on Nephi's rod;
The royal seed of Israel,
The kings and priests to God.

The ensign on the mountains,
Will shortly meet the eye;
Glad tidings to the nations,—
Oh, hear the watchmen cry!
We are, &c.

We live in Salt Lake Valley,
With health and freedom blest;
To fit ourselves for glory—
A thousand years of rest.
We are, &c.

Great Salt Lake City.

With Joseph first we learned,
Like scholars in a school,
To rear that little kingdom,
Which Daniel said would rule.
We are, &c.

We practice now with Brigham,
On whom the mantle fell,
To purify the kingdom
That we in peace may dwell.
We are, &c.

The watchmen's proclamation,
Is free to every sect;
To Gentile, Jew, and heathen,
To join the Lord's elect.
We are, &c.

We go for free salvation,
Where sin shall none oppress;
The fruits of pure religion
Are peace and happiness.
We are, &c.

LIST OF MONIES RECEIVED FROM THE 19TH TO THE 29TH OCTOBER, 1850.

Richard Tresseder	£2 0 0	Brought forward	£42 12 7
William Naylor	0 1 4	Henry Evans	5 0 0
Richard H. Attwood	0 11 3	Thomas Clark	4 0 0
James Walker	10 0 0	George P. Waugh	7 16 0
William West	10 0 0	Richard Tilt	5 0 0
John Godsall	15 0 0	Henry Thomas	3 0 0
James Linforth	5 0 0	James W. Cummings	15 0 0
Carried forward	£42 12 7		£82 8 7

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 23.—Vol. XII.

DECEMBER 1, 1850.

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BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(Concluded from page 333.)

Much has been said about an act of "prevenient grace" being enjoyed by some infants, or all, to render them worthy recipients of baptism; and I design to show that ALL INFANTS derive this so called "prevenient act of grace" in their favour: that it is not of works on our part, nor conditionally on our part or that of our friends, but an act of "free grace." I have reference to the atonement made by our blessed Lord and Saviour Jesus Christ. To view the grandeur of this atonement, and its universality, it is necessary to ascend its highest pinnacle, and from its summit behold what we inherit from our father Adam, and what we are made partakers of through the blood of Jesus.

Our great parent was placed in the garden of Eden, surrounded with all that could delight the eye, please the ear, or captivate the senses. Indeed, he was placed in the midst of a creation which called from the mouth of its Creator, and ours, the expressive words "very good." There, in the enjoyment of the constant visits of his Maker and angels, he was placed sole monarch of this creation, with permission to gather of all the precious fruits that adorned that beautiful garden but one, and that he was forbidden to taste of under penalty of descending from immortality to mortality, and incurring the further displeasure of Almighty God. This fair scene lasted not long, for man's enemy strove by subtlety to induce Eve to partake of that which was forbidden, assuring her that the decretal of the Lord should be reversed—that in the day they eat thereof they should not die. His efforts succeeded, and man knew by experience that the word of the Lord "is sure and steadfast." Expulsion from Eden ensued, mortality followed, and death closed the scene. Thus was man brought under subjection to the devil. "In Adam all die;" and as we are servants to whom we yield ourselves to obey, the devil claimed our spirits. Thus we see that all the untold millions of Adam's posterity are, without any act or deed on their part, subjected to the penalty attached to his crime. "By one man sin entered the world, and death by sin, and so death passed upon all men." The justice of God demanded that sentence should be executed, but his mercy provided a ransom, even the "Lamb slain from before the foundation of the world," who, being just, could offer an acceptable sacrifice, and the "just for the unjust suffer in our stead."

"O Son! in whom my soul hath chief delight!

Son of my bosom! Son who art alone

My word, my wisdom, and effectual might!

All hast thou spoken as my thoughts are, all

As my eternal purpose hath decreed:
 Man shall not quite be lost, but saved who will,
 Yet not of will in him, but grace in me
 Freely vouchsafed. * * *
 Upheld by me, once more he shall stand
 On even ground against his mortal foe,
 By me upheld, that he may know how frail
 His fall'n condition is, and to me owe
 All his deliv'rance, and to none but me."

MILTON, Book III.

And still farther, lest man should put forth his hand and take the fruit of the tree of life, and so live for ever in his wickedness and fallen condition, He placed cherubim and the flaming sword to prevent him; for had he partaken of that, we should "have lived for ever according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold it was appointed unto man to die; therefore, as they were cut off from the tree of life, they should be cut off from the face of the earth, and man became lost for ever; yea, they became fallen man." * Then all die as decreed by the Lord, and all shall be raised as decreed by the Lord. "But behold the bands of death shall be broken, and the Son reigneth and hath power over the dead; therefore he bringeth to pass the resurrection of the dead." † "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming," ‡ which is the first resurrection; and "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." § But on the wicked who shall live again when the thousand years are ended, the second death will have effect, for they will be banished from the "presence of the Lord and the glory of his power."

Thus we see the resurrection is as extensive as the fall. It is appointed unto all men once to die, and by the great atonement it is also decreed that the spirit shall be released from its captivity, the body shall be raised, both shall be united and stand before the throne of God to be judged for their own transgressions and not for Adam's, for we now see them redeemed from the consequence of his transgression. This is a grand act of "prevenient grace," which extends to the last unit of all mankind, free and independent of works. And seeing that we have so great an atonement wrought out for us, enabling us through faith on the name of Jesus, and our own works, to come back into the presence of God and angels, ought we not to seek diligently to become acquainted with the remedy for our own transgressions? I mean the gospel. A second act of grace which comes upon all men only with reference to their own qualifications. "We have all sinned and come short of the glory of God," therefore we need some means to reinstate us in the favour of God. We know that our bodies and spirits will be re-united by the atonement, the Saviour having "led captivity captive," and will stand before God to be judged for the "deeds done in the body," or in our probationary state. We have, therefore, some hope in repenting and serving God, for it is written that "it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations," || which is another free gift. Again it is said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins." ¶ "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." ** "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." †† Repentance, therefore, is granted to all men freely. I say freely, because had there been no atonement our repentance would have availed us nothing, seeing that our bodies and spirits would have been eternally separate:

* Book of Mormon, p. 322, 2nd English edition. † Ibid, p. 176. ‡ 1 Corin. xv.
 § Rev. xx. || Luke xxiv. ¶ Acts v. 31. ** Ibid, xi. 18. †† 2 Peter iii. 9

the body having returned to its primitive elements, and the spirit in captivity of the devil. It is, therefore, of "free grace," and not of works, that we are saved after all, notwithstanding we are called upon to manifest our faith by our works.

In view therefore of the great certainty that all men shall, with or without their own consent, stand again in the presence of God, to account for their own conduct in breaking the second code of laws given to them; how necessary it is, that we avail ourselves of the terms of the second act of grace I have before named; that when that dread hour shall arrive, we may stand before the august tribunal of Heaven justified from our iniquities, instead of being banished from the "presence of the Lord and glory of his power," which is the second death, for having rejected his offered grace and mercy. "The soul shall be restored to the body, and the body to the soul; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the kingdom of God. But behold an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can enter the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labours or their works, which have been evil; and they drink the dregs of a bitter cup." * "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." †

Some of the commandments referred to in the two last verses quoted, I have briefly touched upon at the commencement of this article, from which we gather

1st.—That faith and repentance should always precede baptism.

2nd.—That baptism for the remission of sins is essentially necessary.

3rd.—That it was always administered in the early ages of the church to adults, or such as could comprehend its meaning and importance, and to none other.

4th.—That no instance of administering it in apostolic times, by another mode than immersion, can be found in the scriptures of divine truth.

5th.—That no person has authority to administer that, or any of the ordinances of Christ's church, unless he be called and set apart to his office by revelation.

When all these pre-requisites are faithfully observed, we may commence to talk of regeneration, and the grace of regeneration, but where either or any of the above named conditions are uncomplied with, it is useless to speak of regeneration, or to expect that the grace of regeneration will accompany or follow the sacrament of baptism; therefore we see that regeneration and grace are conferred solely on certain conditions to exist in the administrator and recipient.

The last part of the subject then, will be an enquiry into what benefit we derive from the right reception of baptism when rightly performed and rightly administered. It is a subject of infinite importance, but as the road to it has been, I trust, cleared of some of the innumerable brambles and difficulties which the "ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have unhappily for its interest heaped upon it."‡ We may enter into the investigation with more certainty than we could, had it been brought under review while such obstacles were to be surmounted.

1st.—By it, that is by baptism, all must enter the visible church, or not at all. "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." § Our Lord has seen fit to require this, and has appointed it as the means through which to convey remission of sins. "Be baptized, every one of you, in the name of Jesus, for the remission of sins" ||

2nd.—As no other way was ever pointed out after the establishment of this by the Lord, we ought to seek remission of sins and regeneration through it, being fully assured that it being the only way, no other will derive to us the desired effect.

Some feel displeased with the Lord for instituting such a means, but let not such

* Book of Mormon, p. 320, 2nd English edition. † Rev. xxii.

‡ See Dedication, in Paley's Moral Philosophy, p. vii. § John iii. 5. || Acts ii. 38.

despise the conveyance, the virtue is not claimed for the water, but for the word of God, which is more firm in its endurance than the heavens and the earth: and "the sacraments be effectual, because of Christ's institution and promise." * Indeed, the sacraments are effectual, and I hesitate not to say, that all men who, by the assistance of that "light which lighteth every man that cometh into the world," seek to become acquainted with what the Lord would have them to do, and after becoming acquainted with the laws of the gospel, and receiving faith from on high, prepare their hearts by casting from them all that is evil in the sight of God, purposing to serve sin and its hateful lusts no more, and receive the sacrament of baptism, do get a remission of their sins.

It may be urged that I require too much in the believer or the creature, or rather, that I make it depend too much upon the works of the creature, whether he receive the benefit of Christ's atonement; but if such persons will call to mind the case of Simon Magus, I think their scruples as regards "good works" will vanish. He had been baptized, and by a person holding authority from God, but he had neglected those preparatory works that I have just named, and therefore when he came to the apostles for the ordinance of confirmation, or bestowal of the gift of the Holy Ghost, St. Peter said to him, "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." † Although in the baptism of the water we derive such inestimable benefit as the remission of all our previous sins, and are assured that as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin;" ‡ we do not receive the "renewal by the Holy Ghost," except in the manner appointed.

In our baptism we derive the "answer of a good conscience towards God," and become the "children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ . . . In whom also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." § By faith, repentance, and baptism, then, we are prepared to be the temples of the "Holy Ghost." When these prerequisites are observed, and not before, do we receive the birth of the Spirit, just in the order Jesus placed it; "except a man be born of water and the spirit, he cannot enter the kingdom of God."

Some have confounded the moral change of which I have just now spoken, as being so necessary to the right reception of baptism, with the "birth of the Spirit," and have therefore come to the conclusion that the spiritual birth takes place before the birth of the water, but nothing can be more erroneous. This error has led the same party to another, which is, that the birth of the water is merely a profession of faith, or the public confession of Christ. Thus they do away its sacramental efficacy, and render it optional whether persons comply with it or not, since all that is necessary is done before they receive it. It is not denied that the spirit of God accompanies man in his way to reconciliation with his Maker, by no means, for he is justified in every step he takes in that course. But that he receives the spirit of God, or in other words, is born of the Spirit previous to baptism, it is denied, and I have to oppose to it, first, that should he omit to comply with the means prescribed by a God, "who is just to require what he hath prescribed" for the washing away of his sins, he remains unjustified, and the spirit of the Lord dwells in none such. Secondly, St. Paul, in the vi. of 1 Corinthians, after speaking of unfit persons for the kingdom of God, says: "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." Mark, he speaks of washing first, of course the washing away of sin; next, sanctification and justification by the Spirit. Thirdly, The spirit of God did not descend upon Jesus who "knew no sin," until after he had "fulfilled all righteousness;" for he said to John, it became him and all men to fulfil all righteousness.

* 26th of the 39 Articles.

† Acts viii. 22, 23.

‡ Rom. vi. 5, 6.

§ Gal. iii. 26, 27.; Col. ii. 11, 12.

The birth of the Spirit is equally as important as the birth of the water, for by one we receive the remission of sins, and by the other a new principle of life and light to dwell with us, which bears "witness with our spirit that we are the children of God." * It not only does this, but it strives with us, changing the affections, breaking down our pride and self-will, takes of the things of the Father and of the Son and sheweth them unto us, and its fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. It is also one of the three witnesses that takes cognizance of our union with the Church of God on earth, and bears record of it with the three in heaven. I apprehend this is the living water of which Jesus spake to the woman of Samaria. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. † After the reception of this germ of new life, we are cautioned not to grieve it, but are exhorted to listen to its admonitions, and glorify God, in our bodies and spirits, and it is on condition that we are led by the Spirit of God, that we are the sons of God. I think St. Paul, in the eighth of Romans, distinctly shows, that whatever may be the effects of our renewed life, we are only the sons of God while led by the Spirit of God.

Baptismal Regeneration, then, is a remission of our sins in baptism, making us new creatures in Christ Jesus, and rendering us, if we have sincerely repented of our sins and put them away from us, fit temples to receive the Holy Ghost, which is imparted to us by the laying on of the hands of the elders, and prayer. It is in the latter ordinance that Christ sees proper to bestow the Holy Spirit upon baptized believers. It is through this divine channel that the "Spirit is given to every man to profit withal." How far it is submitted to, is another question. But we see the apostles were very careful in fulfilling this portion of their duty, for when they heard that the people of "Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. ‡ This passage of scripture is conclusive enough, that the Holy Ghost was imparted as I have before said, by the laying on of hands, and after baptism, and therefore I will not quote further on the subject, as this article has extended to a greater length than I at first expected.

The subject of regeneration in baptism and its accompanying ordinance appears to me very simple; Christ has instituted baptism for the remission of our sins, and the door through which all must pass into His kingdom; and the laying on of hands through which to impart the gift of the Holy Ghost, and by the two, we are born of the water and Spirit. The Church stands in a probationary state in her relationship to God, and all who enter in are made partakers of gifts and graces by the Spirit they receive after entering. That spirit which, in the benevolent economy of God's love to his creatures, enlightens us in things temporal and spiritual, admonishes at all times to do good, and follow after righteousness; and sanctifies us through the operations of the Holy Ghost.

* Rom. viii. 16.

† St. John iv. 14.

‡ Acts viii. 14—17.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN

AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(Continued from our last.)

Elder J. Taylor arose and said,—There is one subject I would speak a little upon, and that is connected with the emigration of mechanics to the Valley, and of

the necessity of a concentration of action for the accomplishment of this, that the church may enjoy the beneficial results. In relation to this matter, the Presidency in the Valley in their public addresses, and in their general epistles, have stated the necessity of such persons going there, that we may manufacture our own materials; this is absolutely necessary for every people to attend to, if they wish to prosper. It is upon this principle that England has been sustained, namely, by her manufactures, and although there are many evils in the present organization of things, in relation to manufactures, the inhabitants of this country could not be sustained without them. We are now going to that country where it is the intention of all the Saints to go, when circumstances will permit. We have a rich soil, and a good climate, but there are many inconveniences we have to suffer for want of home manufactures. We have to transport from a distant country many things that are necessary to meet our wants, and these we have to purchase from different parts of the United States, while these very things might be provided in our own midst. If mechanics could go there, we should be capable of manufacturing among ourselves those things that are necessary for our happiness and enjoyment in this world, by pursuing a correct course. Some people are anxious to obtain money, but it is labour that is true wealth. If gold and silver is multiplied to a great extent; it has a tendency to impoverish and not to enrich, when improperly employed. For instance, a very large majority of the inhabitants of Mexico, Peru, Chili, and of various other countries possessed of mineral resources, have sunk into a state of ignorance and wretchedness, because their wealth has not been properly appropriated. Many people are deceived that go to California, they think to get plenty of gold, is to get wealth; but can the getting of gold, independent of other species of labour, feed you and clothe you? Why if you were to offer bushels of the precious dust for a piece of bread, or for an article of clothing you could not obtain it, if it were not for the laboring farmer and the mechanic. What is wealth? If a man has food, and clothing, and horses, and carriages, and houses, and lands, he is generally considered a wealthy man in England, and in France, and in other European nations. Where do these things come from but from the men who manufacture the raw material? even the gold by which these things are purchased could not be obtained but by the labor of man. When we are in the fat valleys of the Rocky Mountains, what do we want to do? We want to establish manufactories, according to a properly organized system, that we can go to work and prepare everything necessary to bring about this wealth. We have the resources in our possession, in great abundance; for it is one of the best countries in the world for cattle, and for sheep, so that wool will be quite plentiful, and of the best quality. I will suppose some of us were in the Valley, and we want to possess happiness and wealth. Well, we want shoes, do we not? but shall we take the leather from this country? *no*; we have plenty of cattle there; we want tanners to tan it: there is also plenty of bark and other necessary materials for this purpose. Then we want shoemakers to make the leather into shoes and boots, so that we may not go barefoot, but have something to protect our feet. Then we want stockings to keep us warm, and of course we shall want wool to make them of, we have plenty of it there, so that we have enough to supply the wants of the people. We shall want some carding machines, to card this wool, and spinning machines to spin it. I understand wool can be spun the same as cotton, through some recent improvements which have been made in this department of manufacture. We want these improvements, and we want them to go there. One of these machines I understand will save the labour of six men, when compared to the former process of doing that kind of business. Some people may say, "that is going to injure the trade." Not so; you need not be afraid of getting out of work, on account of the introduction of machinery there. We have got a nation to raise, cities to build, and temples to erect, and to accomplish great feats; and if you want to do two days' work in one, you can do it! I have had plenty of it myself. I have never seen the Saints short of work; the idea is, to do as much of it as possible with as little labour. Well, when we have got the yarn for our stockings, we will get our sisters to knit them.

The next thing we want is pantaloons. Shall we trust to other nations for this

material? No; but we will take our own wool, and after having it spun, we will weave it. There are plenty of men from the neighbourhood of Bristol, in the west of England, and from Bradford and Leeds, in Yorkshire, that understand the manufacture of fine cloth; and thus we shall have just as good broad cloth as can be manufactured here or anywhere else; and we will not have to come here and buy these materials, and pay 30 per cent. duty upon them in the States of America; but we will raise the wool in the mountains, and have everything of this kind that we want, and as much of it as we want.

Well, now, we have got our coats and vests, but, by the bye, some of them are to be made of silk, and we shall want some silk handkerchiefs. We can take some of the silk worm eggs from this country, or from the States, or from France, and raise the worms and the silk in the Valley; and then we can take some of our Macclesfield brethren, who understand how to manufacture it. We shall also want some hats: we have plenty of beaver up there; there are all kinds of fur: it is the very country where the Hudson Bay Company go to for fur.

So that we have now got our shoes, and boots, and pantaloons, and stockings, and hats; but I have not noticed our shirts: we shall want shirts. The Valley is the greatest place in the world to raise flax. We do not raise cotton there, but I presume cotton may be raised in the southern vallies; however, if we cannot muster cotton shirts, we can wear linen ones.

There are the sisters, by the bye: they will want some clothing; we must not forget them while we are enumerating all these grand things. Their stockings and shoes, and many other articles of their clothing, are made of the same kind of materials we have mentioned. I do not know of anything, except it is their bonnets, that would differ; and we can raise plenty of straw, so that they can make straw bonnets. We calculate to introduce everything of that kind, so that every body can be supplied with anything they want. The ladies' shawls are manufactured from wool and silk, and hemp and silk.

Now these are some of the articles necessary to make people comfortable. We can manufacture counterpanes, sheets, blankets, and all these sort of things, as well as any people can. Then we shall want some crockery ware, such as cups, saucers, plates, and all other articles of tea-service. They are principally made of clay, flint, and a few other things. I presume we can obtain all these articles there, and if we can get them made there, they would not be broken in going over the long journey. We have plenty of gold in that country, with which we can beautify our pots and dishes if we think proper. There is an endless amount of blessings and comforts to be obtained, and the way is to make them ourselves. Who are we? We are the people of God. We are the people to go there, and unite our energies to create these things and then enjoy them.

We will build our own houses, and live in our own habitations. What about the ores? we have plenty of them, and of the most precious kind. We can dig into the mountains for the ores we need, without going so deep as they have to do in Wales; we possess the principle of wealth right among ourselves, we have it in the intelligence we have derived as a people. We shall want knives and forks to eat with, and some tools to work with: where must we get them from? shall we go to Sheffield for them? no; but we will set the Welsh boys to get the ore in the mountains, and then set the Sheffield boys to work in fixing it up into tools, and into knives and forks, and anything else of that kind we may need. Why, brethren, there is nothing under heaven but what is in our reach. You go to work there, and turn over the rich soil, and dig in the mountains, and you will find an abundant supply of all things necessary for life; and that too, without a great amount of trouble. There is nothing we require but we can manufacture ourselves. But we have other wants, we need sugar, the sisters won't like to get along without their tea; I care nothing about it without the sugar myself. How must we get that? we are going to raise beets, the same as they do in France. The whole of the French nation is supplied with sugar manufactured from the beet; the Valley is as good a country for growing beets as France ever was. We will have some folks go there who understand how to make sugar from the beet root, and thus we will learn to manufacture our own sugar; and then we will plant our

peach trees, and our currant trees, and gooseberry trees, and make preserves, and we will be as well off as anybody's folks. But how has all this got to be done? It cannot be accomplished all at once; there has got to be a unity of effort, to bring all this about. If I had the money, and wished to speculate, there is nothing I would rather do than enter into this work. If I had the means, I would take out a company of potters; I would go to the presidents of the conferences, and say, I want you to show me some of your best potters.—I want to organize a company of them to go right through to the Valley, and when they get there, to manufacture the same kind of articles, and as good as they do here in England. I guarantee the man that would do that would make himself rich, because there would be an abundant demand for them, and all the pay he could require. Look what an amount of crockery ware is now imported to that land; and the heavy duties that are upon those things. They go out of the hand of the manufacturer into the hand of the wholesale merchant, and he has his profit on them. They are then purchased by the agent, and he has his profit too, for his commission; then they go over to the United States, and there is 30 per cent to pay on them for duty; they afterwards go into the hands of the store keeper, and he must have his profits upon them. Thus, before an article reaches us, we have to pay four or five times more than its actual value. I have seen common plates sell for half a dollar (2s. 1d.) each, in the Valley; they are not so high in the United States. This extra price is put on to cover the losses caused by breakage. Any reflecting man, must see at once, that if we were to pursue a course of that kind, it would enrich and dignify this people. We have the principles of intelligence amongst ourselves, and it is evidently the best plan, to manufacture among ourselves, the things we consume. I should certainly recommend, if it can possibly be done at all, that a small company of potters go, and be prepared to go through to the Valley, and when there, to go to work, and make plates and dishes, and every thing we want. I should like to see the potters calculate to carry the thing out properly. It is a thing absolutely necessary at the present time, and it will make any body well off that undertakes it. I would recommend that two or three unite together and furnish means for the accomplishment of this.

There is another thing I would speak about. It would be a good thing if a company were thus organised to establish the manufacture of woollen cloth, and, if they could, would take a machine along with them like the one I have referred to. There were small concerns going from St. Louis, but I am afraid they will not be competent to meet the wants of the people. Now, persons going and fitting out establishments of that sort, would find it a great source of wealth. If I had money, and was a speculator, there is nothing I would sooner lay my money out in than in some of these branches of business; and I have no doubt I could get a many of the large manufacturers of this country, after showing them the advantages, to jump at the chance; but we want the brethren to do these things, and reap the advantages; others would oppress you, and bind burdens upon you. We do not want oppression, we want all men to be free—free from being ground down to the dust of death. We want all men to be comfortable, and enjoy the blessings of life. If a few cutlers could go there soon it would be well, as the products of their branch of business are immediately wanted, as well as some of those other branches. And if some persons could go and establish the manufacturing of blankets and shawls, or some persons from Bradford would go and manufacture fabrics for ladies wear, some such things as these would be very useful and lucrative. Then we could be our own manufacturers and merchants, without having to send out such a great amount of means to bring in those things. The Lord in his providence has poured out an abundance of many of these things upon the Saints in the Valley, and they are well off at the present time, but they have to send out for some hundreds of thousands of dollars worth of manufactured goods yearly. Now, there is no occasion for this, for we have the resources among ourselves, and we wish to build one another up, and all things will move on well. And this is the object we had in view, in writing to the Saints in this country about these things.

And again, there might be men who would go and establish the manufacturing of iron, but I presume there may be those there who are acquainted with that matter; if an organization of that kind could go, it would be well. In speaking of

these things, I wish to present those before you that are more immediately wanted, and the most of those I have named come under this class. Any good practical chemist, not one who says he is one, but only in name, I mean one who is capable of turning to good use the elements of nature; we want some men of this kind to go too. There are many other things in relation to this emigration that might be touched upon, but if any person would go and manufacture any fabric I have mentioned, or if any company would go and manufacture these things, they would confer blessings upon themselves and the Church. If there should be any carpet-weavers, let them go; for we want everything that is calculated to promote the comfort of men. We must have these things among ourselves, and then we shall build one another up. The potter makes his pots and wants to buy bread. The farmer raises wheat, and wants crockery ware; so with the woollen manufacturer, and the tanner, and the cutler, and the carpet-weaver, and persons of all other branches of trade, they all want these common comforts which they can purchase of one another. Now if we can get these things among ourselves, we shall be perfectly independent.

I should like the brethren to find out how many mechanics can supply themselves with their outfit to the Valley, and then how much means it will require for the establishment of each of these several leading branches of manufacture; and then, perhaps, there might be individuals found who can supply the necessary means; and when these have been found, let them report to brother Pratt, as to their wishes to enter into this affair. I should like to see companies established to go and manufacture these leading articles. I will make a rough estimate of what fifteen hundred people will need to purchase to supply their wants:—

They will spend about four dollars each per year for boots and shoes, which will amount to six thousand dollars. They will use about ten dollars a-piece for cloth, which will be fifteen thousand dollars; two dollars apiece for crockery-ware, which will be three thousand dollars; if they spend two dollars each for flannel, that will come to three thousand dollars, and then another two dollars each for cutlery, will come to three thousand dollars more. We see, then, that the amount expended by these fifteen hundred persons, for these articles, only would be thirty thousand dollars, or £6250, in one year at the very least estimate, and I think the demand would double that amount.

Now suppose a man should go into the shoe trade, he would have passing through his hands 6000 dollars in the year, and I will guarantee him to double this amount. A clothing establishment would handle 15,000 dollars at the very least estimate; and none of this would have to be expended to pay for the exportation of wool for we have plenty of it right at hand. A company of cutlers might calculate on selling 3000 dollars worth of their cutlery. And on the other hand, if we have that amount of means continually going out from us, it will be a continual drain upon the vitals of the community; then seeing we have the raw material among ourselves we ought to manufacture these things, and not be dependent on other people; we can make everything that is necessary for the comfort of every person. We can also raise just as good beef and mutton as you can in this country, or as can be raised in any other. I have not yet seen better. We can raise our milk, and butter, and cheese, and peas, and beans, and potatoes, and all the other necessities of life in abundance. When we have got all these things in our own midst, then what odds shall we ask of any one in the world. We do not want to go among the nations buying from them the things we want to consume, for there will be earthquakes and distress of nations, and an overflowing scourge from the Almighty will perplex them. We do not want to be among these nations when these things take place. People talk about communism, we have the best community in the world. It is a community that embraces all intelligence, and promotes peace and happiness, and fills the bosoms of men with peace and joy. It is a community that will do right, and we do right, because we love to do right. A gentleman in France commenced talking to me, and wished to know if we thought of accomplishing something great in the world? I told him we had come to preach the gospel to all the world; and that it had already reached the ends of the earth. It is not a work that will be done in a little corner, but it will reach throughout time

into eternity. It will go back into eternity, and take hold of those who have died thousands of years ago, and bring them into the kingdom of God. It will pour blessings upon generations to come, and ultimately unite heaven and earth together, and this we will accomplish in the name of Israel's God. The powers of heaven lend us their aid, and our fathers in the eternal world are uniting with us; for we have the promise of the life which now is, and also that which is to come. We have only just commenced in our glorious enterprise. By and bye we will accomplish all that the fathers have spoken; we are already powerful, and there is a great number who do not belong to us whose hearts are with us. We will go forth brethren, and not study our own ease, but how to bring about the accomplishment of the glorious purposes of God. "Shall anything separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us." I feel to rejoice this day, for I love to see my brethren here who have been in straight places; I see around me brethren who have walked up undaunted to the cannon's mouth, who have triumphed over the plague, when the power of the adversary has been exerted to destroy us. I rejoice to see you here, may God bless you, every one; and may the spirit of Israel's God rest upon your families; and let all the congregation say, Amen. (Amen.) The power of truth has to go forth, the chains of darkness have to be severed, and the kingdom of God has to be built up, and no power can stay it. We are now becoming established as a people; I cannot go any where but they are talking about the Salt Valley, and the "Mormon people;" all desire to know about this great work; the European nations are awakened upon the subject, they do not know that the God of heaven has set up His kingdom, but they shall know it.

Elder Pratt then spoke as follows:—These are subjects, brethren, of the greatest importance; they are not subjects that we have originated in our own minds, but they are subjects that have been originated at head quarters, by those who have been appointed to look after the welfare of the people of God in these last days. This people, whose views and feelings accord with our own, we know are to be the only people that God will support upon the face of the whole earth, at the time of his second coming. The Latter-day Saints will have power over all the nations of the earth at the coming of Christ, and have the dominion over all parts of the earth, and will extend to the ends thereof. Although the kingdom of God is only in its infancy; this is but a day of small things, as is the case sometimes, preceding that which is great. The First President of the Church at the Valley has sent express instructions in relation to all kinds of mechanics and manufacturers, and of those things that have been spoken of before you by Elder Taylor. And now is the time they are wanted, for we are situated at a vast distance from all the civilized nations of the earth, we are planted in the valleys of the Rocky mountains, in the great interior of North America. In order that we may become great and flourish as a people, it is highly necessary that we have these manufacturers in our own midst. The materials are there that are needful and necessary for the skill and ingenuity of man to work upon. Brother Taylor has set forth fully the necessity of these things; and I wish now to impress upon the minds of the presidents of conferences, to look throughout their respective conferences, for those men that are requisite and needful should immediately go to the Valley. Let them look up men, who are manufacturers, who have means to emigrate themselves; and if they can find individuals who are not manufacturers and have means, teach them to invest their money in that way, to assist to take over persons who are useful, such as a company of potters, or a company of people to manufacture the cloth from wool. There is no way in which a capitalist might invest his property to better advantage to himself, than to invest it in that way. Now, you must be aware that it is impossible for one man to visit in person all the conferences and search out all these manufacturers himself; this is a duty devolving upon the presidents of conferences, and when they find them they should persuade them to go to the Valley immediately. Let a man of capital seek to invest his means, so as to bring about the greatest amount of good to the kingdom of God, and instead of helping poor widows and orphans before we have prepared the way for them, let them help those whom the

Presidency have sent for ; by so doing you will be fulfilling their counsel, and laying a foundation for the poor to live when they shall come, years after. Perhaps enough has been said upon this subject ; we believe the presidents will see to this thing, and see there are exertions made to bring it about. The emigration fund is to carry out this very principle ; it was commenced in the Valley : they began to consider it there, and in a very few days after, there was contributed to this fund several thousand dollars, by a very few individuals in the Valley. This is to be appropriated entirely by the counsel of the first Presidency of the Church, to the emigration of the poor Saints ; but those we wish to take out first of the poor are mechanics, because these are needed in the Valley to prepare the way for the rest. We not only call upon the rich to assist by their means, but we also state that this fund will be appropriated to the same purpose.

Some persons at the commencement of this fund, thought that it would answer as a kind of a deposit, which they could command at any time here ; no such thing ; the individuals, or many of them who contributed to this fund, may not be emigrated for some time, but we hope it will be extended to all the poor before many years. The prospect at present is not that all the poor will be immediately removed, but it is needful to emigrate such as are the most wanted at this time in the Valley, such as mechanics, &c ; this fund will at present be appropriated to that purpose. I wish to make a few remarks as to the collection of this fund. There have been some statements made already in the STAR in relation to this, but I would make further additions. When those remarks were made, it was before an experiment was made, and perhaps we imparted some instructions that cannot be carried into effect. We expected that the rich would contribute their forty and fifty pounds, and thus swell the fund. But instead of that, we find we are going to realize more from the poor than from the rich ; they contributed their pennys, &c., and we find they have become so numerous, that it would require seven or eight clerks to record all their names, and their penny contributions.

Secondly, we have concluded that it would be the best plan for the sub-treasurers in each branch of the church, to keep a list of the names of all persons who donate to that fund, and that they send up the sum total collected in each branch to the general treasurer of their conference, and that the general treasurer send up to Liverpool the amount collected by all the branches, together with the names of the branches, and the amount that each branch contributes, and the sum total of the whole of the branches.

The branches are the only ones requested to keep a list of the names of the contributors, and they are requested to keep a strict and correct account of every farthing they receive and transmit. Well, now, there are about six hundred branches of our church in Great Britain and Ireland ; these will require six hundred treasurers, one to each branch. These treasurers should be looked to as all men are not honest. There should be auditors appointed to audit the account of each treasurer, therefore let each branch appoint two men to look to this account and ascertain how much has been contributed by the branch, and, if necessary, have the name of every individual read over, with the amount contributed, that the branch may know all is straight, and at the same time see the sums total actually forwarded to the general treasurer of the conference, and a receipt obtained, so that the branch may see that every farthing goes to the proper place. Then there are the general treasurers of conferences ; thirty-five or forty will be needed ; these also must be looked to. Each conference must appoint two auditors to audit the general treasurer's account, to reckon up the sum total of what the branches have delivered to him, and to see that he gets a receipt for the amount sent up to Liverpool. You can observe that this course will keep the treasurer at Liverpool straight. The amounts received at Liverpool from each branch must be entered upon the books, which are subject to the inspection of the presidents of conferences ; and these funds are not to be touched only by counsel of the First Presidency, at the Salt Lake Valley, and of what is expended by them a strict account will be kept. I would state that the conferences have far exceeded our expectation in the amount of funds they have already raised, considering the short length of time this has been in operation ; there is already near £200 sterling donated in this country ; and a very few of the conferences have reported

to us the amount they have collected, I should think not more than one-third of them have reported. We shall expect that the elders will be active and energetic in carrying these things out, that the funds may roll in for the emigration of the mechanics, and afterwards for the emigration of the poor, and in addition to this fund we shall have the fund from the Great Salt Lake; it will come rolling in from the gold region, and will be appropriated to the emigration of the poor. It is a very different thing from the old joint-stock company, it is something like heaven, it is God-like, it is a plan that is noble in its design and object, for the benefit of the poor Saints throughout the whole of Great Britain; you have been bound down by poverty, laboring for 7s., 8s. or 10s. per week to support a large family. We want to remove you into a country, where by a small amount of labor you can live and soon obtain an independency by your labor. You know the kingdom of God was to be established in the tops of the mountains in the last days, it is the stone cut from the mountains that was to roll forth and break in pieces, all the kingdoms of the earth by its power. We want to lay a sure foundation, we already see the nucleus, and it will continue to grow, and there is not power enough in the lower regions, or on earth to hinder the power in operation to make the infant grow, but it will be strong, and mighty to accomplish the purposes of the great Jehovah.

I want to make a few remarks to the Elders on supporting the work in this country. I wish to add my exertions to that of the Presidents of conferences, in sending the Gospel into new places; but it is not that President that preaches the most that is doing the most good; they have other duties besides preaching. Preaching is good in its place, but it is not the man that preaches the most that accomplishes the most work; he it is who is searching out new fields of labour, and searching out good and faithful men who have ambition to do good among the sons of men, and who sends them forth into the surrounding regions of country; this is the man that is accomplishing the most good in his conference, he who keeps all his officers at labor, and suffers no idlers to be in the midst of the field. Much can be accomplished by the printed word. If the members were provided with the different kinds of publications they could circulate them among their friends and neighbours, and do a great deal of good. The Presidents can thus put them in possession of means to accomplish nearly as much good as the officers: let the members of the church have the tracts to circulate, and this they can do from house to house every week. Each member ought also to possess a copy of each of our works for his own use; all the poor may be supplied by forming clubs, as brother Kelsey has done. When brother Kelsey was in the Glasgow conference, he circulated our books extensively, which caused great numbers to come into the church.

Since he went into Warwickshire conference he has ordered £50 worth of books, of different sorts, chiefly of the Book of Mormon, which were all called for at once. How has he accomplished this? the Saints are not able to do this immediately, but he has formed little societies, which contribute so much weekly or fortnightly; and these persons being thus united together, they are able to pay small amounts to purchase one book, and then decide by lot which shall have the title to that book.

There is no officer in this kingdom who is capable to magnify his office without the books, and unless he seeks continually to extend the boon to others. It is true a number of the Saints may not be able to read, but they can learn to read, and if they will only appropriate the hours that are running to waste, to learn to read, they would soon learn to read the Book of Mormon. Except a man knows what is contained in these books he cannot do all his duty as an officer and as a member of this church. He will learn some of his duty from these books. These books give you the general rules of your religion, and the Spirit of the living God gives you the particular rules. You need the books to give these general rules, as well as the Spirit to give you the particular rules. Those servants of God who seek truth from the written word and from the spirit of prophecy, will be the persons that will know how to extend the work, and fulfil their duties.

In speaking of brother Kelsey as I have done, I do not wish to intimate that you have not done your duties. If you say you have done all you could, we say God bless you, and continue to assist you to do all you can in the future. Amen.

After some remarks by Elders F. D. Richards, W. Speakman, E. B. Kelsey, and G. D. Watt, the meeting was dismissed by prayer at six o'clock, p.m., having spent the day together without adjournment, which enabled the conference to transact the most of its business.

(To be concluded in our next.)

JUSTIFICATION BY FAITH.

Dear President Pratt,—A short time ago, a friend and brother in the church had some correspondence on the subject of our doctrines and principles with a gentleman of piety and education. My friend permitted me to read one letter, written in reply by the aforesaid gentleman, containing his "reasons" why he could not, as he said, become a Latter-day Saint. I have carefully considered these "reasons," and as the doctrine of "justification by faith alone" is the principal "reason" urged against the reception of our doctrines, not only by this pious gentleman, but by very many others; I propose, with your permission, to scrutinise and test these "reasons," by the criterion of truth, even the Bible, and from the gentleman's own admitted standard of truth: I think it will not be difficult to show that his "reasons" for not becoming a Saint, will be "reasons" equally valid for his rejecting the Bible altogether; for the "reasons" that will justify the rejection of *parts* of apostolic teaching by pious Christians, will equally justify the rejection of the *whole* by non-pious infidels! the spirit that leads to the former, is the spirit that leads to the latter,—therefore, let infidel Christians beware! After some preliminary remarks, the gentleman says, "much that you say is true, and some things importantly so, though the religious world will not receive them!" What! people "religious," and yet rejecting "things true and important;" can this be true religion? can this "religious world" have the spirit of truth? unprejudiced men will consider and answer. The writer proceeds, "As to the gospel, whatever that may mean, or the way of salvation, whatever that may be:" how painfully evident is the doubt and uncertainty which racks the mind of this otherwise intelligent person. No early-day, no latter-day Saint, ever speaks or writes in terms of such utter bewilderment, but such is the disastrous condition in which the "religious world" leaves its votaries through "refusing to receive things true and important." Latter-day Saints may well pity and pray for this "religious world!" Eternal adoration be ascribed to our Father for having in these last days raised up Joseph the prophet to show "what the gospel means," and what the "way of salvation is." The writer proceeds, "It is enough for me to know—believe—rest in—be assured of 'that there is no other name under heaven given among men whereby we may be saved, other foundation can no man lay than that which is laid—Christ Jesus.'" "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

"The gift of God (not the wages of obedience) is eternal life through Jesus Christ (not through Joseph Smith). We have known and believed the love which God hath to us. This is the record that God hath given to us, eternal life, and this life is in his Son. He that believeth hath passed from death unto life. If thou shalt confess with thy mouth, and shalt believe in thine heart, thou shalt be saved. Whosoever believeth shall not perish, but shall have everlasting life. This is the work of God, that ye believe on him whom he hath sent. To declare at this time His righteousness, that He might be justified, and the justifier of him that believeth."—These scriptures are quoted as "reasons" against "being baptized for remission of sins," as taught by Peter and the other apostles; these texts are just as good "reason" against repentance. To the truths and principles taught in the above scriptures, every Latter-day Saint heartily subscribes. It will be well to remember that several of the above scriptures were addressed to Saints, they were exhorted to "be faithful to the end," that is to have a faith that ever was, and ever will be obe-

dient to "every word of God;" yea, to be faithful to death. Paul told Roman saints they were "justified by faith," "saved by faith," but does this prove that they were saved without repentance? or without "baptism for remission of sin?" or without "laying on of hands for the gift of the Holy Ghost?" No, verily not. The pentecost thousands were "justified by faith," which led them in obedience to Peter and the other apostles "to repent and be baptized for remission of sins." (Acts ii. 38). Saul of Tarsus was "justified by faith," which led him in obedience to Ananias, sent of God, to "arise and be baptized, washing away his sins." (Acts xxii. 16). Nicodemus, if "justified by faith," must be "born of water and the spirit or he could not enter the kingdom of God." (John iii. 6.) The Roman saints were "justified by faith," which led them to be "baptized into Christ," "buried with Christ in baptism." (Rom. vi.) The Galatian saints were "justified by faith," which led them to be baptized into Christ, and thus put on Christ. (Gal. iii. 27.) The jailor was "justified by faith," which led him "that same hour of the night" to go out and be baptized, with all his house: and when they were come in, they rejoiced, *believing* with all his house. Cornelius was "justified by faith" that led him in obedience to Peter to be "baptized with all his house." The Eunuch was "justified by faith," which led him to say, "there is water, let me be baptized." Here is then, a wide array of facts from which the induction is as clear as light, that "repentance and baptism in the name of Jesus for remission of sins," are ever connected with "justification by faith," and what God in his wisdom has joined, why should men in their folly and piety separate? Strange indeed is the infatuation which leads men to quote Paul's teaching to *saints* against Peter's teaching to penitent sinners, forgetting how clear is Paul's own statement of Ananias's teaching to himself, as a penitent sinner, viz: "arise, be baptized, washing away thy sins." The writer proceeds to say, "nor can I consent to see such plain, obvious, glorious truths obscured by a few *hackneyed texts* which bring in faith, repentance, and baptism, as being necessary to salvation." If this extract does not breathe the very spirit of Christian infidelity, I know not what does! This writer presumes to speak of the teaching of Peter to the Pentecost thousands as "obscure." Oh, these pentecost penitents understood the teaching clearly enough, and promptly "repented and were baptized in the name of Jesus for remission of sins." Saul understood Ananias, and arose, "and was baptized, washing away his sins." To such "obscure and hackneyed" texts, this writer will not "consent," Oh no! If this is not "rejecting things true and important," pray what is? Oh it is indeed refreshing to consider, that while modern piety has the hardihood to speak of the commands of God "as obscure and hackneyed texts;" to Latter-day Saints as well as to former-day saints, the teachings of Christ and his apostles, are not "obscure," for true penitents now, like true penitents on pentecost, fully understand and gladly obey. But this pious writer will not "consent to such obscure texts," such can only be the language of a spirit that has yet the lesson of true penitence to learn. No saint, either of former or latter days, could speak *thus* of the words of God. No, as then, so now, saints delight to "live by every word coming out of the mouth of God." The writer adds, "The word of God remains, though we, or an angel from heaven preach any other gospel than we have preached, let him be accursed;" but did not the "obscure and hackneyed" texts form part of the apostolic gospel? and does not this writer say he will not "consent" to them as "being necessary to salvation;" surely this writer teaches a "perverted gospel," and over him the curse impends! Who are the men that teach that "baptism for the remission of sins," though taught on pentecost, is not necessary now? A Holy Ghost shewing things to come, and giving dreams, visions, tongues, and interpretations, is not needed now! No apostles and prophets needed now! No healing elder, or anointing oil for sick saints now! No signs need follow believers now! Did not all these blessings form part of the gospel at first? and does not the gospel—the word of God—abide for ever? Yes, verily yes, surely modern religion is "another gospel," and each sect perverts it in their own fashion! Upon modern religionists does the curse of "confusion" rest; and while the "religious world," with this writer, pursue their anomalous courses; be it known to them, that latter-day like former-day saints, will "contend for the faith of the gospel as once committed to the Saints."

As if to shew blindness consummated, this writer says, "If any man love not the Lord Jesus, let him be anathema;" and proves his love, by calling the teachings of Christ and his apostles "obscure and hackneyed texts," and says he wont "consent" to them! This is his way of shewing love! Early-day and Latter-day Saints may shew their love by "believing, repenting, and being baptized in the name of Jesus for remission of sins," but this writer will not consent to such "obscure and hackneyed teachings!" "If ye love me, keep my commandments, observe all things whatsoever I said unto you—keep my sayings—he that heareth you, heareth me;" these are the words of Jesus. But some of the sayings of Jesus and his apostles this writer says, he won't "consent" to, "because they obscure other plain truths;" so much for this writers "love," let him beware of the "anathema," and tremble.

Saints of latter-days like saints of early days prove their love to Jesus by contending for and obeying "whatsoever Jesus commanded," this writer proceeds, "The whole scope of Mormonism is to displace the blessed Jesus from the place he fills;" how? by teaching meek, humble, and persevering obedience to all his commandments, words, and sayings! What blinding infatuation this writer displays; is it not truly pitiable to see a man of education thus blindly blunder on and bear false witness against his neighbours? He then proceeds to say, "Let us take heed that nothing robs us of his blood, it is our safety and hope." Now saints of latter-days like saints of early-days, contend for the full witness of not only the blood, but of the "spirit, water, and blood." (1 John vi.) And what God thus orders and joins, we presume not to separate; but this writer disjoins and perverts and refuses to "consent" to so many "obscure" and "hackneyed texts," that his only consistent course is at once to become an infidel, for it is as infidel to reject the parts as to reject the whole. The writer then adds, "cleaving fast to the blood of Jesus, we shall not fall into any error;" and yet, this very writer in the early part of his letter says, "the religious world refuses to receive things true and important." Is not rejecting "things true and important," falling into error? and yet is not each sect loud and long in its professions of "cleaving to the blood," and have not each of the jarring sects different theories about the "blood," the limitation or universality of its application? Are their clashing notions and explanations all true? and if any one of the sects is in the truth, are not all the rest in *error*? Are there not books written, lectures and sermons without number delivered to prove each other in *error*, and yet all the time, they all say, they are "cleaving to the blood!" Oh Babylon, thy name, thy work is confusion! and how effectually hast thou benighted the mind of this amiable letter writer! Oh that he would enter the kingdom of God like a little child, "be born of water and of the spirit;" then would he "know the truth, and be free indeed," and possess the unspeakably precious blessings purchased for saints by the blood of Jesus.

This gentleman in one part of his letter, calls Joseph Smith a "pretended prophet;" but I am sure, after the specimens of "reasons" already quoted from his letter, his allusion to brother Joseph, can only awaken feelings of pity, that a mind so acute and so calculated to benefit mankind, if saved, should be in a state of such deplorable bewilderment, confusion, and infatuation. If Peter and Paul were to come from the unseen world, and teach differently from what they taught 1800 years ago, we would be almost struck mute with astonishment and consternation,—we would ask them, how came "the everlasting gospel" to change? Joseph came under the authority of the "same spirit" as Peter and Paul, therefore he must and did teach like them. Joseph, in the name of Jesus, promised remission to those who repented, and were baptized, and the gifts of the Holy Ghost to those upon whom hands were laid—tens of thousands have obeyed, and have received remission of sins, and the Holy Ghost, and have thus a *testimony in their own souls*, that Joseph was not "a pretended," but a true prophet. The great God has thus attested the authority and teaching of Joseph, by conferring the blessings he promised. Tens and hundreds of thousands have received these blessings, and in life, in sufferings, and death, have and are ready to testify to the truth!—is Joseph only a "pretended prophet?" then God attests a lie, and is in league with the devil to deceive and delude! How monstrous are the shifts and conclusions to which the pious rejectors of truth can

be driven! But as Luke said to Theophilus, how certain are the truths in which early-day and latter-day saints have been instructed. To God our Father, be glory for ever through Jesus Christ. Amen.

Your son and servant in the everlasting gospel,

J. HYDE.

SAINTS' PRAYER.

Tune—"GOD SAVE THE QUEEN."

Oh, Lord! thy people bless;
Arm them with holiness:

Hear us, we pray.

When troubles bow them down;

When friends upon them frown:

Oh, Lord! preserve thine own:

Hear us, we pray.

When dread diseases are,

Make them thy special care:

Thy power display.

Stretch forth thine arm of love;

Let all the faithful prove

They have a friend above:

Hear us, we pray.

When crossing o'er the deep,

Thy flock in safety keep,

From every harm.

When winds and waves roll high;

When clouds o'erspread the sky,

Be thou for ever nigh:

Hear us, we pray.

When nations wish to war;

When men begin to fear,

Be near them then.

Bid angels guard their way;

Watch o'er them day by day;

Nor let their footsteps stray.

Even so. Amen.

Manchester.

SAMUEL HAWTHORNTHWAIT.

LIST OF MONIES RECEIVED FROM OCTOBER 29TH TO NOVEMBER 11TH, 1850.

Alfred Shaw	£9 13 2	Brought forward	£52 3 2
John Parkinson.....	4 0 0	William Soulsby.....	4 15 0
William Cartwright	2 0 0	Henry Naish.....	22 2 5½
John Price	2 0 0	William West.....	20 0 0
James Linforth.....	5 10 0	James Marsden	15 0 0
Richard Tilt	5 0 0	Henry Evans	2 0 0
John Parry	1 10 0	Henry Smith	10 0 0
James Farmer	3 10 0	George Kendall.....	2 0 0
William Mc Keachie	19 0 0	George P. Waugh.....	5 0 0
Carried forward	£52 3 2		£133 0 7½

ADDRESS.—Elder J. W. Young, 24, Wharf Square, Castle Foregate, Shrewsbury.

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHVRCHES;—*Rev. ii. 7.*

Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN

AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(Concluded from our last.)

Sunday, October 6th.

The Hall was filled to overflowing at the usual hour of morning worship. After being called to order by the President, the choir sung "Come all ye Saints who dwell on earth," &c. Elder F. D. Richards engaged in prayer. The choir then sung "God moves in a mysterious way," &c.; after which the assembled thousands listened with profound attention to a stirring discourse from Elder John Taylor; and was succeeded by Elders James Marsden and Thomas Margetts. Morning service closed by singing the hymn, "Sing to the great Jehovah's praise," &c., with benediction by Elder T. Margetts.

At two o'clock, p.m., the multitude were of one accord in one place; who, after the usual service of singing and prayer, listened to an interesting and powerful discourse upon the subject of the Holy Spirit, by President O. Pratt, in which he entered largely into his subject, and presented it to the minds of the audience in such a manner as to deeply impress them with a sense of the presence of the divine power, and lead them to wonder and adore the omnipotence that sustains man, and surrounds him with the laws of life.

Elder Pratt was succeeded by Elders Levi Richards, G. B. Wallace, and W. Gibson, in brief but appropriate and pertinent remarks.

At half-past six, p.m., after singing to the praise of God, and prayer by Elder Eli B. Kelsey, the vast multitude was again addressed by Elder F. D. Richards: enforcing upon the elders and priests the necessity of manifesting love, affection, and true charity towards the millions with whom we are surrounded, who are sitting in darkness and ignorance as to the great and glorious message now revealed from heaven for their salvation. Elder Richards spoke of the wisdom of God in choosing the poor among men to be the pioneers of the kingdom of God in the last days; showing very clearly, that had the Lord chosen the rich and mighty of the earth they never would have accomplished what the poor hardy sons of toil have in bringing their fellow-men to repentance and salvation, because the effeminacy of their lives, though equally honest-hearted, would not have permitted them to endure the trials, fatigues, and hardships that the humbler servants of God have suffered. He exhorted the ministers of the Lord to spare no pains in spreading the

work on every hand, and bringing it to the notice of the rich as well as the poor; for all men are alike in the sight of God, equally precious when they are serving Him, and keeping His commandments.

In the course of his remarks he adverted to the great amount of business transacted by the conference on Saturday, showing that it was through our union in principle and feelings, aided by the Divine Spirit, that we astonished the world by the great moves of the Church in her power and majesty; and that while the Congress of America, the Parliament of Britain, and the late peace congress at Frankfort, were divided in principles and feelings, and consequently actions, we were united; our decisions were unanimous, and our resolutions were carried into effect with a degree of certainty and success which characterized neither of their proceedings.

Elder Richards was followed by Elders Taylor, Clements, Booth, and Dunbar, after which the meeting was closed by prayer.

ORSON PRATT, President.

G. D. WATT,

ROBERT CAMPBELL, } Secretaries.

JAMES LINFORTH, }

[The limits of our small paper will not admit of our publishing the many excellent addresses delivered by various presiding elders who were present. The more important business items are now published. Discourses of Sunday morning and evening may appear hereafter, if time and space permit. The substance of the afternoon discourse is contained in an article on "The Holy Spirit," found in Nos. 20 and 21 of the STAR.—ED.]

ORGANIZATION OF THE CHURCH IN ITALY.

MIRACULOUS CASE OF HEALING.—BAPTISM AND SPIRIT OF ENQUIRY AMONG THE PIED-MONTESE.—RELATIVE POPULATION OF CATHOLICS AND PROTESTANTS.

La Tour, Vallée de Luserne, Piémont, Italia, Nov. 4th, 1850.

Dear President Pratt,—Yours of the 24th ult., I received yesterday, with the accompanying letter from my family: for which, please accept my thanks. I forward you a brief sketch of my mission, which I will feel obliged by having inserted in the STAR. As many of my friends in England anticipate hearing from me by private correspondence, and circumstances being such as to prevent me from fulfilling their expectations, they will please accept this medium of communication.

Accompanied by Elders Toronto and Stenhouse, I left Southampton on the 15th of June. We took our passage to Havre on board the "*Wonder*." From Havre we proceeded south, through Paris, Lyons, and Marseilles. From the latter we sailed to Antibes, and then continued our route by the shores of the Mediterranean, passing through the ancient city of Nice, we at length reached the city of Genoa on the morning of the 23rd. In a few days, I appointed Elders Stenhouse and Toronto, to visit the Protestant valleys of Piedmont, where I re-joined them soon afterwards.

As we were yet unprepared to introduce the gospel, we endeavoured to prepare the minds of the people for its reception, as much, perhaps, by signs as by the few words of their language which we had acquired. I also proceeded to write and compile a work for general circulation. This I entitled the "*VOICE OF JOSEPH*." It contains the first principles of the gospel,—Elder O. Pratt's History of the coming forth of the Book of Mormon. Also, the organization of the church—sketch of the persecutions in Missouri and Illinois—the spread of the gospel—labours of the elders, and present situation and circumstance of the Saints in California. We will soon have this in extensive circulation in the French language, which is the most generally understood among the "*Vaudois*" or Waldenses.

In the beginning of August, Elder Toronto took his departure with my blessing and prayers, to visit his father's family in Sicily.

Soon after our arrival, we discovered the enemies of truth had not confined their labours to America, and the islands of the sea. In this country, a "History of the Mormons" is widely spread. Solomon Spalding and John C. Bennet, of everlasting notoriety, figure here in all their dignity! This History, or slander, is accompanied with drawings of the Nauvoo Temple, the prophet Joseph, and his murder at Carthage. I need scarcely say that, the sketches of the artist, and the tale of the historian, are in perfect harmony, and both as near the truth *as the east is to the west*.

While here surrounded by strangers, and the hosts of darkness, the Lord manifested his power in our behalf; one instance I extract from my private journal. Sep. 6th.—This morning my attention was directed to Joseph Guy, a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human appearance, his end was nigh at hand. I went to see him in the afternoon: death was making havoc of his body; his former healthy frame was now reduced to a skeleton, and it was only by close observation we could discern he was alive.

As I reflected on our situation, and beheld this effort of the prince of darkness to raise a barrier against us, and the establishment of the gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feelings on this occasion, will no be easily erased from memory.

Sept. 7th.—This morning, I proposed to Elder Stenhouse that we should fast, and retire to the mountains, and pray. As we departed, we called and saw the child; his eyeballs turned upwards: his eyelids fell and closed: his face and ears were thin, and wore the pale marble hue, indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. Madame Guy, and other females were sobbing, while Monsieur Guy hung his head, and whispered to us, "*Il meurt, Il meurt*," (He dies, He dies.)

After a little rest upon the mountains, aside from any likelihood of interruption, we there called upon the Lord in solemn prayer, to spare the life of the child. As I contemplated, the course we wished to pursue, and the claims we should soon advance to the world; I regarded this circumstance as one of vast importance. I know not any sacrifice which I could possibly make, that I was not willing to offer that the Lord might grant our requests. We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand, and laid it upon his head, while we silently offered up the desires of our hearts for his restoration.

A few hours afterwards we called, and his father, with a smile of thankfulness said, "*mieux beaucoup, beaucoup*," (better, much, much.)

Sept. 8th.—The child had been so well, the parents were enabled to betake themselves to rest, which they had not done for some time previous. To-day, they were enabled to leave him, and attend to their business. Madame Guy expressed her joy on his restoration, when in turn, I said, "*Il Deo di cielo ha fatto questa per voi*," (the God of heaven has done this for you).

From that hour he began to amend; and with a heart filled with gratitude to our heavenly Father, I am happy to say, that in a few days he left his bed, and joined his little companions.

I called to my assistance Elder Jabez Woodard of London, who through the influence and exertions of Elder Margetts, and the liberality of the Saints, was enabled to join us here on the 18th September. The following day, being eleven months from the time the foreign missions left the city of the Great Salt Lake, I proposed we should then commence our public business.

It is well known we came here to establish the Church in this land, and, although it was generally regarded as an impossibility, we now found that we had the materials marvellously assembled from four different nations; namely, ITALY, ENGLAND, SCOTLAND, and AMERICA, and with a member from each of these countries, we proceeded to organize a church in Italy: trusting in God for the increase. We ascended a very high mountain a little distance from La Tour, and took our position on a bold projecting rock. In our view lay a vast extent of the beautiful and interesting country, which was the field of our mission. Here, amid

Alpine scenery, we sung praises to the God of Israel, and offered up the following prayer:—

“We, thy servants, Holy Father, come before thee upon these mountains, and ask thee to look upon us in an especial manner, and regard our petitions as one friend regards the peculiar requests of another. Forgive all our sins and transgressions, let them no more be remembered. Look, O Lord, upon our many sacrifices in leaving our wives, our children, and country, to obey thy voice in offering salvation to this people. Receive our gratitude for having preserved us from destruction, amid the cold wintry blasts, and the hostile savages of the wild deserts of America—for having led us safely over the stormy ocean, and for having directed us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here thou hast hid up a portion of the house of Israel. In thy name, we this day lift into view before this people, and this nation, the ensign of thy martyred prophet, and patriarch Joseph and Hyrum Smith; the ensign of the holy priesthood; the ensign of the fulness of the gospel; the ensign of thy kingdom once more established among men. O Lord God of our fathers, protect thou this banner, lend us of thine Almighty aid, in maintaining it before the view of these dark and benighted nations. May it wave triumphantly from this time forth, till all Israel shall have heard and received the fulness of thy gospel, and have been delivered from their bondage. May their bonds now be broken, and the scales of darkness fall from their eyes. From the lifting up of this ensign, may a voice go forth among thy people of these mountains and valleys, and throughout the length and breadth of this land; and may it go forth, and be unto thine *elect* as the voice of the Lord; that the Holy Spirit may fall upon them, imparting knowledge in dreams and visions, concerning this hour of their redemption. As the report of us thy servants shall spread abroad, may it awaken feelings of anxiety with the honest, to learn of thy doings, and to seek speedily the path of knowledge.

Whosoever among this people shall employ his influence, riches, or learning to promote the establishing of thy gospel in these nations, may he be crowned with honor in this world, and in the world to come be crowned with eternal life. Whosoever shall use his influence or power, to hinder the establishing of thy gospel in this country, may he become in a surprising manner, before the eyes of all these nations, a monument of weakness, folly, shame and disgrace. Suffer us not to be overcome by our enemies in the accomplishment of this business upon which we have been sent. Let messengers be prepared, and sent forth from heaven to help us in our weakness and feebleness; and to take the oversight of this work, and lead us to a glorious consummation.

“Remember our families, preserve our lives, and our hearts from all evil, that when we shall have finished our missions, we may return safely to the bosom of our families. Bless Elder Toronto in Sicily, and give him influence and power, to lead to salvation many of his father’s house and kindred. Bless President Young and his council, the Quorum of the Twelve Apostles, and thy Saints universally; and to the Father, and to the Son, and to the Holy Ghost, shall be the praise, honor, and glory, now and for ever, Amen.”

In relation to other proceedings of the day, I make the following extract from the “*Journal of the Mission* :”—

Moved by Elder Snow, “That the Church of Jesus Christ of Latter-Day Saints be now organized in Italy.” Seconded by Elder Woodard, and carried.

Moved by Elder Stenhouse, “That Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, be sustained President of the Church in Italy.” Seconded by Elder Woodard, and carried.

Moved by Elder Snow, “That Elder Stenhouse be Secretary of the Church in Italy.” Seconded by Elder Woodard, and carried.

The Church in this country, this day, is composed of the following members:—Lorenzo Snow, of the Quorum of the Twelve Apostles, Joseph Toronto, of the Quorum of Seventies, T. B. H. Stenhouse, Elder, Jabez Woodard, Elder.

We then sung “Praise to the man who communed with Jehovah;” after which Elder Stenhouse engaged in prayer, calling upon the Lord to bless and preserve us, our wives, and families, and all who minister to their wants during our absence.

Elder Woodard then implored the out-pouring of the Spirit of God upon the honest in heart among ministers, and people in these lands.

Elder Snow followed, calling upon the God of our fathers in mighty prayer, to bless and sanction the proceedings of this day, and crown our future efforts with success.

As the Spirit of God rested upon us, we felt "it was good to be here;" after singing a song of Zion, Elder Snow prophesied, and said, "The Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply, and continue its existence in Italy, till that portion of Israel, dwelling in these countries, will have heard and received the fulness of the gospel."

Elder Stenhouse prophesied, and said, "From this time the work will commence, and nothing will hinder its progress; and before we are called to return, many will rejoice and bear testimony to the principles of truth."

Elder Woodard prophesied, and said, "The opposition which may be brought against this Church, will in a visible and peculiar manner advance its interests, and the work will at length go from this land to other nations of the earth."

Having sung, prayed, and prophesied, Elder Snow laid his hands upon the head of Elder Stenhouse, and through the operations of the Spirit, was led to comfort, and cheer his soul with the things of the kingdom. He then laid his hands upon the head of Elder Woodard, and prayed that he might act as Aaron for us, and speak unto the people by the power of God.

Having now finished the business for which we ascended, we felt reluctant to leave the place where we had so much rejoiced in the goodness of the Lord. From the nature of our proceedings—the fruitfulness of the mountain—the rich variety around—and the impregnable fortress of mountains behind, Elder Snow proposed that this mountain be known among the people of God, henceforth and for ever, as **MOUNT BRIGHAM**, and the rock upon which we stood, the **ROCK OF PROPHECY**.

We descended the mount with hearts filled with joy, and reached our abode in the evening. This day I hailed with joy, as it was a release to my feelings: a day when I could lift up my head as a servant of God. Having been engaged from my earliest days in active business, it was no small trial of patience to be weeks and months surrounded by a people to whom my heart glowed with love, and be restrained from expressing those glorious truths which I had come to proclaim. Nevertheless, it was the mind of the spirit that such should be my course of policy, I endured without a murmur. Now, as a sign to all who might visit us, we nailed to the wall of my room, the likenesses of Joseph and Hyrum Smith, and that of Elder John Taylor.

I have had an interview with a retired English colonel, who is known in the modern history of this people, as the "*Bienfaiteur des Vaudois*." For two hours he listened with great attention, and put many interesting questions. In taking his departure, he observed, "If I can do you no good I shall not attempt to hinder your efforts, and if you preach to all in these valleys as faithfully as to me, you need fear no reproach in the day of judgment."

Other opportunities have occurred for private and public preaching. A short time since we were requested to attend a public meeting, where we met with some of the most talented Protestant ministers. We were requested to give a statement of the principles we had come to advocate. They, of course, objected to any innovations upon their "*Orthodoxy*!" Nevertheless, the favourable influence previously created among the people has not decreased; but, on the other hand, has augmented.

In most countries the opening of the door of the kingdom of God, has been attended with much trouble and anxiety. Not a little of this has fallen to our share. It was, therefore, with no small degree of pleasure, I went down into the water with the first candidate for eternal life. Never to us did sound so sweet the Italian language as at this interesting time, when I administered this sacred ordinance, and opened a door which *no man can shut*. Others have expressed their determination to follow his example shortly. Upon the whole, we have reason to rejoice, though surrounded with numerous difficulties. Our way is gradually opening, and every step we are taking, is blest of the Lord.

We are at present at the foot of the Alpine hills, in a small town, with a population of about 2000. The Catholics here have a large church, and a number of officiating priests. The Protestants have a college, attended by about seventy students: they have also a large church in course of erection, principally by English liberality. I believe there are about 26,000 inhabitants in these valleys, 5000 of whom are Catholics. On Sundays there is sometimes a Catholic procession, sportive games, or dancing; but "feast-days" to the Apostles, and Saints, are very sacredly observed.

Respecting liberty, this is the freest government in Italy; but we defer saying *more at present*. Should we be spared to return to our families, without tasting what many anticipate will fall to our lot, we then shall be better prepared to speak upon its liberties and virtues. Meantime, we beg an interest in the prayers of the Saints.

Elders Stenhouse and Woodard join with me in love to yourself and family, F. D. Richards, and all the Saints.

I am, Yours, very affectionately,

LORENZO SNOW.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1850.

THIS number closes the XII Vol. of the MILLENNIAL STAR; it also closes our editorial labours in this country. The STAR has been under our supervision since August, 1848, during which it has multiplied its circulation over six fold; this has been accomplished principally by the increased exertions of the Saints. When this important and highly responsible department was committed to our charge, we felt, that without the wisdom of heaven to direct, our own feeble efforts would be totally inadequate to the task. We were inexperienced in composition; and were it not for the assurance which we had of the divine origin of this great and wonderful work, we never should have ventured before this wise and learned generation, in an editorial capacity. But knowing that the Lord God has spoken, we have great boldness and confidence, in bearing testimony of his word. Our language or medium of communication is weak, but the message which we communicate is powerful; it is the word of God—the power of God—and the wisdom of God unto the salvation of all who will believe and obey it; while on the other hand, it is a message, containing the most fearful threatenings against all who shall reject it.

We have laboured diligently to make manifest, through the STAR and our other publications, that which God hath spoken concerning this generation, that they may be persuaded to turn away from their sins and the wicked traditions of their fathers before the great day of the Lord shall come; but so great is the power of priestcraft, and so strongly are the creeds of the fathers rivited upon the hearts of the children, that the voice of God, and the voice of angels, and the testimony of Jesus, are treated by the great mass of the people with the greatest neglect and scorn. But some few thousands in Great Britain have opened their ears to hear, and their eyes to see, and their hearts to understand; and they know of a surety that the great and dreadful day of the Lord is at hand; and they shall be gathered out of this nation unto the strong holds in the mountains of Zion, where they shall be instructed and prepared in all things, that they may abide the glorious appearing of the great Bridegroom: but the balance of the people in this island, who will not obey the voice of the Lord and the message which he has sent in the *Book of Mor-*

mon,—shall perish; for the Lord shall deliver them to the sword, and to the withering famine, and to the devouring pestilence. Their great ones shall be seized with fear—their mighty ones shall tremble; and those in high places shall mourn and lament, for they shall be brought down very low.

The Book of Mormon is the Lord's message of life or of death to every nation under heaven: it is confirmed by the voice of God, by the ministry of holy angels by the gift of the Holy Ghost, and by signs following them that believe: it is to be proclaimed in power unto all the world, and then shall the end come, not the end of the earth, but, as in the days of the flood, the end of the wicked nations. The great Millennial Sabbath is near at hand, when the earth shall rest, and the redeemed shall inherit it, and their dominions shall extend over all its face. Then shall be heard among all people the voice of gladness and the voice of joy. Then shall the redeemed of all dispensations be joined in one, and receive their inheritance upon the redeemed earth. Oh, how glorious will be the year of the Lord's redeemed—the Millennial year, when the earth and all that is therein shall rest from wickedness and oppression—from violence and war! But before that great day shall come, the righteous are to go out from all nations and be gathered in one upon the land of Joseph—the great western continent: they are, according to the prophets, to become a strong nation. The American Indians are to believe in the *Book of Mormon*, which is the sacred history of their ancient father's: they are to become a righteous branch of the house of Israel, and also be gathered in one: they are to build the city of Zion, being assisted by the Gentile Saints.

The people of the United States are to be divided among themselves—the North against the South; the Southern States will call on Great Britain for help: Great Britain will call on other nations to defend themselves against other nations; and thus war shall be poured out upon all nations, and no people under heaven shall be at peace except the Lord's people—the children of Zion. In the mean time the Jews shall go out from all nations to their ancient home, and rebuild Jerusalem and their temple. The ten tribes in the north countries shall have the gospel preached to them in power; prophets shall be raised up in their midst who shall be clothed with the power of their office and perform great signs and wonders; and the glory of the Lord shall rest upon them: they, with the numerous hosts of Israel shall leave their long abiding place: they shall command the mountains of ice in the polar regions, and they shall flow down at their presence: they shall speak to the great deep, and it shall be divided before them, and a highway shall be cast up therein: the redeemed of the Lord, the ten tribes shall walk thereon, and pass safely over unto the American Continent: their enemies shall be like the enemies of Israel in times of old; they shall melt away before the camp of the Lord against whom no power shall prevail. In the American deserts there shall come forth pools of living water to give drink to the numerous hosts of the Lord's army: the Rocky mountains, and the everlasting hills shall tremble and quake at their presence. They shall come and sing in the height of Zion, and the children of Ephraim shall crown them with glory; their rich treasures shall be brought as an offering unto the Lord, and their sacred records shall be united with the records of Joseph, even the *Book of Mormon*. Then shall the history of all the tribes of Israel be known, and the word of the Lord be gathered in one.

In the mean time the heavens and the earth will shake, the city of Zion which is above will come down, the city of Zion which is on the earth will be caught up—the inhabitants of heaven and earth will meet—Old Babylon, which comprehends the Catholic, Greek, and Protestant churches, will be utterly destroyed; the nations

that have gathered round about Jerusalem to afflict the Jews will be cut off; the Jews will then be redeemed. Then shall the ten tribes receive their inheritance in Palestine. The honorable portions of the heathen who have not fought against the Jews will receive their inheritance also in the countries round about; while the inhabitants of Zion will dwell upon the land of Joseph; and the whole earth shall be filled with the glory of God; for Jesus shall dwell with his people and shall be their Law-Giver; and all nations and kingdoms shall serve and obey him: his kingdom shall be an everlasting kingdom, and of the increase of his dominions there shall be no end.

Under a deep sense of these great and magnificent events which are at hand, we feel, once more, kindly to invite the British nation to receive the Lord's message, that it may be well with them. And in a most respectful manner, we earnestly solicit the rulers of this government to examine the important message now presented to them by the humble servants of God. Our proclamation is unto kings, queens, lords, and nobles, rulers and ruled; all are required to listen, to give heed, and to obey. None are exempt—none can escape, for the Lord God Almighty has spoken; and He is a King of kings and Lord of lords, and controlleth the destiny of nations, according to his good will and pleasure.

The editorial department of this periodical will hereafter be under the wise and judicious management of Franklin D. Richards, one of the Twelve Apostles, and the President of all the churches in Great Britain and Ireland. After the first of January, let all communications be addressed to him, relative to tithing, perpetual emigration funds, books, pamphlets, STARS, &c. Letters on emigration and deposits for the same, will continue to be forwarded to me as usual.

BUSTS OF JOSEPH AND HYRUM SMITH.—Elder Taylor informs us by a letter to Brother Linforth, that we were in error in our remarks upon the busts of Joseph and Hyrum; we give an extract from his letter below:—

No. 7, Rue de Tournon, Paris.

Dear Brother,—Having just arrived in Paris, I hasten to reply to your letter. I have just looked over the STAR, for November 1st, and find that there is an error in the Editor's remarks on the busts. You will please correct it in the next number. The prices are 5s. for the common kind, and 9s. for the best kind, per pair, retail. * * * * *

Yours in the Everlasting Covenant,

To Brother Linforth.

JOHN TAYLOR.

ARRIVAL OF THE "NORTH ATLANTIC."—The ship "North Atlantic," which sailed from this port September the 4th, arrived at New Orleans on the 1st day of November. The passage was rather lengthy but safe and pleasant. There were two deaths—Betty Hulme, aged 63, Katren Bonner, aged 3 years. There was one baptized during the voyage, Ann Burton, from Whaploade, Lincolnshire, on the 15th of September. Two infants were born during the voyage.

DISCUSSION.

A discussion was held in Bolton, between Elder Wm. Gibson, President of the Manchester Conference, and the Reverend Mr. Woodman, an advocate of Sweden-

borg's views on the evenings of the 24th and 31st of October, and the 7th of November. The questions discussed were as follow:—

- 1.—What is God; is he an immaterial being, possessing neither passions nor any properties of matter?
- 2.—The Godhead: Are the Father and Son two distinct and separate persons as much so as any father and son are on earth?
- 3.—The true nature of the signs promised to follow faith (Mark xvi. 17, 18): Are the terms there used, such as tongues, devils, serpents, &c., to be understood in the literal sense?

We have been favoured with a phonographic report of this discussion, by G. D. Watt. We find it exceedingly interesting. We shall publish a few thousand for the benefit of the public. It will probably make a pamphlet about the size of Elder Taylor's discussion. The Saints will be much pleased and greatly edified by a perusal of the strong and powerful arguments displayed throughout the whole discussion. The absurd nonsensical doctrines of immaterialism were exposed by Elder Gibson in a most masterly manner; while the distinct identity of the Father and Son was proved beyond the possibility of refutation. If the Saints desire a feast, purchase and read this discussion.—Ed.

GREAT SUFFERINGS OF THE OVERLAND EMIGRATION TO CALIFORNIA.

IMMENSE LOSS OF PROPERTY.—STARVATION.—CHOLERA.—INDIAN DEPREDACTIONS.—20,000 PERSONS YET EAST OF THE DESERT.

It is lamentable indeed to reflect with what eagerness the children of men pursue after the treasures of this world which perish with the using, while the revelations of Jesus Christ, and the gifts of the Holy Spirit which testify of the remission of sins, and give the knowledge of God which is eternal life, are lightly esteemed or counted a vain thing. But such may well be the portion of those who with wicked hands could slay the Lord's anointed; or who with wicked hearts could consent thereto; such are the proper persons or people to be given up to pursue their blind infatuated devotion to the shrine of this world's God. The following extracts will give the reader some idea of the suffering experienced on the journey overland, from the Missouri river on the western frontier of the United States to the mining district, which is about two thousand miles. The first five hundred miles to Fort Laramie is over a pleasant country, and during the dry season the roads are good; the feed for cattle is most abundant, though not as nutritious as on the mountainous portions, with good water from the Platte river most of the way. Soon after leaving Fort Laramie, the traveller enters among the Black hills where grass and water are not as abundant, but is still a healthy region which continues about 100 miles, after which, the road follows up, and near the North Fork of the Platte to the upper crossing, which is about fifty miles more. From this point, to, and along the Sweetwater, a distance of fifty miles further, is the most difficult and dangerous part of the journey to the Salt Lake Valley; here are several springs and lakes of Alkali, whose waters are highly impregnated with Sale-ratus, nitre, &c., which renders them very deleterious to man or beast; it is in this region that most of the cattle die between the States and the Salt Lake. The remaining distance to that place is more and more hilly and mountainous as you approach the eastern rim of the basin, from which it is but two or three days journey to the city, the great recruiting point for the gold diggers, but the home of the Saints. From the Salt Lake city, there are two routes to the mines; the northern via Weberville, St. Mary's river, Carson river and desert, Humbolt river and lake, Truckey river, and the Sierra Nevada mountains, whose altitude is so great that snow is often several feet in depth on them as early as September. It is not safe to leave Great Salt Lake Valley to go on this route later than the 15th of August. It is on this route that the scenes of suffering, related in the following extracts occurred: We quote from the *New York Herald and Tribune*.—Ed.

Alta California, Sept. 6th.

As everything concerning the emigrants must be interesting to your readers, I will say a little more on the subject. No man would believe that the number of people pouring into California was as great as it actually is, unless he travelled the emigrant road. Our calculation was on the first four days after we left Webersville, that we passed from 100 to 300 wagons, per day. On the fifth day I counted the wagons, and the number we passed was 165. Nearly all were drawn by oxen. 150 wagons per day, for two months, would make 9000 wagons on this route. Yesterday I counted the number of women, and it was 32. We passed fully that number every day since we left Webersville. Counting 25 women per day, for two months, the number would be 1500. We passed, at the lowest calculation, 500 men per day. 400 per day for two months would make 24,000. Add to these the number who travel by other routes. Nearly all of those we passed were sturdy-looking Western working-men. Most of them were a-foot, having lost their animals on the desert—and scattered along, with care-worn and dejected countenances, dusty, and in many cases, tattered habiliments, with pots, pans, bags, blankets and rifles strapped over their shoulders—they looked more like straggling volunteers, on a forced march, than independent citizens bound for the land of gold. The women were generally young, good-looking and well dressed.

Many of them were plump, fresh-looking farmers' daughters, and several of the handsomest I welcomed with bouquets of beautiful California flowers, gathered in the valleys on the other side of the Snowy Mountains. Some of the women handled the whip and reins—some were well mounted on horseback—some rode in the wagons, and others strolled on foot. Many of the men were in distress, and a few asked us for bread. Their misfortunes were chiefly owing to the loss of animals on the desert for want of food and water. I am told that the road through the desert is literally strewn with dead horses and oxen, and that one thousand wagons were left on the desert. The road from Webersville to this place is strewn with broken wagons, wheels, harness, trunks, dead oxen, &c. &c. The loss of property on the route has been immense. Everything, except provisions, is strewn along the road. At every camping ground the question is—"Don't you want to buy this?"—"a splendid rifle"—"a superfine coat"—"a fine pair of boots"—"a good feather bed?" Any of these articles can be bought in the Valley for five dollars. Flour and other articles of provision have been sold at one dollar and fifty cents to two dollars per pound. There are traders now all along the route to the desert, and prices are falling. Flower is down to 75c., and abundant.

Carson Valley is some fifteen miles wide, and is covered with a luxuriant growth of grass. Snow remains still on the mountains on each side. A stream of ice water runs through our camp, and a mile distant there is a stream boiling hot. In the morning the steam from it is like a volume of smoke. Wild ducks and prairie hens are abundant.

I have met several acquaintances here from the southern mines. They found gold, but not in sufficient quantities to induce them to remain. Rich discoveries will be made on this side of the mountains, but whether we will be the lucky ones remains to be seen. To morrow we start for the Truckee river.

I will write you again if anything worthy of note occurs. Yours truly,

R. W.

Sacramento City, California, Tuesday, Sept. 10.

After enduring what no man should for gold alone, (not one in a thousand would do it the second time) I am in California.

The Overland Emigration must indeed reap a golden harvest to repay it for its necessary sacrifices, its losses, and the hardships and privations experienced.

Permit me to give you a single scene. The entire route presents a similar aspect, though not quite so frightful in its features.

Many believe there are dead animals enough on the desert (45 miles) between Humbolt Lake and Carson River, to pave a road the whole distance. We will

make a moderate estimate, and say there is a dead animal to every five feet left on the desert this season, which would make about 45,000 head. This number, at the low average for 50 dollars for horses, mules, and cattle, would produce over 2,000,000 dollars! I counted 153 wagons within one and a half miles. Not half those left were to be seen, being burnt to make lights in the night, &c. Before all is over, there will be as many as 100 wagons to the mile, which at 100 dollars, make 450,000 dollars. Then the desert is strewn with all other kinds of property—tools, clothes, crockery, harness, &c., &c., and there cannot be left on this desert this season less than 3,000,000 dollars of property. No emigrant upon reflection will dispute this.

My short residence here will not justify me in making any remarks upon the country; but this I know, sir, that California of 1849, is not California of 1850. A great change has taken place, and this year's emigration is most egregiously disappointed. Surface mining yields nothing near the amount it did last year. Labor rates from two dollars to five dollars per day, and hundreds are working for their board; but the latter are usually the necessitous, possessing neither money, tools, nor provisions to go to work with, and consequently compelled to accept any offer.

(From the *Alta California*, October 1.)

We are indebted to Hawley and Co's, express for the *Sacramento Transcript* of yesterday, containing two letters from Capt. Waldo, one written at Great Meadow, Humboldt river, the other dated Truckee river, September 15.

He states that the Relief Committee have not a single pound of flour east of the mountains; that he entered the Desert on the 7th inst., met two men who had given up to die from starvation; same day two men died of starvation on Carson Desert; that those with wagons have no food but their poor exhausted animals; that footmen subsist on the putrified flesh of the dead animals along the road, and disease and death are consequently sweeping them down. The cholera made its appearance on the 8th, and eight persons out of a small train died of it in three hours. The Indians take every advantage to steal their animals, and thus many are left more than six hundred miles beyond the settlements. Fighting between them and the emigrants occurs almost daily. Twenty thousand persons are yet beyond the desert, of which number fifteen thousand "are now destitute of all kinds of provisions, yet the period of their greatest suffering has not arrived. It will be impossible for ten thousand of this number to reach the mountains before the commencement of winter."

From the Truckee to the head of the Humboldt, the cholera is killing them off; the sick surround the Truckee station unable to proceed. Captain W. was about starting to try to persuade such as are from four to six hundred miles back, to return to Salt Lake—He calls for ten thousand pounds of flour for the station at Truckee, and the same amount for the Summit. He says that those back several hundred miles will die by starvation unless relieved.

We regret our inability to give as much of his communications as we could wish. He asks for contributions, and offers to the city council his claim to ten thousand dollars worth of property, if they will forward that amount in flour and articles for the sick to that place. His report is fearful. A black man from Boston rode express 400 miles with the information—Cannot something be done here to save the lives of these our countrymen and friends? Many of them are women and children, widows and orphans, their husbands and fathers having died with the cholera.

LETTER TO THE EDITOR.

28, Juniper Street, York Street, Hulme, Manchester, Nov. 23, 1850.

Dear Brother Pratt,—I have been so much engaged for some time past, first in discussion, and afterwards in preparing it for the press, that I have not found time to continue the "Remarks on the Book of Mormon;" and as the remainder of my time in this country will be wholly occupied in my duties in this conference,